

STANDARD BIBLIOGRAPHIC MICROFILM TARGET

Section 1 Original Material (as filmed)

Author(s) Dering, Edward Author's date(s) \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

Title M. Dering's Workes  
\_\_\_\_\_  
\_\_\_\_\_

Publisher, if a book E. Griffin

Publication Date(s)  
or period covered 1614

(

No. of vols. ( ) Pages ( ) Other ( )

Place of Publication London

Edition \_\_\_\_\_ Editor, or Translator \_\_\_\_\_

Holder of Original Material U. of T. Library - Rare Books Dept.

Editor and Publisher of Microfilm Edition \_\_\_\_\_

Holder of Master Negative University of Toronto Library  
Negative RRD Masterfile at Photocopy Unit

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Section II Technical Microfilm Data

Producing Laboratory U. of T. Library, Photocopy Services Unit Date MAY, 1971

Film size - 35mm (), 16mm (), Reduction Ratio 14X () , 20X (), Other (),

Image Placement - 1A (), 11A (), 1B (), 11B (), Duplex (), Duo ().

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and newspapers interchangeable.

ALA: MICROFILM NORMS

Forbes  
Collection  
Dering, E.  
Workes  
1614

M.  
**DERINGS**  
workes.

More at large then  
euer hath heere-to-fore  
been printed in any one  
volume.

LONDON  
Printed by Edward Griffin  
for Edward Blount.

1614.

¶ The Bookes contained in this  
Volume, as followeth.

1. A Sermon preached before the Queens Maisticie.
  2. A Sermon preached at the Tower of London.
  3. 27. Lectures or Readings, vpon the Epistle to the  
brues.
  4. Certaint godly and comfortable Letters, full of Chi-  
stian consolation.
  5. A briefe and necessary Catechisme, for Christian Ho-  
sholders, with a large Preface to the Christian Re-  
ader before the same.
  6. Godly priuate prayers for Christian Fauders : the  
vj. line. wh (greater part of them) are written  
tting, at the end of the ps in octavo.
- A certaine godly speech uttered by Maister L. v. 2.  
little before his death, with a prayer which he vte-  
before his Lectures.

¶ To the Christian Reader.

**F**all the outward benefits that GOD hath bestowed vpon man, (welbeloved and Christian Reader) there is none more profitable vnto the Church of God, then to keepe by writing, those things re-  
tered, which are necessary, precious, and godly. The voyce one-  
ly heard, perisheth quickly, and though for a time it worke inwardly, yee  
such is mans weakenesse and infirmity, that it must not onely bee by lively  
voice beaten into his head diligently, but also by writing set before him liue-  
lie, and thac continually. This Sermon therefore, as it was long since extiered  
zealously, and no doubt, by the purpose of God himselfe, (who openeth the  
mouthe of his Ministers to speake without feare) so now especially for their  
sakes to whom then it was spoken, it is againe set out to their farther view and  
consideration: that things amisse may be reformed, and true Religion sincerely  
aduanced; and against this time especially, because that a Parliament is instant  
and at hand; wherin (if God haue not sealed vs vp to abide more searefull and  
horrible iudgements) knowne abuses shall be remoued, and many vaprofitable  
strifes ended. Surely, surely, if now ic be neglected, let vs not thinke long to  
escape unpurished. It will bee too late the third day to intreat for mercy. Tam-  
berlaine, Gods vengeance, when his blacke Tentes are once vp, though we come  
out neuer so humbly with Laurell in our hands, beclad in white garments, yee will  
he not be intreated, but by the selfe same sins whereby wee haue offended, with  
the same we shall be punished. The Israelites, by murmurering and wilting flesh,  
sinned, and by flesh they were punished. The Leuites wife playing the whore, by Nu. 11.20  
hauing her body abused, was killed: Salomon the wise, greatly in Gods fauour, at Iud. 19.15  
the beginning sinnen through idols, and therefore was ouer come of Ierooboam 1. Reg. 13.  
an Idolater. Nadab and Abihu, offering strange fire vnto the Lorde, were boith 26.  
of fire consumed. Banah & Kechab killing of Ibsosheth, were killed thise 2. Iaces. Leu. 10.2  
Abimelechi killing his brethren, was killed himself of a woman. Adonijah 1. Reg. 1.2, cut. 2. Sa. 4.5.  
ring off the thumbs of the hands and seete of threescore and ten. Iye. 1.2, was ta- Iud. 9.13.  
ken himselfe, and vsd after the same manner. Ahab, the King of Iudea, de- Iudg. 1.7.  
spising truth, and following lyies, was iustly plagued of God, v. 1.2, sent forth a Reg. 22.  
lying spirit to deceiue all his Prophets. Terrible is that thre 1.1.1. Ezechiel, 23.  
when he saith, that God will seduce beth Propheet and people, shewy both Ezech. 14.  
may perish in lyies, which haue refused to follow him in truth. As for you O Ezech. 20.  
house of Israell, saith the Lorde, goe you and serue every one his idoll, see. 39.  
that you will not obey mee. What should I echearte any more examples? The  
Scriptures are full, and they are written for our learning, vpon whome the ende  
of the world are come, that wee should take heed and beware, lest wee offend  
and perish as they did: for if wee be equal with them in luxurie and disobedience,  
it may safely bee pronounced, that we shall receele the same punishmentes. Happy  
therefore is that Prince, and Country that heareth Gods Ministers, with full pur-  
pose

## To the Reader.

pose of obedience: and happy are those Ministers, that in the power & strength of Gods spirit, and in assurance of their calling, teach all men their duties, without blanching and flattery, whatsoever countenance they beare vpon this stage of short continuance, whether they be Princes or inferiours. For heerein appeareth Gods loue towards them, in awaking them out of the vanishing dreames of their loathsome pleasures, to the performance of his worke, which kee will not haue so neglected, that they shall preserue any worldly thing whatsouer before it. Now therefore Gods Church so long time neglected, we trust shall bee regarded, and the good counsells of the Lord, brought by his messengers and Servantes, obeyed. It is not vnowne, what blind and ignorant Ministers are in the Church, what contempt creepeth vpon it daily, what diuision hath risen in the same for the Popes trapping, the tayle of Antichrist, and the outward marks of the Romish beast: what hurt the quarrell of them hath done to many, what discredit it hath brought to a number, what sorrow to all the Godly, what ioy to the wicked.

Now if they will noe amend it, but yet through worldly pollicy retayne it, respecting the strength of flesh and bloud, let them thinko that this neglect of Gods spirit speaking in his Prophets, with such open contempt in denying to follow the knowne truth, cannot but prouoke Gods heauy and hote vengeance speedily to be poured out vpon vs. The Sunne, Moone, and Starres, haue already at his commandement from heauen threatened vs. Bloody clouds haue appeared to terrifie vs. Strang Monsters, Earthquakes, vnnaturall swelling of floods and waters, and to conclude, vnwonted moouings of the earth, haue beeue fearefull vnto vs. If these will not serve, more vehement sicknesses, famine and hunger, ciuill warres and bloodshed, with the taking away of our Soveraigne (which God forbid, and rather bleste with true godlinesse, and long life to raine ourri) in the measure of our sins will God poure out vpon vs, and so we shall perish in his iustice utterly, that in mercy refused to embrace his truely obediently.

Therefore from the highest to the lowest, let vs retorne to the Lord speedily, and vntainedly; so shall Gods Church be resoured, our ministry amended, the seruice of God by the infallible rule of his truth, directed, the hireling, tymeseruer, and Wolfer remoued, the godly and true Minister well prouided for, and defended, and all strange worshipps, strange garments bestained with popish filthinesse, and monuments that can represent nothing to our eyes, but execrable idolatry, be quite abandoned; which God in his mercy bring to passe for his son Chrits sake. Amen.

Certaine godly and comfortable Letters, full of Christian consolation. Written by M. Ed. Dering unto his friends. And now published, for the profit of the Church of God.

a. Thess. I. n. 1. 15.

¶ Stand fast, and keepe the instructions which ye haue been taught, either by word, or by our Epistles.

¶ An Epistle of M. Ed. Dering, before his 24. Lecture  
on the Hebrewes, which he preached the 6. of December, 1572.  
And gaue for a new yeare gift to the godly in London and elsewhere.

To his very louing friend, Master M. F.

**H**E outward afflictions and manifold troubles of a great number of Gods children, whose traualle and labour, from day to day I had still in experience, & the inward feeling of many wounded spirits, whose wofull sighes and bitter mournings, I beheld in other, and had tryed in my selfe; it made me very desirous to seeke for remedies, to stop the complaints of so grieuous cryings, & to prepare our harts in a strong defense, that the fiery darts of the devill might not wound vs. Upon this occasion when I had to expound that place of the Apostle ful of notable comfort; That Christ in the daies of his flesh, offered vp praiers and supplications to him that was able to sanctifie him fro death, with strong crying & teares, and was delivered from the things he feared. I tarryed the longer in that matter, and declared more at large what boldnes & assurance of hope was offered heere vnto all that should obey the word. Which when I had done, as

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*Godly Letters of M. Dering.*

God gave me vterance, the poore in spirit, to whom I applyed my selfe, one or two required me to set it down in writing, that it might be profitable to many, which was comfortable to them. I durst not reiect such a good request, but though sometime I deferred it, yet I never forgot it, till I had written all as I was required. Which when I had done, I purposed then with my selte, to make it yet more common, and set it abroade in print: knowing assuredly, where God would give it increase, it should bring forth the fruite of consolation, that we might stand vpright in the day of euill. Thus hauinge performed both the request of others, and mine owne desire, and the time falling out with the beginning of a new yere, I thought it not amisse to offer my labour to you, who I know would well accept of it as a new yeeres gift, though of no great price, yet of great good will: & though easily obtained, yet not little to be esteemed. Therefore my deere brother, whom I loue in Christ, and reuerence in the world, as many waies I haue cause, so I offer the same vnto you: The Lord for his mercies sake worke his owne good pleasure, that I may haue of you the fruit that I desire, and you the grace that ye stand in need of: that as God hath greatly blessed you, & made you abound in many graces to the glory of his name, the comfort of your friends, and the benefit of his people: so your ioy, that it might bee made perfect, you might also abound in this, to haue a strong faith against the day of triall: which God of his mercy will surely grant vnto you, & finish the good work that he hath begun. Though I loue not to speake faire (for flattery and deceitfull praises, I see what mischiefe they breed) yet I feare not to beare you witnes of your wel doing: the spirit of God hath planted humility more deepe in your breast,

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breast, then that pride and arrogancie can pull it out. And indeede the better you are, the more effectuall you doe see your owne vnworthines, that all your righteousnes is as a defiled cloth; and the more you approch vnto God, the more you abhor your selfe, and know that in your flesh there dwelleth no goodnes. Abraham our Father, Job, Esay, and many other godly men, of excellent vertue in the sight of God, they haue beene all astonished, to see how their righteousness hath been scattered away as the clowds of the heauens. Paul cryeth out: O wretched man that I am, who shall deliuier me from this body of death! But because wee haue an enemie, that spareth not to display all our corruptions before our eyes, to the end he might make vs despaire, therefore we may be bold to the strengthening of our hope, to set before vs againe the spirituall graces that worke within vs, to assure our selues that we be borne of God.

So our Sauiour Christ praised many that beleued on him, so did the Apostles, so may we: and our heauenly Father will ratifie and confirme our wordes, when wee speake the truth, according to the measure of faith that euery one hath receiued. So Saint Iohn biddeth vs all be bold, and not be deceived; He that doth the things that are righteous, himselfe is righteous, and like vnto Christ, in whō he is sanctified. So may I say vnto you, the grace of God hath wrought happily in you in these yeeres and condition of life, that so vnfaidly you haue sought the Lord. It cannot bee of your selfe, who are not able so much as to thinke one good thought: but it is of him, whose seede abideth in you. And although, because you haue that treasure in a brittle vessell, you see sometime the fruite of old Adam, and the prickes of his transgression within your bowels; yet feare not his malice that

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hath wrought this woe ; You are bought with a deerer price, then that sinne may raigne againe within you, and he that hath purchased you, he will not suffer his inheritance to be spoiled. It is necessary you should know your sin, or you could not vnderstand how grcat were your redemption. But your sinnes cannot separate you away from him, who hath buried them in the earth, and will not see them any more. When you shall ascend to come into his sight, the earth will hold her owne, & keep your sinnes behind you. The pearcing serpent shall not clime to accuse you, nor the crooked serpēt shal not hide your redemption from you. Your care is cast vpon him that careth for you, and you know him who hath spoken ; All power is giuen vnto me in heauen and in earth. Ye know him who hath a name aboue all names, that in the name of Iesus all knees shall bow : euen hee that bought you with a price, & you are not your owne. If it be possible for you to perith, thē it is possible again that Christ should suffer iniurie. This boldnes you haue through him who hath made manifest his grace vnto you, that you denying impiety & worldly concupiscence, should liue soberly, purely, and godly in this present life, and looke for the blessed hope that shall bee reuealed, when all secrets shall be opened. To which issue & happy end of life, the Lord bring both you and yours, in the fellowship of his Saints, to praise his holy name, when hee shall make known vnto you his glory vnspeakable, & crown it with immortality. Amen.

Farewell in Christ Iesu, and pray for me.  
The 26. of December. 1572. Yours in  
the Lord to command, Ed. Dering.

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Godly Letters of M. Dering.

A Letter of M. Ed. Dering to his Brother

Maister R. D.

THE grace of our Lord Iesus Christ be with you euer Amen. For Maister S. whether he bee angry or no I know not, if he be God is witnesse between him and me how little I haue deserued it, true it is, hee seemed not very wel pleased, but if God be pleased, mans goodwill, either it shall be reconciled, or thall not doe much hurt : if I haue the losse in worldy things, I am content to beare it, and God will supply my want where I am able to doe nothing. I had leuer bee your Brother not worth a groate, but hauing a good conscience to pray for you, then haue (as I might) great liuing, and encomber my conscience with much sinne. And good Brother Dering, here follow me, you shalbe a great deale richer then you are : study the Scripture, reade booke, be able to reason in your faith, especially and aboue all, haue a lively feeling of God, that you thinke more vile of all the glory of the world, then of the dust of the earth : you knowe wee must all perishi, and you must walke the way of all flesh : Our good Parents both Father and Mother, they are gone before : you doe but waite the time, and you must goe after, your goods and lands must abide behinde, and the riches of your mind, they are onely your owne. You are my eldest Brother, and you know not how glad I would be, to see you goe before me in Religion : God hath giuen you, neither a light head nor litte vnderstanding, if you would apply your selfe vnto knowledge, you should then reap the fruite of your labour in more gladnesse of hart then yet you can imagine: begin once but a little, & taste how sweete the Lord is, and you shall feele the riches of his

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glory, and say : Happy be the time that euer I knew it. Let not good Brother, let not the world deceiue you, it is faithlesse and deceitfull, when you shall loue it best, it will soonest deceiue you. And of me thinke thus : that in the world I can not doe you so great a pleasure, as continually to prouoke you to know God : and this I shall be able to performe, though otherwise I shall be able to pleasure you nothing, and therefore I beseech you pray for me, and I will pray for you, & so the Lord God shall helpe vs both, that I may be faithfull which way I am called, & you may be such as I desire. And for Maister S. or any other of such high calling, I loue them in the Lord, euēn as I loue mine owne soule, and will pray for them while they and I shall liue : Though I beare the losse of worldly things, yet by the grace of Christ, I will never lose a good conscience: and though they bee angry with me, yet I will not leauē to pray for them, and commit my cause vnto God, he will one day multiply his graces, where he hath so well begun, and they shall (I trust) be throughly taught, whom God hath already so farre instructed. For my L.of C. I haue beene once with him, but I meane not yet to goe the second time, God will worke his will, his name bee praised for euer. My L. of L. is a good man, I am often with him, I haue seene in him so good tokens of a good spirit, that I reuerence him in my heart, and will serue him in Christ all wayes that I may. And for my doing with any man, I pray you tell where you see me faulty, but if you know not of any sinne, doe not dissuade mee from going upright in the Gospell : But for my comfort, if you see me greeued, let me see in you, how you professe the Gospel: & perswade your selfe of this, that a lively zeale, & holy knowledge in you, & in my Sister, shal make me gladder then

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then any Bishoprick in England. The Lord God for his mercies sake that hath called you out of the kingdome of darknes, and placed you in the fellowship of his Saints in light, make you to feele the depth of his graces, that you may be renewed, confirmed, strengthened, and made perfitt vnto the end, Amen. Fare you well in Christ Iesu, and doe my harty commendations to my Sister.

From London, the xix. of Nouember.

Your louing Brother, Ed. Dering.

To his Brother Maister R. D.

THE grace of our Lord Iesu Christ bee with you euer, Amen. Good Brother, I would gladly write oftner vnto you, but otherwise I haue so much to doe that some time I forget many duties. Another cause is, I haue nothing to write as I would, so I haue noe pleasure to doe that I would not. So it is, that I am forbidden to Preach; which grieueth me most: then slanderous reports doe hurt me much, where I would fayne please, so farre as I may in the feare of God. But howesoeuer things are, it is a blessed sentence which hee hath spoken, who will surely performe it : To them that loue God, all things happen to the best, and pray for me good Brother, that I may hold stedfast that loue, and wauer not in the faith of the Gospell in which we haue assured life: and as I am bound I trust I will pray for you, that your eyes may haue perfect and pure sight, to see the louing countenance of the Lord which is better then life : so you shall bee happy euēn in the dayes of your vanity, and when nature shall make you yeelde to the necessity of all flesh, to goe walke in the way of all the worlde, then shall you reap the fruite of your labour, and say with gladnesse: Lord now lettest thou

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thy seruant depart in peace. This is all the hope we haue, and the only ioy that is to be looked for vnder the heauens : the neerer you shall feele it, the more you shall see it, it shall delight you and set you on a sure ground, that you shall not be ashamed for euer. The Lord God for his Christes sake strengthen vs all to so good a purpose, and the mutuall debt wee owe one to another in the bond of nature , let vs pay it in this holy affection, to pray for our persecuerance vnto the end. And as touching the issue of all my businesse , looke for the worst, hope for the best, and beare what-loeuer shall fall. I trust to God once I shall see the day wherein I shall faithfully speake it, euен as Saint Paul , *Vita mea non est chara mihi, ut consumam cursum meum cum gaudio.* The Bb. and many other seeke occasions againt me. God hath still rayfed me vp many friends, but my hope is only in him, that hath kept me hetherto, and not in man, when I know what end will come, you shall heare : if I would lose the truth I could winne the world, but that were a miserable change. God blesse vs and send vs peace, make vs wise in his Gospell, and stedfast vnto the ende. My Wife hath beene I thanke God in no trouble, neither was any toward her, that I know of, if any fall, God hath made her rich in grace and knowledge to giue account of her doing. D. W. on Friday last as I was about to Preach, forbad me in her Maiesties name , so I stand now forbidden, not by the Bb. but by our Princesse, whom I beseech God make a happy gouernour in his Church, and many yeares to giue peace vnto his people. If we prayed as we shoulde, God would make perfitt the good worke hee hath begunne, and make vs see the peace of Ierusalem all the daies of our life. And I beseech God, that wee may wish so effectually his mercies,

that

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that at last he may shut vs vp in a blessed vnity, that they whom he hath afflicted , may reioyce. Command mee to all. Thanke my Cosen, for her letters, and for the parsonage shee writeth of: I will not refuse it if I may haue it, neither will I sue for it though it were much better. If God call me to it, I pray God I may doe my dutie : if not, yet his will be done. I am perswaded, if I be settled there, it shall be a blessing vnto the Country : if not, without me God keepereth those that be his. Farewell good Brother, and the Lord keepe you and all yours, Amen. The 24. of December, 1573.

Your louing Brother, Edward Dering.

### To his Brother, I. D.

THE God of all grace who giueth vs eyes to see, and eares to heare, giue vnto vs euer his holy spirit, that in the middest of a darke world , wee may see the brightnessse of his heauenly kingdome, and in this weake tabernacle of small continuance, we may knowe the dwelling place which wee shall haue for euer in the resurrection of the iust, Amen. I thanke you, good Brother, for your Letter , and for your care of my recouerie, but most of all because you shew a good testimony of your minde, that the feare of God doth dwell in you: of this I am glad, and I am sure I shalbe glad. For I know how earnestly I desire it , and I see how vnfainedlie you are brought vnto it, and when the Lord in his good wil, and his appointed time shall make vs see more cleare how great this blessing is, wee know wee shall reape the fruite of it in the sight of his presence and in eternall life, this is enough for vs : a strength vnto our hope, a stay vnto our faith, a continuance vnto our loue, let the

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good worke of God be finished in vs. And of this wee may be sure, who soeuer regardeth it not, or els embraceth the present world, he knoweth not God , nor yet hath euer scene the length and breadth of immortality. And therefore good Brother, ( because blessed are the eyes which see that we see, ) let vs strengthen our sight, with the sweet oyntment of Gods holy Spirit, that wee may yet see more cleere, til through all the graces of God our Father , wee may see our bodies also raised vp from the dead, and our selues ioyned vnto our Sauiour Christ by that decree and sentence which neuer shall be reuerced; Come you blessed vnto eternall life: vnto this a good conscience will cary vs with ioy and gladnesse. Beyond this our sences faile vs, and our hart is able to comprehend nothing of the glory which we shall behold. One lie I know it is exceeding great, whose greatnesse I can neither see, nor heare , nor comprehend with thought. And therefore, if euer any thing delighted vs , or if euer we haue seene pleasure, or can wish the thing In which we would reioyce, let vs turne all affections hither with hart and soule, life and strength,to delight in this,which alone is all, and no body shall take it from vs.

And vndoubtedly Brother, this is true , if God haue receiued vs to that blessed kingdome, he hath appointed the time in which he will giue vs his holy spirit, though not fully to comprehend it,yet so farre to see it, that we will account all the world to be but dunge, to theende we may winne Christ. And this I am perswaded ( good Brother,) God hath and will giue plentifully vnto you, so that you shall vse this worlde as though you vsed it not, and be here with men, as one whose dwelling were with the Angels of God, vsing our calling in any godly recreation, but hauing our heart neerest vnto God that gaue

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gauie it : and the Lord graunt you this happines, that all the pleasure of your life may be in deede acceptable,such as shal not after be mingled with shame and sorrow. And I beseech God blesse my good Vnkle B. and make him now to know, which in his tender yeares he could not see : for the world was then darke , and we were blinde <sup>in</sup> it : but since wee haue beene lightened with the Gospell of the Lord Iesus, and so much more earnestly now wee must pray that it may bee vnto vs the Gospell of health, and we may increase in the knowledge of the mystery of it. And the Lord open his gracious countenance revealed in it, vnto my Aunt, that she may also make a blessed change, to leaue vaine imaginations of her owne minde, which are full of ignorance, and learne the Scripture, which can make knowne vnto her the liuing God. And commend me hartily vnto them both, to whom I wish as to my selfe.

Your loving Brother. Ed. Dering.

A comfortable Letter written by Maister Ed.

Dering, to a Christian Gentlewoman,  
in heauiness of spirit.

IT is true ( good Mistresse H. ) which the spirit hath spoken, and wee feele it by experience, That by manie tribulations wee must enter into the kingdome of heaven. This is a common decree which G O D hath sanctified to be a lotte for all his Children. So the Authour and finisher of our faith, Iesus Christ him selfe was made perfect. Into this similitude we are also predeinate that we should first die with him , and then be partakers of his glory : Let vs not therefore refuse that condition

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condition of life in which wee haue the fellowship of all the Saints of God, but rather confesse with the holy Apostle, That *blessed is the man who endureth temptation*. But because all afflictions are bitter for the present time, and when the minde is shaken with sorrowe, it is then most easily cast downe of the enemie, let vs learne wisely what our troubles are, and bee prepared of remedie in the day of triall. All our afflictions are either according to the flesh, in hunger, colde, nakednesse, shame, contempt, flaunder, &c. Or according to the Spirit, in lamentations and mournings, which the world knoweth not. The first euills are easily borne, for they are all but vanity, and in vanitie they shall die : if wee see no fauour in the sight of the Sunne that shineth not heere acceptable vnto vs, when wee haue payd the debt wee owe vnto death, the Lord will deliuier vs from all the iniurys of men. But in this behalfe let mee comfort my selfe, God hath set you free from such afflictions. Your goods are vnto you in a liberall portion, your life made happy with a luing husband, your calling acceptable vnder a gracious and good Mistresse, in whose sight you haue found fauour, in this estate you feele no trouble, therefore I let it passe.

The other affliction which is of the spirit, and which cannot bee resisted with any earthly blessing, looke for it assuredly, for without doubt it will come vnto you, that you may suffer with Christ, and raigne with him in glory. These troubles they come many wayes, euen as the spirit of G O D doth leade vs vnto life. First we are comanded to learne and know the word of God, against this looke for many temptations, the enemie will try which way to plucke that out of our harts : Out of the word we must learne a precious faith, and hold that vnmoveable

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vnmoueable before God : against this what temptations are betweene heauen and earth, you shall feele your portion, if any thing possible can discourage you. With faith you must ioyne a liuely hope, which is a longing apprehension of Gods glory: in this also sathan will pretermit nothing to quench your affections, that it may be dead, and to darken your minde that you may see nothing ; without these you cannot possibly liue, and vnto these you cannot possibly come, but first you shall feele what is the strength of sinne. And yet notwithstanding faint not, the Lyon hath ouercome which is of the tribe of Juda. The force of the Serpent shall bruse our heele but it shall not take away from vs the head-peece of salvation. Learne therfore first the word of God, this is the seede of regeneration, by which we are made new creatures, this is the bread of spirituall nourishmēt, by which we are growen vp into eternall life. This is the weapon of our warfare, by which wee may wound and driue away our enemies. This is the Scepter of our glorious kingdome, by which we do know that God doth raigne in vs. Take this vnto you, the shield of your defence, the strength of your age, the wisedome of your hart, and the safetie of your life, commended vnto you in the word of Christ. Search the Scriptures, and seale it in your heart with a good perswasion that it is the word of God, and of life, and hee hath grauen in it an expresse image of eternall truth. Let it dwell plentifully within you, & your heart is armed with a most strong defence, all enemies shall fall before him, the wisedome of the wise shall bee brought to nought, and the councell of the prudent shall bee made foolish ; the wayes of the aduersaries shall be scattered, and the scorneres seat shall be thrown downe, so true it is that the Lord hath spoken. Blessed is the man whose

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whose delight is in the Law of the Lord, and whose meditation is in it day and night. Let vs then bring downe the hautinesse of our mindes, and receiue with meeknes the word grafted in vs, which can saue our soules. To this desire of vnderstanding when G O D hath brought vs, then let vs pray to be deliuered from temptation, and take heede we be not spoiled of so great a treasure. We haue three especiall enemies in this behalfe, of which S. Paul biddeth vs all beware : the one is *Philosophie*, that is a vain and curious searching of Gods misteries, or measuring things reuealed according to our vnderstanding, with which tentations whilst our Fathers were ouercome, they became foolish in their owne imaginations, and changed the glory of G O D into the likenesse of a corruptible man, making Images, praying to Angels, imagining of soules like little children, devising Purgatory, reasoning of Gods wisedome aboue our capacitie. As if we be predestinate we may liue as we list, if we are commanded to worke, if our dayes are numbred, why seeke we any safety in our life. If the Angels dockepe vs in all our wayes, that we shall not hurt our foote against a stone, why feare wee any falling ? These phantasies, and worse then these, disquiet our mindes, and fight within vs against our humble obedience to the word of G O D. Which all when wee haue ouercome (and sayd with the Prophet : Secret things are for the Lord, but things reuealed for vs and our children) yet haue we no peace.

A second enemy riseth vp greater then the first, which Saint Paul calleth *The traditions of men*. For the heart of man which drinketh in errore, as the ground doth drink water, is very obstinately bound with olde customes & long continuance, measuring truth which is pure and holy,

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holy, onely by time, which is corrupt and euill, and not onely this, but nature also hath inflamed our affections to loue too much our Fathers waies, to like their opinions, to esteeme their iudgements, to praise their dooings, to commend their age, to talke of their names, till through many entisements we are at last bewitched, our wisedome is stolne away, and truth is taken from vs : by this meanes all corruptions which haue ouer-flowed the earth, haue still wide roomes in the hartes of many. The Popes supremacie, Latine seruice, prayer for the dead, Masses, Diriges, Pardons, Pilgrimages, Sensing, and all Popery, with the authors of it, Popes, Cardinalles, Monkes, Fryers, all which haue neither trueth, nor shadow of trueth ; not one worde of them is in all the Gospell of our Sauiour Christ, onely old custome hath bred it in our bones, and an opinion of our Fathers hath printed it in our brests, and wee will not cast it out. But the Lorde bee thanked, who hath had mercy vpon vs, to make vs hold fast the word of trueth, what-soever our fore-fathers haue vainely taught vs, & yet we are not in securitie.

But a third enemy resteth in the hart of man, that the word of G O D may not haue his perfect honour, and that is a fond opinion conceiued of earthly thinges, and planting of holines in corruptible creatures, as in Meats, Drinke, Dayes, Garments, Conditions of life, Places, Times, Ceremonies, neyther hearing the words of our Sauiour Christ, who saith, that God is a spirit, and only hee is to be worshipped in Spirit & Trueth ; nor regarding his Apostle Saint Paule, who saith, that the Element of that worlde commende vs not vnto God, for neither if we eate, are we euer the worse : neither if we eate not, are we euer the better. These and many great temptations

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temptations stand against vs assoone as wee would giue ouer our selues to the word of God, which is the beginning of a Christian life. Trow you that in the continuance of our course and iourney, before we come at our Sauiour Christ, shall wee not be sifted and tryed to see what is within vs? And you (good Mistres H.) to applie this to your selfe, tell mee how you haue learned Christ, hath his Gospell been peaceable in you from the first day till now, without all contradiction? Was your mind neuer puffed vp in vaine imaginations? did the traditions & persuasions of men neuer shake your thought? Haue you not been tempted with opinions of creatures, as though some were more holy, some more prophane? I know as you long after Christ and desire his truth in single hart: so his grace you haue not, without sharpe and bitter trialles, and the more freely the word of God shall possesse your soule, and fill your hart with all desire of it, the more you shall feele what fight is against it, look for the like in all your life, and when you approch to the true feare of God, prepare your hart to the strongest assault. The word of God thus made knownne vnto vs, & when we follow it with all our soule, that we may haue a liuely faith to reioyce at the promises of God, to feare at his threatnings, and feele a full perswasion of a certayne performance of all his wordes: O Lord, what is the malice of sathan! And though many temptations are against vs, the long prosperity of the wicked in which they triumph, whilst the goodnes of God prouoketh them still to repentance, the bitter fighting of the godly, in which they mourne vnder many crosses, whiles God maketh their faith pretious before him: these haue rooted quite out of the harts of the yngodlie, the faith and truth which they owe vnto God, so that against all his judgements,

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iudgements, they haue opened their mouth, and said a loude: *Where is the promise of his coming?* And against all his mercies they haue proclaimed warre, and saide, *They will not haue Christ to raigne ouer them.* But these temptations Christ hath overcome in vs, and giuen vs his Spirit, in which we know assuredly that the Lorde raigneth; neither slacketh he his coming, as many account slacknes, but he will come, and his glory shall bee knowne. And yet we are not in peace, but sathan our common aduersary will sift vs another way; he will lay our sinnes before vs, to make vs feare, that the promises of God belong not vnto vs, and this of all temptations is the greatest, yet we feare not, for what belongeth to all our sins, which Christ hath not borne? Sorrow, sickenes, death, hell, condemnation, were they not in his body, and are they not all crucified vpon the Crosse? Is he not risen from them, and hath he not broken the chaines of death, and so is ascended into glory? If this be my feare because I am a sinner, rather let me reioyce, for Christ hath taken my sinnes vpon him, and hath buried them deeper then the bottome of the Sea, he hath led it openly in triumph, and nailed it vpon the crosse, from henceforth and for euermore it hath no strength, whosoeuer seeme to colour it as redde as scarlet, or make it like purple, it is still nothing, and casteth but a vaine terrour before our eyes; We will neuer denie this, but freely confess it, that we be miserable sinners, and not worthy to lift vp our eyes to heauen, but who will lay our sinnes to our charge, now God hath iustified vs? or what sin can rest vpon vs, now Christ hath washed them away? That which once was in fight with Christ, and he hath overcome it, who shall sette to his hand the seconde time, to make the victory perfect?

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This is true, & euerlasting truth hath sealed it vp, that sinne is abolished for euer and euer ; howsoeuer we feare and tremble, or bee faint-harted , yet before the Lorde with whom our life is hidde, there is no perrill, no danger, no feare, but peace and righteousness without end. Let our sinnes be neuer so great, neither wee nor our sins can change the new Testament, that God is mercifull to our sinnes, and wil blot out all our transgressions : therfore this care is past, that our sinnes be many , the more they are, the greater is his mercy , who hath forgiuen them. And this is the token which G O D hath giuen vs, that we are his, because we are grieued with our sins, for our Sauiour Christ ouercame sinne with paines and sufferings which belong vnto it, and this is the badge of our redemption, to be made like him in afflictions , wee haue sinne, and abhorre it, it woundeth vs with feare, it setteth before vs condemnation , we haue a sence & feeling of Gods anger against it, and hel gnaweth vpon our soules because of transgression.

O blessed state , and treasure of gladnes ! this was the image of Christ when he ouercame sinne,a marke of my redemption in mine owne flesh, that I should not faint. As the sunne maketh the day, and the night darknes, so this affliction for sinne, is the badge and cognisance of our certaine forgiuenesse. And heerein see the goodnes of almighty G O D, whith turneth all things to the best to those that loue him. Through feare of sin the Deuill fighteth against vs, without feare of sinne wee could neuer haue boldnes : through anguish of heart the Deuill would ouerwhelme vs with sorrowe : without anguish of hart we could never haue ioy. In feeling Gods anger, the Deuill would make vs to despaire : without feeling his threatening, & trembling before him, we could neuer haue

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haue strength offaith , that his mercies are for euer. In all sufferings I am like to Christ, they are the markes of mine adoption, that I am his child. Doe we not heare the Lord ? Himselfe doth speake, *If we be without correction, then are we bastards, and not sonnes*: and to shewe what our correction shall be, he saith in another place : *If we be planted with him into the similitude of his death, then shall we also be partakers of his resurrection.*

Who hath heard so great saluation as this ? Euerie weapon where-with the enemy striketh , the same armeth vs to greater saluation : and euery wound that we doe receive, the same confirmeth vs to a surer life. Then (as before I said ) care not for sin , for that is abolished, so heere I may adde, care not for hell, for the neerer wee feele it, the further we are from it. Let them feare sinne that feele it not, and let them be afraide of condemnation that know not what it is , vpon whom destruction shall come suddainly as an armed man. Our eyes haue beene kept waking, and we haue seene our sinnes : our harts haue fainted before the anger of the Lord , and we haue not despised his heauenly calling , therefore in the day of trouble we shall haue rest.

In this perswasion wee will liue and die : and if our soules shoulde melt for feare within vs , although the Lord should kill vs, yet would we trust in him. *Abraham* beleeuued in the Lord, and it was imputed vnto him for righteousness, against hope he beleeuued vnder hope : and if our hope seemed to be taken from vs, yet would we patiently waite the Lords leysure, vntill he sauе our hope againe, that at the last our faith might haue againe glory and trueth of full assurance. Another thing wee must labour in , and in another thing wee shall haue temptation, and that is , that wee may see what is the

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glory of God and immortall life : herein let vs meditate in our beddes, and thinke on this in our secret places, in in the middest of our companies, let these cogitations be often in our harts, and in all places let these be our muses. When we shall apprehend with all the seruants of God what is the height, the breadth, the length, the depth, we shall know that the glory is great of immortality, & he is only to be beleued, who shall shine in honor when this vanity is ouer-past. His strength is great that laid the foundations of the world, and his brightnes exceeding, that made the Sunne and the Moone. His treasure and riches are aboue measure, who hath given Princes their gold and siluer, and other precious stones and iewels for the honour of man. Hee indeed is of most excellent maiestie, who is King of Kings, and Lord of Lords, and his power is aboue all, who maketh sicknes his messenger, and death his minister, till hee shall abolish them both. For his mercies are vnspeakable, that forgiueth vs all our sinnes ; and his goodnes is great, who hath had regard to the children of men. From nothing he brought vs into life, he kept vs from the graue, hee will restore vs, and make vs see his glory. When I would thinke on this, my soule is compassed with dulnesse of flesh, that I cannot see the fulnesse of his fauour : When I would consider in my hart what is his grace, darknes overthadoweth mine vnderstanding, and all my thoughts doe vanish in his immortality. When I would speake of his louing kindnes, my tongue cleaueth to the roofe of my mouth, and my words sticke fast within my lips. But this one thing in all mine infirmities I can perceiue, that his glory is exceeding great, whose glory I cannot comprehend, and the life is long, appointed vnto man, where his heart and minde can see no end.

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If all the world were a flowing water , and every yeare one drop should be diminished, the sea shold be all made dry, and the bottomes of the deepe should appeare, before he shall cease to liue, whom God hath raysed from the dead, and this breadth and widenesse betweene heauen and earth, if it should be filled vp , and every yeare but one handfull of earth added to the worke: yet sooner should the great distance be closed vp; and the emp tie places made ful, then he shall cease from ioy and gladnes, who shall stand in the resurrection of the iust. This is the glory that hath neyther spot nor blemish, before which me thinketh, not only Princes and the glory of the world, but the Sunne and Moone and all the hoasts of heauen are nothing else but meere vanity , for death shadoweth the glory of man, though he spread his branches neuer so far, yet the graue closeth vp in little roome the ambitious heart , which before was enlarged from East to West. And the Heauens that are high and free from death, yet are holden vnder the tiranny of eniuious and consuming time , in which they shall bee changed: Only the Lord is in honour and maiesty, who hath set eternity round about him , and cast out time vnto confusio[n]. Oh Lorde, where are theyr eyes that see not this, or theyr hearts that see and regarde it not ! Who hath bewitched them, in the countenances of men, to carry the hearts of beasts , and to forget the latter ende. The Lord turne them that runne astray, that they may knowe and see where is theyr glory , but the temptati ons haue ouer-taken them , which are against our honour. When the Lord shall deliuer them from euil, they shall giue thankes and reioyce with vs, that they also haue eyes to see. And blessed are you ( good Mistresse H.) and God hath visited you in an acceptable time,

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whose heart he hath touched with feare, and whose afflictions he hath filled with hunger and thirst, that you should mourne for the redemption that is in Christ, and be pleased with nothing but with the grace of his countenance. This is a Schoolemistresse to bring you vnto him, and a bond to tye you fast, that you shall not be seperated: and accomplish I beseech you, this good work of this grace, till you loue the Lord with all your heart, and till you can say with the blessed Apostle, *I desire to be dissolved, and to be with Christ.* For this purpose wee are chastised of the Lord, and when our faith is tryed, at the last it shall be made strong, that with it wee may quench all the fierie dargets of satan, and in righteousness and peace, and ioy of the holy Ghost, runne the course that is set before vs, till in a blessed issue of happy dayes, with a good sprynte wee may say boldly, *Lord nowe lettest thou thy Servant depart in peace.* Which I beseech God the Father of our Lord Iesus Christ, the God of mercy, and Father of all consolation graunt vnto you, Amen.

Pray, pray, pray, pray, this is your best seruice where-  
soever your dutie is most bound.

*Letters of Ed. Der. to Mistris B.*

**G**race, mercy, and peace from God our Father, &c.  
I had much leuer good mistres B. come my selfe  
then write vnto you, but as other things are farre  
contrary to my desire, so is it in my comming vnto you,  
and I am constrainyd rather to write then to come, but  
God appointes our waies, whether I come and be with  
you, or else be other where and heare from you, I trust  
and am perswaded, that both I shall heare from you,  
and

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and you shal haue the same constancy in the loue of trueth, and still increase in the knowledge of it, till the good grace of God haue made the worke perfect that it hath begune, and you with all your heart and all your soule doe feare the Lord, and delight in all obedience of his holy will. Whereunto though we be sufficiently perswaded by the nature of godlinesse it selfe, which all men doe praise, and the righteous doe loue: yet a greater prouocation is in you, because God hath giuen you a good estate, in which your example shall doe good to many, and because God hath filled you with a harty affection to testifie his religion, that you may accordingly in all well doing surmount the praise of your profession, and especially because he that hath called you is holie, that you may expresse his similitude and likenesse in all your wayes, and this good course through euill dayes, when God of his mercy shall make straight vnto vs we shall see then what is the latterend. Our harts shall be satisfied with it, and our tongue shall speake not as the world doth, blessed are the rich men, or blessed are the mighty, for all these haue wings to flie away, and high estates to sit downe in the dust, when man must go make his bed in the darke, and say to corruption thou art my Father, and to the worme thou art my Mother, & Sister, but our song shall be in better harmony, and we shal say with the Prophet Dauid, blessed is the man that feareth the Lord and delights greatly in his commandements: For when all hatred shall grow against this, and all aduersity shall striue to come vpon it, yet all is nothing, and shall not moue it. For when our hart is strengthened with this grace, we see our portions in all estates and times: in discredit, we see praise, in pouerty, riches, in anger, fauour, in darkenes, light, in bondage, libertie, and in death,

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death, life, yea whosoeuer, in weakenes of body, in enuy of time, in vncertainty of estate, in danger of life, or in any thing else, because nothing can seperate vs from the loue of God, nothing can turne ynto our harme, for we haue his promise that is able to performe it, that to those that loue God all things happen for the best. This purpose of life is lone had, and this course is easily begune, but the fruite of it doth not vade, nor the gladnes of it shall neuer be lost, so that we shall not, nor by the grace of God we will not for so little labour lose so great a reward, nor for a little pleasure which vainely we thinke is in other things, receiue the reward of our foolishnes, which assuredly we know hath everlasting grieve, wee haue not so vnfruifully learned Christ, nor so vnhappily giuen witnes of his truth, But better things belong vnto vs, in better waies we will runne our course, in a better hope lay downe our bodies : The Children of the world shall make the world their portion, we looke for another City of which the Lord is the workeman, and we will not build vp our vnhaftinesse in the vaine desires and concupiscence of this world, neither yet (seeing God is good to vs to fill our daies with peace) will wee denie any comfort that is offered vs in this present pilgrimage, but seeing the earth is the Lords, and all that therein is, wee haue perfect pleasure in friends, riches authority, honout: if all be his? All are pure: if all be of him? In all is pleasure: for where his kingdome is, there is righteousnesse and peace, and joy of the holie Ghōst: and sorrowe and sinne is cast out, onely let vs care as all thinges are good, so we vse them: and as they are corrupt, so to let them alone. Saint Paule teacheth that to the pure all thinges are pure, but to the impure all thinges are impure: And the thinges of this world are

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are made according to the conscience of man: Holde this to remember it at noone dayes, and let our reynes instruct vs in it in the night season, that wee feele our heartes inflamed with the loue of God, and that it may be acceptable vnto vs as our owne life, to set forth his praise: That wee acknowledge his glory which shineth in all his workes, and then the Lorde hath set vs in a large roome of liberty, where wee walke with boldnesse in good delight of his creatures: and in deede, & in truth this it is, when this affection hath taken root within me, and I feele the worke of it perpetually within my minde, whether I bee following my Hawke or my bowle, I make a more acceptable sacrifice to God, then the hart barren of this loue of God can do; though the knee bowe, or the tongue say, praysed be the Lord, for euery one that saith, Lord, Lord, shall not enter into the kingdome of heauen, but in whom so euer the loue of G O D doeth raighe, and hath driuen out the lewde disires of a dissolute minde; him God hath chosen, and the spirite of his Sonne Christ cryeth within him, Our Father: yet I meane not heere to iustifie these worldly minded men, to whom the day is too short for their vaine playes, except they reach it out til mid-night at Cardes and Dice: such people, as they commonlie fill theyr delights with blasphemie, so lette them know that the loue of the liuing God they neuer felt, but the God of this world hath blinded their vnbeleeving hearts, and in their vncleanenesse there I leaue them, till the sinnes of their youth bee rotten in their bones, that they may sinke deepe in their owne shame: My meaning is, that the man of God whose soule doeth thirst to see his glory, and hath the joy of his lyfe in imortalitie, in respect of the which he accounteth

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all the world to be but dung : I say , that man may haue true delight in the daies of his vanity , the smelling of the dogge, the flying of the bird, the qualities of al creatures, they were made for him: and he is iniurious to the blood of Christ, that thinks he may not vse them: but al these things are good for our recreation, to comfort the frailty of weake bodies , & to bring refreshing to a wearie spirit : which end, if wee forget , and make it our pastime, and so call it , then we turne our pastime into sin. For what is our time that we are weary of it' , or what is our life that seemeth so slow to passe ? are wee grieved with the light which the Lord hath set in the Heauens, or is the feeling of our body burdenous vnto vs , or our eye-lids pained with being open, or are our eares wounded with the sound of the ayre , or what griefe , what care, what sorrow is it; why we wish our time forgotten and past ? Surely Job knew not this , when he saide , His time passed faster then a post : nor Dauid knewe it not when he thought his life but a spanne long : and surely, he hath but a wretched life, and let him not loue it, who is faine to runne to the birds of the ayre, and the beastes of the field, to seeke some comfort against it. And therefore (good Mistres B.) let pastime alone, and be not wearied with your good daies, your times are passed meetly well, and you haue seene forty yeeres filled and gone, the residue behinde will passe with them; you shall not hold them if you would, but pastime and they will dwell together, till our appointed time shall come : and one end shall be vnto all. But then you shall see another state, and this enmity betweene vs and it, shall be taken away : we shall not be weary of it to wish it gone, and it will not be weary of vs to weare vs away , but Tyme and we shall dwell together, and the glory of God shall bee eternallie before

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before vs, and we before his Maiestie in immortality. A blessed state, a hope of life, a glorious body , a heauenly minde, and woe be to al these time passers off, that know how to delight in this, but haue more pleasure in all vncleannessesse : when the end of their labour shall come vpon them, they shal feele more griefe in one day, then after shall be ended world without end And in one sentence of an angry Judge ( goe you cursed into eternall fire , ) they shall be wounded with that miserie , which world without end shal rest vpon them , and their old pastime shall neuer more bee found : but this is the portion of them that know not God.

But as for you good mistres B. you haue already passed the daies of your ignorance , and the kingdome of heauen is come vnto you with power: you loue the truth of the Lord Iesus, and all false wayes you doe abhorre: you doe feele the hope of the Elect of G O D : and it hath quenched the desires of vngodlines. Pray still, that you may haue increase ; and read the Scriptures , in which you shall haue comfort : these will leade you in a perfect way , and neyther Paule nor Peter haue a more blessed end, then is for vs, in a like precious faith : and I (as I am bound) will beseech the G O D of mercy, and father of our Lord Iesus Christ, that he wil looke vpon you, to fill you with his grace & holy spirit, that it may guide you, and all your children before you, & your children committed to your charge, that you may dwell in the newe and blessed Testament of the forgiuenes of sins, through faith in Christ Iesus, who hath destroyed the worke of the deuill, and is able to keep you for euermore. And to his gracious defence, I harcily leaue you and all yours..

Yours in the Lord Ed. Dering.

To

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To Mistris B.

THE grace of our Lord Iesus Christ be with you euer, Amen. Good Mistresse Baret; howe fayne I would be with you, God knoweth, and how I am indebted to doe good in your house, if I should not confesse, I must needes accuse my selfe of much vnthankfulness: but God alone disposeth all our wayes, to bee so as pleaseth him, whom hartily I beseech for his sonnes sake, blesse vs with that blessing which hee gaue his Apostle, that in all places we may be vnto him in Iesus Christ, a sweet sauour of life vnto life to all his Saints with whom wee are. So shall I more gladly walke all the waies of his appointment, and you more willingly beare with mine absence, the will of God bee done in all thinges. When you are at Bray, if the Lord will, I shall be more quiet with you. In the meane time (good Mistresse) so beleue as you haue seene and heard, and pray for me that I may liue to his glory, who hath shewed me such mercy, that I may say with the Prophet Dauid: *What shall I give againe for all that bee hatb giuen mee?* And so doe you reioyce in the blessing that G O D hath giuen you, that more & more your estate heere may be a sure testimony of a more blessed hope, that shall one day be reuealed, when honour and glory shall succeede in the place of labour and sorrowe that now aboundeth. The Lord blesse you and all yours, keepe you, and giue you a plentifull blessing in his new Testament, and in his kingdome, which is righteousness, and peace, and ioy in the holy Ghost, the glory whereof shall not bee darkened, when the Sunne and Moone shall loose their light, and faine men with desire of it, that shall fill vs once with the countenance of the Lorde. A glorious hope

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hope in an earthly Tabernacle, but a more glorious performance in a heavenly creature, when we shall be free from sinne and death, and bee made like vnto him that sitteth at the right hand of maestie and power. Which time the Lord God fulfill in the goodnes of his pleasure, for our soules hope: in whom we haue settled our hope. Commendations, &c.

Yours Ed. Dering.

To Mistris B.

THE grace of our Lord Iesus Christ be with you euer, Amen. I am sorie that hetherto I coulde not come vnto you, and I would be sorry, if you shold thinke I had leuer bee any where then in your house; I had thought shortly to haue come, and I felt my selfe some-what strong and able to trauell, but nowe on Friday last, the eleventh of this moneth, I had a feauer, and fise or sixe daies after I felt it, and my stomacke is very ill euer since, and my cough much increaseth. This is my health that G O D giueth me. But let him doe his will, he is the God of life, and one day will abolish these troublesome things, and make vs feele health in immortality, and I beseech him for his Christes sake, to remember vs in his goodnes, that we may know all his mercies, & then I am well assured both you and I, and all weake bodies shal so little care for the frailtie of these Tabernacles, that we wil reioyce in the remembrance of putting them off, to think that we shal see and take hold of him that liueth euer, and will one day make these mortall bodies like vnto the glorious body of his deare & welbeloued son. This we knowe, and in this wee are comforted: and hold it fast good Mistresse B. euen as you will hold your happy

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happy daies : for the hope of it shall not be confounded, but when all our enemies haue spent their euill wils, and can doe no more hurt vnto vs , hee shall be on our right hand whom we haue looked for , and hee shall call vs with that blessed voice, *Come ye blessed of my Father, &c.* Let vs pray to vnderstand this , for it hath pleasure and effectuall gladnesse, more then all the faire countenaunces of the world, in which indeede there is nothing but vanitie of vanities, and all is vanitie : and thinke good Mistresse B. how many occasions are before vs to cause vs to forgette this , or to let the desire of it to be quenched in vs, or at the least to fill our selues with other pleasures of the world, but G O D shall keepe you from the corruptions of the world, & giue vnto you a wise hart, which euery day may search your thoughts , and suffer you neuer to forget your latter end : and seeing every day doth bring you neere vnto it , let euery day kindle more and more your affections, that you may loue it vnto the end : and then your hope shall be full , and our mouthes opened for euer, Amen.

Yours Ed. Dering.

*To Mistres B.*

**T**H E grace of our Lord Iesus Christ bee with you euer. As I trust the Lord doth strengthen you to berter health, that you may liue to his praise , so I am desirous to heare also of your amendment , but much more(as G O D hath made manifest in you many tokens of his grace) so I hartily pray, that you may bee made euen as Paule, to mourne still in this earthly Tabernacle and to say vnfainedly, *I desire to be dissolved, & to be with Christ.* This is that good issue of life to which I haue

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haue often praied that I might attaine vnto it: this is that measure of grace, which as I am most bound, so hartily I beseech our God and Sauour, that it may plentifully be powred vpon you. And if we shall be made in our liues so happy, then haue we a dwelling in perfect peace; and indeede wee bee receiued into the couenant of the new Testament, that wee should bee filled with ioy of the holy Ghost.

For what can disquiet vs, or what can be grieuous vnto vs, if in the face of Iesus Christ we see our rising again from the graue, & feare not before the shadow of death? all other afflictions they are but ministers vnto this, and in the presence of death they are dispersed, and they doe not follow vs vnto the dark places. If God wil haue mercy vpon vs to blesse vs into this victory, then hath hee giuen vs our inheritance in pleasant places, and our portion in a happy lot. What soeuer enemies are against vs, they shall striue in vain: and all things contrary vnto vs shall haue no strength; for beyond death there is no power in them, and death it selfe is despised in our eyes. If we felt not this in our harts, but would seeke outward testimony of men, let him speake that findeth any greater feare then this. The sicke person or prisoner may be loth to die, but the dead man he feareth no euill : and they that liue in prosperity, this is not their feare least they should haue a fall, but it is death that is bitter vnto all them that haue peace in their riches. Seeing this then is the greatest Tyrant that maketh Princes tremble, and that anguish of hart that turneth all pleasure into wormwood , whatsoeuer is vnder the Sunne, good Mistres B. as you are, so abide: & as you haue already receiued, so abound , till the good graces of the liuing G O D haue made you stronger then sin or death : so shall your dayes

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dayes be all in blessing, and your accounted times haue true delight till the latter end doe shine in hope. So shall you be bold to say with Dauid; *Surely the Lord will deliver me from the snare of the Hunter, and from the noysome pestilence: I shall not bee afraid of the feare of the night, nor of the arrow that flyeth by day, nor of the pestilence that walketh in the darkenesse, nor of the plague that destroyeth at noone: I haue set the most high to bee my refuge, and there shall no euill come neere my Tabernacle.* The Lord blesse vs in this good hope, and make strong our confidence in this perswasion, that at last we may dwell in ioy and gladnesse: if feare haue often recourse into our fraile bodies, because wee carry in vs corruption, which is the strength of death, yet that feare shall not alwayes grieue vs, for our hope is perfect and shall not be shaken. Wee shall goe but as S. Paul, and Peter, Abraham and Isaack haue gone before: and not onely they, but our Fathers, our Mothers, and our dearest friends are gone with them: and all that are behind shall ouertake vs. The trouble of the trauel must needs appeare light in the middest of so happy compa-  
nie; or if their loue haue not such force in vs, that Parents and friends, Apostles, Prophets, Patriarks, and all the Saints of God can make vs say, *Let vs dy with therighteous, and let our latter end be as vnto him,* yet sure when among the dead I haue seene Christ, & in the graue haue found the G O D of glory, I shall say with a perfect hart, *Christ is my life, and death is mine aduantage.* What then remaineth more vnto vs, but to striue faithfully, that we may come vnto this, that G O D may worke with vs as with his Saints, and we may be partaker with the happy Prophet, to see the louing kindnes of the Lord, which is better then life, and to say with him: *As the Hart longeth after the water brookes, so my soule longeth to see the Lorde:*

and

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and in the mean season that we yet fulfill our accounted time, which the Lord grant for his Churches sake, that you may do euuen vntill old age and many yeers, in good increase of your childrens children, and happy peace of his chosen people. In the meane while I say, that your hope may be precious before you, & in this earthly Tabernacle, ye may haue your conuersation in the highest heauen, from thence looking for a Sauiour, even Jesus Christ the righteous, who shall change this corruptible body, to make it like to his glorious body, in that blessed time which shall scatter away all affliction, & seale with in the happy assurance of immortalitie, which shall bee in the presence of the G O D of glory: when this weake body shal haue a recompence (of a few sorrowful daies) in everlasting righteousness. In which hope the Lord grant many yeeres you may rest.

Yours Ed. Dering.

To Mistres B.

THE Lord who is rich in mercy, keepe vs euer in the assured couenant of his new Testament made vnto us in Jesus Christ, that we may feele the forgiuenesse of our sinnes, and rejoyce in the hope of eternall life: Amen. I am sure you will bee glad (good Mistres B.) to heare of our safe comming home, and I would bee glad to heare of all your well doing, at our Saint Ellins, and therefore I write vnto you, both to heare againe that God continueth his good blessings towards you, and to certifie you that (I thanke God) I am now safe at Shenfields; I haue not yet take the plaister, but this day I haue begun to drinke Mistres B. water. Let it haue the worke which God will. For in health our meit did not nou-

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rich vs, but by his word. In ficknesse, medicines can do  
vs no good, except he blesse them, Wee haue no newes  
heere to write of but of Country things, scarce woorth  
the telling, and lesse worth the practising if it could be a-  
mended, every man going after his Oxe and his Horse:  
and most doe glorisie G O D no more then their bruite  
beast. If they be like vnto vs which are in the Court, and  
in the Cittie, that the one be as anubitious, the other as  
couerous as we be brutish, and God bee forgotten of vs  
all alike, we may take vs againe the Lamentation of Iere-  
mie: for it is the great mercies of G O D that we be not  
consumed. But if such be the misery in the worlde, wee  
that are not of the world, but by Christ are taken out of  
the world: Let vs not loue the world which is such an e-  
nemie vnto God, and then wee shall not be condemned  
with the world when Christ shall come in glory. And  
the Lord be praised, who hath given vs eies to see and  
eares to heare, that we might be wise harted: not to say  
peace & truce with such things, with such men cry peace  
& truce, but rather to haue our life hidden with Christ in  
God, and on his right hand behold the peace which pas-  
seth all vnderstanding, & good Mistres B. increase in this,  
God hath giuen you a happier helper, who is willingly  
led to all righteousness. The Lord God make his good  
worke perfect for his sonnes sake, in him, in you, and in vs  
all, that loue the comming of Iesus Christ, Amen.

hath willed so to haue you in the Lord, Ed: Dering.  
such onynges as need, now only write to me: An  
et beh. A Letter of M. Ed. Dering to Mistres H.

Grace and peace, &c. I haue heard ( good Mistres  
H.) of your iudicacie estate, that in many troubles  
vpon the Lord doth exortise you, but I trust you are also  
taught

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taught to say alwaies before God, Thy will bee done, and if  
this be your praiers, then know that nothing happeneth  
but by his appointment, and be contented with all that  
he hath done, so that your hart may beare you witnes,  
that of all things the Lord is most deare vnto you: and  
for your troubles, giue only your hart to loue the Lord,  
and they shall seeme neither great nor strong vnto you.  
For what can be great, if our hart be prepared to say with  
the Apostle Saint Paule, That we reioyce in afflictions, be-  
cause they shall breed in vs a hope which shall never make vs  
ashamed: Or what can be great, if God haue taught vs,  
That the momentaine afflictions of this worlde, they are not  
worthy of the glory that shall bee revealed vnto vs: Or what  
can be great, if wee say with the Apostle: Bretheren, re-  
joyce in afflictions, reioyce exceedingly: when you fall into ma-  
ny and great tribulations.

Surely good Mistresse H. all is nothing, for a frayle  
body, a short life, a sinfull creature, what can come vnto  
it that should dismay it? nay how should we not ( if we  
know it well, ) be gladde, if death also were at our beds  
side, that we might at once see the outmost malice of the  
deuill, and after for euer-more bee deliuered from him.  
A great Clowde of witnesses ( as the Apostle saith ) are  
cited in the eleuenth Chapter to the Hebrues, of which  
euery one should be our example to beare all crosses that  
the Lord doth sende, knowing that he is delighted with  
vs, when wee bee faithfull to abide these momentaine  
and light chaftisements. Job, David, Paule, our Sauour  
Christ himselfe, how many thinges suffered they, how  
are we not ashamed to refuse the cause which they haue  
borne; and way well your owne case what it is, and you  
shall see little cause of sorow in it, or if you compare it  
with other, none at all.

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Hath your husband beeene vnkind to you, beare it, & you shall win him at the last: If not, thanke G O D that you can continue louing and obedient, euен vnto an vnkind husband. And I assure you in this one vertue, there is more comfort and ioy, then there can bee griefe in all the discourtesies of men: & what is that crosse of yours, in respect of that which Abigaill did so long and patiently beare? But your sonne hath grieued you much, yea but you haue not the hūdreth part of the griefe that Dauid might haue had for his sonne Absolon: and will you be more grieued then he? Your sonne I trust shall yet proue well, and you shall see his recovery: if not, this manner of disease is rather a testimony of a conscience grieued with his euill doing, then an argument of his destruction, so that eu'en in this griefe you haue great cause of ioy: and what if God take from you the comfort of one child, leauing again vnto you the comfort of a great many: Will you, or can you repine against the louing kindnes of the Lord? Howe glad would Dauid haue beeene of other good children in the losse of one euill; yet you haue lost none, neither is your son knownen to be so euill, but you may reioyce in him againe: yet if all things were as euill as you could imagine, what then? Where is our loue to Iesus Christ, that gaue his preciuous bodie to the death vpon the Crosse for our sinnes? If we will not leauue Sonne, Daughter, and our owne life for his sake. Can one haire fall from your sonnes heade but at Christs comma ndement? Is not hee head of his Church, and all things happen they not vnto vs as hee will? Heerin you shall know you loue G O D aboue all, when you can forget the child of your wombe, for his sake. And therefore (good Mistres H.) giue not your selfe to any inordinate affections to offend G O D, and hurt

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hurt your selfe, but say and think, *Thy will be done O Lord,* and when the time shall come of our latter end, we shall neuer haue end of the blessed life which God shall giue vnto you, and to all his Saints in that day. Thus in hast I am constrained to cease to write, but I will not cease to pray, that God may blesse you, and giue you his ioyfull Spirit, to fill you with all spirituall comfort, against the temptations of the world, and all the enuie of the deuill. And pray for mee I beseech you, that I may account all the world to bee but dung, to the end I may win Iesus Christ, (to whom) the liuing and eternall God I commit you for euer, Amen. The xix of Aprill.

*Yours in the Lord Iesus, the onely  
forgiuenes of all our sinnes.*

*Edward Dering.*

*Letters of Ed. Dering to Mistris K.*

**T**HE Lord God direct vs with his holy spirit, that we may loue and feare him vnto the end, Amen. It greeueth me good Mistris K. that you should be so long at *Hendon* as now you haue beeene, and all this while I could finde no leisure to come vnto you, and whatsoeuer my fault hath beeene heerein, I will make no other excuse, but desire you to forgiue it. And I pray God though I see you not, yet I may so remember you, as I am bound, and so my not comming vnto you shall greeue me the lesse. Now touching your owne case, I know you are wise to see, that the Lord giueth you new instructions to bee wise in him, and to giue ouer your selfe vnto him. For as God hath blessed you many waies, and giuen you a good calling in the world; so he visiteth

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you every day, and humbleth you with many chastisements before him. God hath giuen you husband, children, family, and other blessings, but you enjoy none of them without a crosse, sometime in one thing, sometime in another, and commonly your owne weake and sickly body makes you that you cannot haue your ioy as you would. Yea I doubt not, but it is so abridged vnto you, that sometime it grieueth you that you cannot haue either care ouer your house as you wish, or attend on your children, as you desire, or reioyce with your husband, as otherwise you might. But this grieve God recompenceth with great benefit, for our Sauiour Christ is our good warrant, that this is the lot of Gods Saints, to enioy his blessings with afflictions, so that the more that you be sorrowfull, the more you be sure that the living God hath giuen you your portion: and so your sorrow is ioy vnto you. Besides this, the mingling of your ioy with sorrow, and wealth with woe, is a happy tempring vnto you of heauen with earth, that you should neither loue nor rest in this, aboue that which is meete, but acknowledge all is but vanity; so loue it as transitory things, and haue your great delight with the Lord alone, who is vnto you health, prosperity, ioy, and eternall life. This good Mistris K. you knowe, but yet this hatso put you in mind of; for though God haue blessed you, yet you are but a weake woman, and haue need (in the common frailty of mans nature) to bee stirred vp with exhortation. Remember therefore euer that which is the end of all, *Fear God, and keepe his commandements*. For this is the whole scope of our life, which when wee haue brought to his appointed ende, wee shall see the hope which we haue long looked for; and when immortality hath brought happiness into light, & scattered away our

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feare, we shall say then, *Blessed be the day in which first wee learned to feare the Lord*. And the Lord blesse you with his holy spirit, that you may in the midst of other care, haue pleasure in this, and in other sorrow reioyce in the Lord, and alwaies reioyce. Command me I pray you, to your little ones, Nan, Besse, & Mary. And the Lord make you and maister K. gladde parents of good children. Amen. From *Tobie*, the last of February. 1575.

Yours in the Lord Iesu, Ed. Dering.

To Mistris K.

THE grace of our Lord Iesus be with you euer. Amen. I thanke you good Mistris K. for your Letter, and for your medicine, and for your good will to him to whom you before did owe so little. Touching my disease, I did suddainly cough & spit much blood, so that when with much forcing my selfe, I refrained, it rattled in my throat, as if I had bin a dying: next day in the like sort I did, & once since the taking of these medicines for the staying of it. It is now staied, but I feele a great stopping of my wind, and much prouocation to cough, which if I did, I should spit blood as before. I pray you aske your Physition what hee thinketh best to be done. And good Mistris K. against all diseases and sickneses of the bodie, doe as you do, and daily encrease it, with an vnfained testimony of your own hart. Commit your health, your sicknes, your body, your soule, your life, and your death, to the protection of him that died for vs, & is risen againe. A sicke body with such an aide, hath greater treasure then the Queenes jewel house. Pray still, and pray for mee. I see the goodnes of G O D such towardes mee, as (I thanke God) except sinne, I weigh

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not all the world a feather : and with as glad a minde I spitte blood, (I trust) as cleare spittle. To those that loue God, all things are for the best : he hath a hard hart that beleeueth not this. For the Church , I commit it to the Lord , the Lord grant with that affection that I owe vnto it ; and for all my labour in it ( I thanke God ) I am guiltie neither of couetousnes, nor ambition, but as God hath giuen me grace, I sought onely his glory. I write this vnto you good Mistresse K. because you know it, and that you may the more effectually remember him, that will knowe you when the worlde, your health, your corruptible body, death and sinne it selfe, haue done their worst. Commend mee to Maister K. your little ones, to Maister R. The Lord blesse vs all, that we make our bodies shake, and not our bodies vs. *Vale in Christo Iesu. 25. Jul. 1575.*

*Tuus in Christo, Ed. Dering.*

*To Mistris K.*

THE Lord God who sheweth mercy to whom he will shew mercy, and haue compassion on whom he will haue compassion, according to his loue with which hee loued vs before the world was made, looke vpon vs, and leade vs in our waies , that in righteouenes and holines, peace, and ioy of the holy Ghost, we may finish our compasse and come vnto him, Amen. If I could, good Mistris K. doe as I should ; then my waies were perfect among men, but it is with me as with many other, small hinderances to an vnwilling minde, are occasions great enough to keepe vs from doing well. This hath made me to pretermit many duties which had been better done. And I dare not make any other excuse why

I haue

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I haue not written vnto you oftner: for though I haue in a weary body many things to do, and could make excuses which you would easily beleue, yet sure I am , if Sloth and negligence were vtterly gone, a fewe lynes wee so soone written, that I could not want time for so little labour, this is true, & fit erranti medicina confessio. Touching my sickenes, hee that sent it he doeth rule it, and as he will so farre let it goe. I feele yet difficulty of breath and coughing : and I see palenes and leanenesse abiding still, yet I thanke God I am so well, as we supposed all to haue seene you at Henden this next Monday, but God hath changed our way , and by occasion wee haue deferred it, trusting yet to see you very shortly, if the Lord will, to whom we commit both your wayes and ours. And now good Mistris K. further I need not write vnto you, for which cause yet especially you craue my Letters, I know whom you haue beleeuued, vpon what ground you stand, who hath sealed your perswasion in you, he is able to keepe that you haue committed vnto him, euен vntill that day, that the things of the world are changed before vs all. Affliction may be great and make vs murmur, prosperity may abound and make vs proude, the world may fill our eyes and our eares, that sometime we may be blinde and not see our hope, our owne concupisence may peraduenture sting vs that we forget the good workes wherein wee had delight, but the councell of the Highest standeth fast for euer: the Lord knoweth all that are his. In this Tower of defence our dwelling is made for vs , and the gates of hell shall not preuaile against vs. When wee sinne, we must needes be sorrowfull, and to offend such a Sauiour ; it will grieue vs more then death it selfe: but to remember againe so assured hope, we cannot but rejoyce in

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the Lord, and alwaies reioyce. Thus I leaue you to your owne hart, where is your stronge safetie: and to your secrete thoughts, which comfort you in the night. And committing my selfe vnto your praiers, I beseech God the Father of our Lorde Iesus Christ, to keepe you and yours. Commend me to your little ones: pardon me for writing in such a peece of paper, I could hardly get this. Maister H. and my wife wish to see you. The Lord keep vs vnblameable in his sight. From *Toby* the xiiij. day of August. 1575.

Your bounden in the Lord, Ed. Dering.

*To Mistris K.*

THE Lord God direct vs in all our waies, that they may be vnblameable in his sight, and our faith may be strengthened in the blessed hope of his Elect, so that nothing be able to shake it from henceforth, from the boldnes and assurance of everlasting life. Many and iust causes good Mistres K. haue kept mee, so that these holy daies I could not see you, but I knowe no excuse why I could not write vnto you: and therefore for the one, as I am sure you doe willingly pardon me, so the other I beseech you to accept, both as a testimony of my mind that I forget you not, and as a discharge of that dutie I owe vnto you; for if I should not faithfully remember you, though you had otherwise done nothing for mee, yet I were vnworthy of such good will. And if I should not as in bounden duty be most careful to strengthen and comfort that good purpose, which your selfe haue chosen for the course of your life, I were not worthy of the acquaintance of the Saints of God. Therefore departing from London againe (as I could not chuse) I haue

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haue yet written vnto you, as I must needs. And I har-  
tily pray that God may encrease his goodnessse in you, &  
earnestly beseech you, as you haue receiued that, so you  
would abound more and more, a short request & soone  
heard: but exceeding difficult to some to practise, and  
yet not difficult vnto you, but easie and light as you can  
desire, for hee that is borne of God, ouer-commeth the  
world. And the annoyncting (as Iohn sayth) which you  
haue received of God, dwelleth in you, and you neede  
not that any man teach you, but as the same annoyncting  
teacheth you all thungs, and it is true and not lying, and  
as it is taught you, you shall abide in it.

Maruell not good Mistresse K. that I write this vnto  
you, nor be vnwillingly affected to heare of your owne  
happines, It is (as Salomon sayth) another mans mouth  
that praiseth you and not your owne, and what neede  
you feare. And I speake not deceitfully, which I thanke  
God I hate, nor give I titles (as Job sayth) which the  
Lord doth abhorre. But seeing (as I am certaintely per-  
swaded) that in you, which Saint John could see in the  
people to whom he wrote, and to whom he gaue so ho-  
nourable praise, why shold not I be bold vpon so good  
warrant, to say also vnto you: You are the Lordes: and  
God who iustified then his Apostles words, hee will iu-  
stifie them now and euer, for hee is mercifull without  
end: Let vs not then good Mistresse K. bee henceforth  
forrowfull or faint-hearted: Paul and Peter, and all the  
Apostles and Prophets, haue spoken glorious things vnto  
vs, and we will beleevethem. And yet not they, but  
the Spirit of God hath giuen vs this testimonie, and it is  
true: For what were the Romanes, Corinthians, Eph-  
esians, Galathians, and all other whom the Spirit na-  
meth Saints and Holy ones, were they not as we? Fraile  
and

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and weake as wee, and our faith as theirs ? But wee  
feeble a grāt deale of infirmitie in our selues ; did not they  
so, and did not the spirit of God see more in them, then  
themselues could feeble ? yet it calleth them Saints : yea,  
and so it calleth vs, that we should not feare : and there-  
fore as I sayd, I say againe, you are annointed of the  
Lord, and you shall not fall, if your heart beate you wit-  
nes, that the profession which you make, is vnfained in  
you, as I am sure it beareth you witness. One care on-  
ly wee haue, which also we will haue vnto the end : and  
that is, that we may glorifie him, who hath glorified vs.  
In this doing, as I accuse my selfe most aboue all other  
men ; so I praise not you a whit. For I know good  
Mistresse K. heerein you are too too faulty, and so is all  
flesh : our flesh, the world, and the diuell, they are too  
strong for vs, but blessed be the Lord God, who hath  
giuen vs victory in Iesus Christ, and wee will doe if God  
giue vs grace, as his Apostles did, we will chastice our  
bodies, and bring them in subiection, that all that know  
our Religion, shall not blame our workes : And I thank  
God for all that you haue obtained : And I beseech  
you increase and abound more, that as hee will giue  
vs a full reward, so wee may offer vp our bodies a holy  
sacrifice, to praise his name, who hath had mercie vpon vs.  
And pray for mee, that my handes and tongue  
may ioyne in the workes of Gods Saints : and let vs all  
growe together vnto that blessed hope, till wee haue  
found that happie strength, by which the world is cru-  
cified vnto vs, and wee vnto the world : But the Lord  
that teacheth you, to him I leaue you : whom I beseech  
to open your eies into so large and wide a spirituall sight  
that you may yet more clearelie see and feeble the glorie  
of God and immortalitie. Farewell good Mistresse K.

Commend

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Commend mee to Nan, Besse, Mary. The Lord blesse  
you with them euer, Amen.

Thine in Christ Ed. Dering.

### A Letter of M. Ed. De. to the Lady G.

The grace of our Lord Iesus Christ, be with you euer, Amen.

If either I might doe the duty wherunto your well  
deseruing hath bounde mee, or might require with  
thankes that with all your good will you haue deser-  
ued, I know and confesse it ( good Madam ) long since I  
should haue come to see you: but such is my case, as I can  
not doe either what is most meet, or what I most desire;  
for sometime by busines, and sometime by sicknes, and  
sometime by opportunity of others, I am holden heere,  
that I could neuer yet haue opportunity to ride farre, or  
to see my native country and nighest friends. Once in  
Sommer I would haue gone to M. B. besides Winsore,  
and the second night of my trauel I could not sleepe, but  
tarried a scauenight in the same place, and then came  
backe againe, ill at ease: thus it pleased God to deale with  
me, and such a body he hath giuen me, to the end ( I am  
sure) I should not loue this present vanity, but remember  
him that liueth euer, and desire to be dissolved to see his glo-  
rie. And this I beseech you thinke to be the onely cause,  
that I haue not of long time seene you and others, with  
whom otherwise I would wish to dwell: and if it be the  
good will of God to prosper my iournies in time conve-  
nient, I trust to see you oftner heereafter; but his will be  
done, who appointeth our waies, & numbereth our steps,  
and doth all things for the best to those that loue him, &  
to him if I can commit you in my daily praiers, that so  
my spirit be present with you, how long soeuer I be ab-  
sent

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sent in body, yet my duty I owe you, shal not be altogether vnperformed, and that piece of it which yet is wanting, that in daily exhortations I might (by the grace of God) stirre vp your minde, that in the meane time, let me supply with these Letters: In which; most hartily I beseech you (good Madam) goe on forward, and faint not in the course of godlines, increase still in faith, in loue, in hope, till with a wise hart you haue such a feeling of the glory of God, & of eternal life, that you haue made your account vp with the worlde, and are at a point with all that is vnder the sunne. While God shall prolong your daies, reioyce in him that hath giuen you life, and vsfe all his gifts to his glory: and when his appointed time shall come and bring death into your doores: let this be the preparation of your heart, *you desire to be loosed and to bee with Christ.* And let this be the answere of your tongue, *Lord now lettest thou thy servant depart in peace.* Surely theit it shal come vnto you, that a happy life shall haue a blessed end. Your former times haue found their wished issue, and the entrance of your grace, shall be the beginning of your glory: Hee hath spoken it that cannot deceiue vs, *That every one that believeth in him, shall not tast of death, but shall passe from death to life.* This (good Madame) is the crowne and garland of all our pleasures: reioyce in feeling it, and be gladde in louing it, knit it fast to all the thoughts of your hart, and neuer forget it, it shall give you more pleasure in one day of your life, then without it you can find in a thousand yeceres: and all the men of the world which feele their pleasure in this life, & know nothing better, then to followe their owne concupis- cence, they shall perish when you shall abide, and they shall mourne when you shall reioyce, because they haue forgotten the liuing God whom you haue loued. Many temptations

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temptations shall be continually against you, but God is able to set you free from them: cast your care on him, & you haue wonne the victory. And to the end you may know him, and how to trut in him, as the Prophet Dauid did so let vs doe, that is: Let vs make his testimonies to be our delight, and exercise our selues in them day & night, for they onely can make vs wise, and renewe in vs the image of God, that we may bee perfect, as our heauenly Father is perfect. This hope I thanke God hath been before me, that I haue not feared in any trouble, & in a good conscience of this doing, I had rather haue the displeasure of the world, then with losse of this desire or any hurt of it, to win the fauour of all mortall men: And so I am sure it shall be with you that day, in which you shall so feele Gods glory and eternall life, that you will consecrate your life for euer vnto him, loue him, feare him, long after him: It shall bee more ioyfull vnto you, then the day of your birth, and your hart shall besette as S. Paul saith, *to vsfe the world as though you vsed it not:* not to forsake the world or worldly things, (for they are the gifts of God for the comfort of our life) but as though we forsaked it, so let our loue be taken from it, & be euer with him who is the giuer of all, and hath immortality. there is not a day that passeth ouer our heades, but it afflieth the body, and maketh it a day shorter liuing then it was. Let there not be a day but shall strengthen our faith, that we may be gladde wee are one day neerer the presence of God then wee were before. And I beseech God (who onely can doe what he will) worke his good will with you in all spirituall blessings, that you may abound: and in the condition of this life that you may reioyce, till your accounted times be all fulfilled. Amen. *Yours in the Lord Iesse, M. Dering.*

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A Letter of M. Ed. De. so the Lady M.

THE Lord God who hath onely power to worke his will, and hath shewed mercy vnto vs in an eternall couenant, make vs perfect in all our wayes to abound in righteousness, and loue his glory, that in life & death we may be happy, & haue ioy in his presence, who liueth euer, Amen. Good Madam, the duty that I haue long owed vnto you, doth much bind me: & the experiance of your good inclination, sufficiently doeth embolden me to write at this time vnto you: and I trust the Lord God who hath giuen you his grace, and called mee to this worke, will blesse the labour that it may be profitable to his glory & your comfort. For if his word haue so great strength in his Saints when they are yet vnbelieving and ignorant, that it revealeth euen the secrets of their harts, that it maketh them fall downe to worshippe him, and to acknowledge his mighty power in it: I am sure that it cannot bee but the same worde shall haue strength in you, wholy & altogether to consecrate your self vnto the Lord, til al your delight be in him alone. So that I am nowe, more to pray for my selfe then for you, that I may rather speake the truth, then you hear it: for of this I am sure, your hart is prepared, as the Prophet saith, to a good purpose, the Lord make my hand as the pen of a good writer. And now (good Madam) this is the sum of all, Feare God and loue him: your goods, your credit, your thoughts, your desires, your body, your life, giue it all vnto him, that he onely may please you; his will perswade you; that whether you live or whether you die, you may be wholy his. A short lesson and soone learned, hard I confesse of the world to practise, but not hard to you whom God hath loved: for what is it can call away your

Godly Letters of M. Dering.

your desire, that wholy and altogether it should not be in this? It is only the world that hath taken vp enmity against vs, & striueth dayly to seperate vs from the Lord. But what is in the world why the persuasions of it shold please vs? especially you who haue had experiance of it, whose life G O D hath filled with worldly things. You know what is the comfort of houses & lands: you haue weighed them well and founde them light. You know the gladnes of a mother, and haue in your sight sonnes and daughters, the tryall of it is in you, and hath entred deepe, euen as they haue beene the fruite of your owne wombe: but in them you haue no such ioy as in the spirit of adoption, by which you know your selfe to be the child of God. You knowe the treasure of a good husband, with whom you haue had peaceable and louing dayes: but how much is it a greater ioy of vnspeakable gladnes to feele your selfe ioyned to Iesus Christ, & made a chaste member of a glorious body, with whom you shal be ioyned foreuer.

You haue seen a great many yeeres of the age of man, and haue measured the length of them, so that if you might liue the daies of Abraham, yet you might account your howers and see the time at hand; when in the ende of your course you shall take your rest: and what were this to immortality. To be short, and to pretermitt many thinges wherewith God hath made your life as a blessing, you haue seene fauour, credite, landes, authority, friends, seruants, the pleasures of these God hath given you. You haue seen fulnes of such delights: but this and all elst that you haue seene, what is it to the grace of God, the fellowship of Saints, the forgiuentesse of your sinnes, the loue of his countenaunce, the assurance of your life, the brightness of his glory, and your eternall blessings.

## Godly Letters of M. Dering.

blessings. Sith then in the world is noe sure refuge, the more I haue seene the fruite of your faith, the more assuredly I know the constancy of your mind, ready to leaue the world to approch neerer vnto God, and to account all those things to be but dung, to the end you may win Christ, in whō you shal be so much more blessed, as light is more bright then darknes, health is more excellent then sicknes, and life more precious then cruell death. This (good Madam) you haue long knowne, and with praise professed it among men: And now especially reap the fruite of it in these dayes of Gods visitation, in which in a weake body you haue had a sharpe sicknesse, to teach you that your life is in the hands of God, and the nature of your body that is but dust, so that you shold not loue it but in the Lord, nor be pleased with it but as it pleaseth him, ready to lay it downe when he shal call you. This is that great and high commandement: *To loue God above all*, and this is the greatest obedience required of man, to be ready to die at the will of God. Vnto which commandement when I doe beseech you willingly to yelde, I feele in my selfe howe the nature of man striueth against it: all those delights of which I speake before (the pleasures of this present life) they arise against it: although we had no other comfort, yet life it selfe is sweet vnto vs, and we are loth to make our beds in the darke, our eyes they would yet see the Sunne, our eares would heare the sounde of worldly elements, though our flesh bee grasse, yet grasse hath a flower, and our fraile bodies haue vanishing fantasies agreeable vnto them, as earth vnto earth, & from which most hardly you shal pul it away, the Patriarkes and Prophets were sometime afraide, Paule and Peter were noe alwaies bolde, they loued euer that lyfe which they sawe in hope, but they did feele the death which

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which did fight in their members. And how should I then say vnto you a weake woman, feare not death, or if I say it, how can you performe it, beeing so weake a vessel of flesh and blood: yet good Madam giue mee leaue to intreate you, and I hope you shal haue a hart to grant it: I most humbly beseech you feare not death. The Apostles were men as we are, yet Paule obtained at last to be dissolued and to be with Christ: if we be weaker then he, the graces of God shalbe more exalted in vs, and we also shall say at the last, *Let thy seruant O Lorde depart in peace*. It is the Lord that hath promised this blessing vnto vs, let vs haue it with faith, and it will make death vile in our eyes: it is enough if we know G O D will giue this victory to his people, let vs be bold, though wee feare a little while, yet feare shall be cast out, and wee shall say with a free spirite, O death where is thy sting, &c, Try your selfe therefore every day, and if your hart be bold, reioyce good Madame, and reioyce for euer: the last and greatest enemie ( which is death ) is troden vnder your feete, and what els can hurt you: all other things of the world they are but seruants of death, and serue to make his power more fearefull vnto vs, friendes or kins-folke, golde, siluer, precious stones, or all other pleasures, all labour vnto one end, to make vs more loth to die, vanquish death, and you haue vanquished all, height and depth, life and death, all is yours, and you are Christes. And see I beseech you what glory you haue gotten, you are but a weake and sicke woman whom God hath shut vp in your chamber, and tyed to your bed: and yet the great tyrant of the world, that holdeth in bondage kings and Princes, and woundeth them all with feare & terror, he is confounded before you, & the Lord of life he hath crushed him in peeces vnder you. A blessed day that

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you first into this battell, a blessed sicknes that made you endure the fight, and most blessed end in which you get the victory ; for who hath giuen you this strength , or who raigneth in you in such a day, but he who hath said and done it, *O death, I will be thy death.* And if hee be in you who hath abolished death , & in whose sight death shall never haue any rule , what treasure what depth of ioy and gladnes shall he bring with him : while you liue you shal liue in him, and no man shal take your ioy from you : and when you die, you shall die in him, and death shall be noe death, but you shall passe to eternall life: and all that is fearefull shall be farre from you : the burthen of sinne, the malice of the deuill , the terrour of hell: the dreadfull words, Go ye cursed into eternall fire. All this is abolished and troden downe in the Crosse of Iesus Christ, who raigneth in you, and giueth his spirit , that you feare not death : and all things that fill with ioy, not the earth onely, but the heauens also / you haue destroyed death) you shall feele then all within you : the fellowship of Saints and Angels, the forgiuernes of sinnes , the resurrection of the body, the life euerlasting, & the God of glory : your eyes lightened with a pure faith, shall see these things in so perfect beauty , that you shall cast out death & the feare of it; yea you should thinke your time wearines if your daies should bee prolonged, and you should be yet many yeeres a sojourner in this bodie, in which you are a stranger from the presence of the Lord : And the neerer your time approcheth, the gladder you shall be of the end of your iourney, when your hart shal feele it : and when the earthly house of this Tabernacle shall be destroyed, you haue a building giuen of God , a house not made with hands, but eternall in the heauens. In this faith you shall not only not feare death, but you shall

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shall sigh and moane (as Paul saith) till you see your glorie, and the lot of the Saints that is in light, where there is no more sorrow nor care , nor feare, nor death, but the God of all mercy, & father of our Lord Iesus Christ shall be before vs for euer. Thus Madam (as my duty is) I haue written vnto you, and God will blesse it as his promise is, that it shall be for the best, & in the wisedome of his word we shall be strengthened in his grace, that death and sicknes shall be forgotten, and all the desires of our hart shall be with him. And the Lord God for his sonnes sake so haue mercy vpon vs , that all euill taken from vs, we may reioyce in him, and see his blessed age that is in immortality, and is sealed in our hearts with his blessed spirit. To whom be glory for euer-more, Amen. From Saint Ellins, the tenth of Ianuary, Anno Dom: 1576.

Yours bounden in the Lord Iesu, the only forgiuernes of all our sinnes. Ed. Deering.

A Letter written by M. Ed. Deering, to his Lord and Maister the Duke of Northfolke,

*Gratia & pax a Deo patre, & domino nostro Iesu Christo.*

THE long good will that I haue borne vnto you, as to one that earnestly professed the Gospell, and the great duty I owe vnto you as to my Lord and maister, make, that now I should write vnto you, not knowing whether opportunity shal be such as hereafter I may doe you any seruice. God the author of all life, he hath shut both you and me vp in his hands: that there is great likelihood, our liues in this world they are but short. The Prince that executeth the iudgement of the Lorde, shée hath found you out in your great sinnes : & sicknes that raigneth over all flesh, it hath taken now long hold vp on me. So that as I said, we are both in the hands of the Lord,

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Lord, we are summoned peremptorily, death hath given an assault, and the weake holds of our life they are violently shaken. Now therfore my Lord, let vs take counsell together, and as a wise Master, learne of a faythfull servant what is best to bee done: the worst that our sins can do vnto vs, is to lay vp v̄s the iust reward of death, my disease which thus affliceth me for many thousand sinnes; it can but take away my life which I haue so abused. And all your deepe dissimulation and hypocrisie, your great ambitions, your faithlesse Religion, which haue so bewitched you, what can they doe more then this? The remedy now is, to make of necessitie a vertue, that is, to beare it wisely, which you must needs abide. I haue I thanke G O D, found that grace, that I can loue this saying, *Cupio dissolui, & esse cum Christo;* the Lord also open your hart, and guide your vnderstanding, that with all Saints you may doe likewise, and pray, *Venire Domine Iesu.*

And now, forasmuch as this is the last duty, that I am like to doe vnto you, as G O D shall giue grace I wil so aduise you, as I may testifie mine owne faith, & make you strong against the day of trial: trusting that our God shall so remember vs both in mercie, that after a little while we shall see better daies, and raigne with him that abideth King for euer. There is now but one thing necessary for you to learne in this life, that is, how you may willingly desire to die; a hard lesson for a naturall man, for death is our last enemy and his assault most violent for the triall of our faith: but Christ who hath overcome death and hell, he hath broken the strength of this battell, and set vp the songs of triumph vnto all that belieue, that we may haue the fulnes of ioy, & say with gladnes, *O Death where is thy sting?*

Now

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Now, that this ioy may be yours, and this gladnesse your inheritance, prepare your selfe, not in your owne wisdome, for that hath already deceiued you, but in the wisdom of God, that your hope may be sure. If you will now haue the hart that shal cōdemne the force of death, consider wherefore you are called to die; It is layd to your charge that you haue dealt traiterously with your Prince, with your Country, & with the religion of God: and vpon these crimes you are condemned to die. If you be guiltles, ô my Lord, blessed are you, & blessed is your portion: hee hath spoken it that neuer will change: If when you doe well you suffer wrongfully, take it patiently, for this is acceptable to God: but if you be guilty you haue not your hope in death (for that you haue deserued) but your hope is this, that you die so as it becometh you; which if God shall grant vnto you, then blessed is the houre that God shal bring vpon you, you shall make that change, which God for his Christs sake, lay speedily vpon all his children, and you shal die once that you may live euer. Now that you may know how you ought to die, learne this of the Lord, which hee hath so plainly taught you. The first part of your true reparation must be an humble confession, whatsoeuer your one conscience can vtter more then is revealed. O my Lord speak openly the truth, Sathan is enemy vnto vs, & his flights are many; if you will treade the malicious serpent vnder your feet, & triumph with Christ who hath spoiled hell, tell the truth my Lord, conceale nothing, so shall you shunne the diuell. If my words seeme but light to perswade you, heare the wisest counsellour that euer raigned in Israel: Hee that hideth his sinne (saith Salomon) shall neuer prosper, but he that confesseth and forsaketh them shall finde mercy.

When

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When Acan had transgressed in Israell and deserued death, when he was brought to judgement, Iosua said ynto him, My son, I beseech thee giue glory to the Lord God of Israell, make confession vnto him, and shew mee now what thou hast done. Loe my Lord, this is to giue glory vnto God ; to confesse your sin, and tell what you haue done. The good king Dauid when he had deserued death, and feared greatly the sentence of the Prophet, he confessed gladly and made it knowne vnto the world what his sin was, and wherein he had offended. When God gaue his lawes vnto Israel, & in the blood of goates & calues sheweth the redemeption that was in Christ Iesus, hee so ordained, that before their forgiuenes was preached, the high Priest should proclaime openly what were the sins of the people, and so lay their sins vpon the beasts. So standeth it now with vs, if we wil find forgiuenes of our sins, let vs cast of the cloake of shame, and confesse before heauen and earth, what we haue sinned and what we haue done. What greater perswasions can you yet require, or how can you thinke to please God if you wil hide your sins? That was the practise of olde Adam, but you are borne anew : that was the sin of Caine, but you my good Lord are of a better kindred. Speake the truth and shrinke not, God will once reueale the secrets of harts, & then you shal reioyce that there is nothing of yours hid: fie vpon that sin, that you should turne away for one howre and receive heereafter everlasting confusione : better a thousand times to receive the reproch of flesh, and after receive your glory of the Lord. When Iohn Baptist preached first the Gospell, hee baptized no more then such as confessed their sins. The lost son when he ran away, he found no hope of pardon, till hee called heauen and earth to witnesse his great iniquitie. Paul who

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who preached the Gospell vnto vs Gentiles, howe often doth hee confesse that he was a persecutor. The happie theefe that was hanged entred not into paradise, till he first in the hearing of Israell said, we are rightly punished, and receive things worthy of that we haue done. What should I say more, I trust you feare GOD, and I haue seene in you many signes of grace, I doubt not but you will make it knowne whatsoeuer is in your heart. It is the word of God that I haue spoken, and it is the onely truthe vpon which you may build your faith. This thing toucheth so neare the glory of God and the safety of his Gospell, that you must now needes forsake your friends and kinsmen, yea forgette the loue of your selfe ; and if you haue been partaker of any counsell, disclose the conspiracies of the wicked : you haue stode in iudgement not before men, for they are but ministers, but before the Lord, who sitteth in the midst of iudgement. Surely, if you seeke to hide your sinnes, you seeke to hide them from him that knoweth the secrets of the heart & raines, and to dissemble with him that will not be mocked : and therefore with all humblenesse of duty, I beseech you, and in the name of God I craue this at your handes, vnburthen your owne conscience, make your heart gladdie, cast off the burthen of your secret sins, purge the eyes of your minde, that you may see Christ, let true repentance breake forth in holy confession, shame the Lordes enemies, and make the Church of God rejoice, and loe in the name of Christ I tell it you : Blessed is the day in which it was said of you, a man child is borne, and blessed shall bee the howre, in which it shall bee said of you, you are deade in the Lorde : the closing vp of your eyes shall be the beginning of your sight : and death your entrance into life. And now my Lord, I beseech you to write upon me.

E

for

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for mee, and humbly vpon my knees, I aske you heartie  
forgiuences wherin I haue not done as it became me tou-  
ching you.

You knowe howe in my time I haue perswaded you  
from your wicked seruants, from your Popish friendes,  
and from your adulterous woman. But (alas) my Lord,  
your high calling hath bridled my wordes, I could not  
speake as I should, my words were too soft to heale so  
olde a disease : why should I haue tarried in your Lord-  
ships house except these things had bin amended ? This  
bearing with your euill, was the greatest euill I coulde  
haue done you. And I beseech you forgiue me, and God  
for his mercies sake shall make me strong, that heerafter I  
shall not feare to reproue the sinner, & God shall forgiue  
you your dulnes of spirit, that could not be moued with  
a little counsell. Now my Lord, bee strong in the Lord,  
and feare not, if you must die, remember that Christ hath  
overcome him that hath the power of death, and hath  
sette vs free from the power of the graue. Though you  
doe for a very little time tume again vnto dust, yet again  
you shall heare the voice of the Trumpet, corruption  
shall die because he was no better then his Fathers, and  
you when you goe, you shall goe to your Fathers, the  
long race of Nobility of which God hath raised you, e-  
very one in his time is gone before you, and so manie as  
haue died in the faith, they shal be again of your fellow-  
ship and kindred, and you shall p̄file GOD with them  
and not feare the second death. The Lorde open your  
eyes that you may see your hope, & you shall loue that  
companie about Kings and Princes. You shall see Abra-  
ham of whom you haue heard so much, Isaac, Jacob, Iob,  
Samuel and Daniel, whose names you loued, you shall  
see Paul and Peter, whose societie you wish for, all the  
Patriakes,

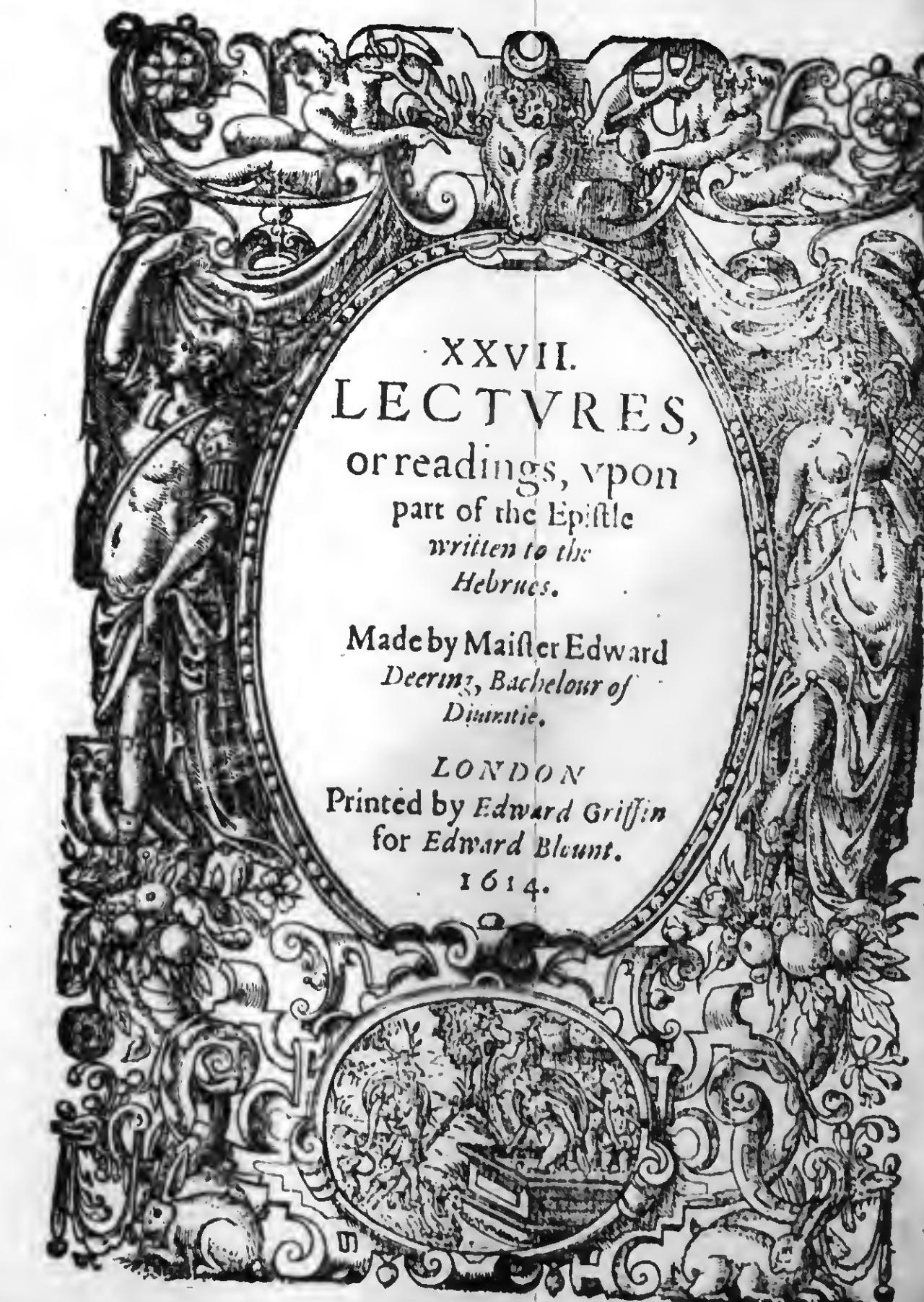
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Patriakes, Prophets, and Apostles that are gone before  
you. Be bold therefore, and be bold to die : with Elias  
you shall see Christ clothed with your flesh, who hath  
immortalitie in his hand, and shall make you raigne for-  
euer : your time shall not be tedious, and your glory shall  
haue no change : and he that made the heauens so high  
aboue the earth, the sun, the moone, the starres, so full of  
excellent beautie, he shall be your portion in his endlesse  
glory : would God you could see him nowe with open  
countenance, that you might knowe his louing kinde-  
nes, how much it is better then life ; I would you could  
with all his Saints perceiue what were the height, the  
breadth, the length and the depth of his vnsearchable ri-  
ches. O happie daies that shall never end, O blessed in-  
heritance that shall never waste, O holie Cittie newe Je-  
rusalem, the perfection of beauty, where the inhabitants  
are Princes, O precious building that is not made with  
hands, and ioysfull Tabernacles which G O D himselfe  
hath pitched ; my voice faileth, and my tongue clea-  
ueteth to my mouth when I woulde declare the euerla-  
sting gladnes, when God shall wipe away all teares from  
our eies, & there shall be no more death, neither sorrow,  
nor crying, nor yet any paine, for the first things are past.  
Who remembreth this and saith not, all flesh is grasse,  
and the glory of man is as the flower of the field. Wee  
haue nothing here, but feare of our enemy, griefe in po-  
verty, paine in labour, care in riches, unstedfastnesse in  
friendshippe, enuie in authority, emulation in honour,  
change in nobilitie, feare in a kingdom : and as the grea-  
test of all Princes hath wilfully pronounced, vexation of  
spirit in all things that is vnder the Sunne, so true it is va-  
nitie of vanities, and all is but vanitie. You neede no ex-  
ample, O my Lord and Master, beholde your selfe and

*Godly Letters of M. Dering.*

See what you were : reioice in the Lord and loue better things, cease to eate of this corruption, and desire Manna ; drinke not of these puddles, but goe to the pure wa-  
ter of life, which is cleere as christall, and proceedeth out  
of the throne of GOD and of the Lambe : you are but  
one steppe from thi gloriouſ blessing, and that is to die  
willingly and well ; ſpeak forth the lecrets of your hart,  
and giue God glory. The Lord blesſe and keep you,  
the Lord lift vp his countenance vpon you,  
and ſend you peace.

*FINIS.*



XXVII.  
**LECTURES,**  
or readings, vpon  
part of the Epiftle  
written to the  
Hebrues.

Made by Maister Edward  
Deering, Bachelor of  
Divinitie.

LONDON  
Printed by Edward Griffin  
for Edward Blount.

1614.



To the Christian Reader, in  
crease of faith and knowledge, with an earnest  
zeale in Christ Jesus,

the Lord,

The Epistle to the Hebrews containeth such doctrine as the holy Apostol knew most necessary for the Jews, who (a few excepted) by the blindness of their hearts, acknowledged not Christ Jesus for their Messiah; albeit all things long before prophecied of the Messiah by the holy Prophets and Patriarchs were made clearly and fully accomplished, and that in the acts and ways of all Israel. This their great blindness caused the excellent light of this Epistle to be set forth to the whole world; for as their own mantle & falling off from the faith, and natural Olive tree, caused the felling and grafting on of the Gentiles; so their doubtfulness & the doubtfulness of Thomas, occasioned such clear doctrine, that were which come afterward, canes now without singular impietie, make any doubt in the doctrine and Gospell of our Lord Iesus Christ, the which long agoe hath not beene both made, and fully answered.

Whereupon, all men ought to be armed with this perswasion; that whosoever againstonbreath, where the doubt is already taken away; and whosoever sinnes the sinne that hath beene heretofore punished, is a double offender; for he is not guilty of the infidelity alone, or of the sinne, but also of despising the example set downe for us, that we tremble in the iust iudgements of God against

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Each other, should avoid the presence of others: knowing that if we communicate with the wicked in their blindness, we must also communicate with them in the danger: if in the provocation they justly punishment, therefore, concerning my first words, the Jewes acknowledged not Jesus Christ for the Messias and redeemer of the world: but we must acknowledge it, and thereby having amongst the unspeakable treasures of the word of God this pretious Epistle, wherein the doctrine of the person, and offices of Christ are most substantallie proved, & witnessed by the holy Ghost.

For, herein the Apostle chiefly pouereth Christ to be the anointed of God, annointed not with commone oyle, but with the oyle of gladnes, that is, with all fulnesse of the spirit, into a Prophet, a Priest, and a King: so that in truthe he alone is the Prophet that teacheth vs the wisedome and loue of the father: he alone the Priest that maketh away sinne, and maketh peace with his sacrifice, even a high Priest after the order of Melchisedek: all other Priests after the order of Leui: being for the time, but shadowes and figures of the light and life in Christ: but alone the King of Salem, whose kingdom is without unrighteousnes, and everlasting, nor as other kingdoms, which are outward and bodily: but his kingdom frameth and ruleth the heart, by the spirit of God and the sceptre of his lips: the throne therof being established in truthe and maiestie for ever and ever. Besides these chiefe parts, being the body of the Epistle, there be other branches, containing both vehement exhortations to the worthy receiving of the word, and present doctrine to faith, and also to the bringing foorth of the plentifull fruite therof in patience.

This excellent Epistle, about fourteyn years past, was expounded in the Citie of London by two learned and godly men, who made, I suppose, their choice of that Epistle, as containing verie necessary doctrine for our times, wherein the enemies of the Gospel are too many, and preuale so much against the peace of the Church, for they seek rightousnes in their owne works and sacrifices, which is not found otherwise in heauen or earth, than in the rightconesse and alone sacrifice of our Lord Jesus Christ: who,

## To the Reader.

who not by the sacrifice of strange bloud, but by the offering up of his owne bloud, being himselfe the sacrifice and sacrificer, made an end of al sacrifices and oblations going before, & left no place for any new sacrifice or oblation to be used afterward. Neither was this al, that the Apostle overthroweth all other sacrifices, establishing that as all sufficient, which was at the fulnes of them according to the eternall decree of God the father made upon the altar of the Crosse once for ever, and so consequentlie confuteeth the Papists, maintaining, even with bloody sacrifices of men, their unbloudie sacrifice of the Masse: but moreover, the doctrine is very profitable, and necessarie to stirre vp the mindes, and furnish the hearts of professors of the Gospel with knowledge concerning the person and offices of Christ Jesus the Lord.

For to leave the Catholiques (as they untruly call themselves) either to the grace of God to be converted (which God grant us barily to pray for) or to the blindnes of their heart, to worship they know not what: concerning the professors of the truth, I beseeche them in the mercies of Jesus Christ to kyow the heighe, the depth, the length and breadth, & all the measures of Christ preached in the Gospoll, that as the foundation is most certaine, so it may be also certaintly known, and bring foorth certain fruies to the glory of God and their owne assured saluation in him. Otherwise, if the knowledge of our Lord Jesus Christ be weak, our faith cannot be strong: if the faith be not strong, then our hope is small, and the afflictions of the spirit many. But on the other side, dalyke and effectuall exercisise of the word bring increase of knowledge, increase of knowledge bringeth increase of faith, increase of faith bringeth increase of hope, hope bringeth patience, and in patience we hold the possession of our soules till the day of our full redemption.

But to return to the two Interpreters of this Epistle, the one liueth and may doe well (if the Lord so dispose of his heart) to publish in Print his Readings, made to his greate praise vpon the whole: the other is laide up in peace with the righteous: but before his death he painfullie gathered together the greatest part of his lectures, leaving them in writing, that thereby he might

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Againe profit the Church after his death: and now they are published in print, so the benefit of the Church, the zeale whereof greatlie exercised his godly mind, and many times brought his watchfull head, and weake body neare to the graue. Of whom I might truely speake much to his great praise, and yet nothing unknowne: but let God haue the praise: neuerthelesse, as I will say no more, in persuading men, so I can say no lesse in duty than this: his goodness was by the grace of God very much, and his harmelnes more: his gifts notable, and his spirit more notable, accompanying him, for the measure of his bodily strength, with daly increase, till the last day and houre, wherein for our punishment, the Lord translated him from mortallitie to immortalitie. Touching these his pretelions, a goodlie patterne of his sweet spirit, shou hast them (gentle Reader) in thy hands, and I leauem them to thy iudgement, they need not my commendacion. But be not thou deceipted in judging good things by the first stafe: for they delight more the second time, than at the first: and more at the third time, than at the second. Take my commendacion, and give thy sentence.

But of all other readers of these M. Ed. Deerings expositiōns, I haue namely to exhort and beseeche the Citizens of London, and others sometime his diligēt auditors, that they would now repare their understanding, and reniſſe their consolacions, reaped as the first frutes of this preſente doctrine: that they would alſo examine, and take an accoupte of their memorie, to ſee what is now ſet downe in writing here, that they haue vitterlie forgotten long ago: So, they ſhall behold how easily good things and comfortable things, even things of eternall life, how ſoonc they perish, and for want of truereſe to the word, or diligent regard to our ſaluation, are by Satan made fruitleſſe: wher- as in ſmall matters, old men haue fresh memorie, as to remem- ber where there gold teeth, and how many obligations they haue, and of what conditions. And what is it (I pray you) that in them causeth ſo good memorie? even the heart ſet theron with di- ligent care: which heart more ſet upon that that is more preious infinitely, what iudgement, what comfort, what Rediſtaſneſſe, would

## To the Reader.

would it cauſe in the world of life? But how cometh ſo ſmall heed in ſo mighty matters? Certainly herupon, that the worldly man is of a worldly mind: and a man without the ſpirit (as the Apostle Inde ſpeaketh) hath not a ſpirit, no delight in spiritual riches, they are to him fooliſhneſſe. But of memory, thicke much may may ſuffice: I woulde haue thought it too much, were it not that is learning and knowledge in man, I know no- thing better. For by memory, though the voice bee taken away, and the ſpirit with the Lord, yet the doctrine remaineth to thee in letters: remaine thou mindfull now to make that hereaf- ter fruitfull to thee by diligence, which hitherto hath by negli- gence liuen barren.

Let us accepte it: a bleſſing from God, that we haue thus ma- ny of M. Deerings readinge, the rest, which were to be temb. Chapter or there about and the other three chapters waſe for, and deſire ſome other mans fauifull labour. If any man hauing ſmall hap to make the remainder like to that which we haue, refuſe therefore to attempt the matter, let him otherwise abounding with gifts and leiuſure, and hauing exerciſe in the Churche, humble himſelfe to bee in the ſecond or third place, to finiſh the worke, and benefit the Churche, whereunto all men are infinitely indebted, and almoſt no man carefull to come out of debt.

But moſt of all, let us continually pray, that our good God would in these perilous ends of the world, put on vs all his whole compleat armor to ſtand againſt the power and malice of Satan: that he would alſo illuminate our hearts with the bright beames of his wiſedom, and holy word, that we may be freed from the darknes of ignorance and error: that the mouthes of the wicked may be ſtopped, and the lips of the children of God opened, and fulfilled with the praises of God.

Moreouer ſeeing the Lord hath laide ſharpe rods, and long time executed great iudgements upon our neighbours round about: giuing vs now, all these eighteen yeers of our gracious So- ueraigne, the Goffell in great peace: it is our duty, to conſider our duty in this behalfe: firſt, that we in brotherly compassion, and in an inward fellowship lament, and to our power redrefſe their

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their calamities: secondarily, that we be thankfull to God for our peace, and carefull to yeeld our selues in all singlenesse and truth, every way obedient to the kingdome of our Lord Iesu Christ, the king of peace, in as large & the same manner, that is to us offered in the word of life: in the third place, that all diligence be used, that the word may haue his free passage, and maine course to the ouerthrow of all aduersary power, especially of the open enemies, Papists and Atheists, and to the discouery of other sects springing vp of their owne accord, where the word is not planted: finally to the cutting off of prophano and loose life, which now advanceth it selfe against heauen, and prouoketh the Almighty, except by discipline it be broken downe, that the kingdome of Iesu Christ may be most glorious on the earth, and that the sonnes of men may be safe, and reioice under the shadow of his wings. For a further understanding hereof, and of many other like exercises in the knowledge and practice of Christianitie, I refer cheel(gencle Reader) to these Lectures; beseeching God to make my labours fruitfull with his continual blessings, especially in my prayers: wherein as carefull for the whole Church also, pray that the Lord in mercy would make the Churches beyond the seas, rather partakers of our peace, with fulnesse thereof, than in iustice to make vs companions of their punishment in the last place, and greatest measure.  
Amen.

The xxiii. of Nouember. 1576.



## The Praelections of Edward Deering vpon certaine of the first chapters of the Epistle to the Hebrues.

### The first Lecture vpon the first verse of the first Chapter.

**A**T sundry times and in divers maners, God spake in the olde time to our fathers by the prophets: in these last daies, hee hath spoken unto vs by his sonne:



T sundry times and in divers maners, &c. Before we begin the exposition of this Epistle, I will briefly speake somewhat of these three points: Why this Epistle was written, by whom, and at what time. And first touching the cause of the writing, though we know assuredly, it was cause sufficient to leau so excellent doctrine vnto the Church of God: yet a speciall occasion then giuen was vndoubtedly this; The Iewes were stubbornly set to the maintenance and defence of the law of Moses, holding fast all the ceremonies of it, as things necessary, neuer to be abrogate, but perpetually to bee vsed in the worship of God. Among the residue, they did especially strive for Circumcision; next vnto it, for the obseruation of meats, and drinke, and times, and feasts, and sundry purifyings, as these things are namely mentioned in the Scripture: besides these, other ceremonies, which they embrased, and loued. And though many thousands (as it is in xxij. of the Gal. 4.10. Col. 2.16. Actes 10.13.)

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Actes)

Readings of M. Deering vpon

Actes) did beleue : yet were they still zealous for the Law nor would possibly heare of the abrogation of it. Inasmuch, that they and their forefathers had made this an article of their faith, and it is the ninth article of their Creede, and they hold it to this day : GOD gave his Law to his faithfull seruant Moses, and he will never alter it, nor change it for any other. And this their opinon, as it was rooted in them, so they had very many, and plausible perswasions for it : they stroue not for the inuentions of man, but for the Law of God ; not holden by traditions, but written by Moses ; not in doubtfull testimony, but in manifest shew of the glory of God. And this their opinion, they did not think was any conjecturall exposition, but the manifest word, as it was often repeated, that this should be an ordinance to them for euer. For this cause, the Apostle hauing compassion vpon his weake brethren, who beleued in Christ (but were also thus addicted to the Law,) he writteh vnto them this Epistle, by all meanes perswading them, neuer to ioine together our Sauiour Christ with the Ceremonies of the Law, whose glory is perfect in himselfe alone, and al height must be abased before him. He created alone, and he will redeeme alone ; He made alone, and he will saue alone ; & to be set in comparison with him, all the gold, siluer, precious stones, and all the ornaments of the Temple, they are but beggerly Elements. Nothing else in earth, nothing vnder earth, nothing in heauen, nor in the heauen of heauens, no vertue, no power, no strength, no name else that is named, in which, or by which, we can be saved, but only the name of Iesus Christ. And for this cause, this Epistle was written. Wherin it shall be good for vs, to marke how from the beginning Satan hath striuen to obscure & darken the glorie of Christ ; and how he hath holden still the same purpose unchangeably, even to our dayes. First he changed him-

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the Epistle to the Hebrews.

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selfe into an Angell of light, with glorious names of Moses, Moses ; vnder pretence of holines striuing against truth : a maruellous practise, and in those dayes enough to haue subuerted the faith of many. For who would haue thought that such men, so great louers of the Law, of the Temple of Moses, should be enemies of the true Messias ? or be ignorant of the saluation and spirituall worship, which hee should teach them ? But here we learme, not to ground our faith, neither vpon the glorious words, nor vpon the glorious names of mortall men ; for this deceipt from the beginning : but the word it selfe must be graffed in vs, if wee will not erre. So now in these our last times, (in which the diuell striueth as at the first) we see how many say vnto vs, The church, the church, The pope, the pope, The fathers the fathers ; and many thousands are led with the sound of words : yet in these words is no wisdome, onely they renew the olde deceipt, in which the diuell first troubled the Church of God. For what is the Church they speake of ? who is the pope ? who are their fathers ? Are they greater than the Temple ? than the Law ? than Moses ? If not, then their names may be vsed for a cloake of falsehood, as the others were. Then we must trie them, and examine them, whether it be a true Church, or true Fathers they speake of. To follow a Church you know not what, is to trust to the Temple you knowe not how. And knowe it well, such words are but mockeries, and such spirites are of errour and darknesse. The effect is prooue enough : for the end of their religion is, that ignorance is the mother of devotion.

Now touching the Author of this Epistle, who it was, *The Author.* it skilleth not. For if the name had beeene heere, what had it shewed, but that GOD vsed the ministry of such a man ? & now the name is not known, it reacheth exprestly,

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the doctrine is of God. And for this cause, to the bookeſ of holy Scripture, names are ſometimes added, ſometime not; that the doctrine of the Lord might bee vnto vs, without respect of person. And for my part, who wrote this Epiftle, I cannot tell, nor I ſee no cauſe, why I ſhould ſecke it. For when the Spirit of God hath left it out, can I thinke it the better, if I ſhould adde it? I remember Athanaſius ſaith; that ſince the Gofpell was firſt preached, this Epiftle was ever thought to bee Pauls. But Eusebius as boldly on the other ſide, ſaith; that he dareth conſtantly affirme, as the ſenſe is the Apoſtles, ſo the phrase and penning is ſome other mans, but whose God knoweth. And thus muſt of the Author, whom we will leauē as wee finde him, a faithfull witneſs of Jesus Christ, euē to the endes of the world, but whose name we know not.

In Dialog. de  
S. Triniſ. fol. 11.  
Lib. 6. ca. 19.

What time  
this Epiftle  
was written.

Now for the time in which it was written. It is certaine it was in the Apoſtles dayes: For if it had been after the deſtruſion of Jeruſalem, threatening ſo oft the anger of God to thoſe who would diſpife his Son, no doubt he would haue mentioned ſo ſingular an exāple. Besides this, he ma- keth mention of Timothy as his companion and fellowe, who was famous among the Apoſtles. And it is like that this Epiftle was written about the latter end of the Apoſtles age, because he ſaith; that this doctrine firſt preached by the Lord, hath now bin confirmed vnto vs by thē that heard it. And noting the time how long the Gofpell had been preached afore, he ſaith; that time required that now they ſhould be able to be teachers of it. Againe, in the x. chapter he putteth them in remēbrance, that in times past they had ſuffered great & manifold afflictions for the Gofpels ſake. So that we eaſily ſee this Epiftle, as it is holy and apoftolicall in the truſh of doctrine, ſo it hath alſo the honor of their time. And thus farre of the occaſion, Au-

## to the Epiftle to the Hebrews.

Cap. I.

The Argu-  
ment of this  
Epiftle.

thor, and time of this Epiftle. And thiuſh I enioyed ou- el: Now as briefly as I can, I will ſhewe you the Argu- ment of the whole Epiftle, and that is this; That onely in Jesus Christ is the forgiuenes of our ſinnes. Which argu- ment he handleth thus. First ſetting out our Sauour Christ, who he is, in the ten firſt chapters: then, how ſaluation is through him, in the residue of the Epiftle. In ſetting forth our Sauour Christ who he is, hee ſheweth firſt the nature of his person, in the two firſt chapters: then what is his of- fice, in the next eight. Touching his person, hee teacheth firſt that he is perfect God, in the firſt chapter: then, that he is perfect man, in the ſecond chapter; of which wee will ſpeak more particularly, in expounding of the text. Of his office, whereof we ſayd he inſtructeth in the viij. next chap- ters, he teacheth this firſt, that hee is our Prophet, from the beginning of the iij. chapter, to the xij. verfe of the iij. then, that he is our Priest, from thence to the xix. verfe of the x. chapter. And though the Apostle of purpose, and with great care, doth plainly teach, that Chrift is our King; yet becauſe this neceſſarily followeth of the other, & there was no doubt, but that Meſſias, their Priest and Prophet, ſhould be alſo their Prince and King; therefore he ſeemeth not to make any particular treatise of this, as of the other of fices: but as he was a kingly Prophet, a kingly Priest, & the Sonne of God; ſo in prooife of all theſe, hee maketh with them manifest proouies of his Kingdom, as in the text more plainly (God willing) I will ſhewe, when I ſhall more par- ticularly ſpeak of them. Now of his Prophecie, in the iij. & fourth chapters he teacheth this, that he is our only Pro- phet; proouing it firſt, because the Sonne of God, tooke up- on him our nature; the excellency of his person is warrant enough, that God ordained him our only Prophet. Secon- darily, he was faithfull in his miniftry, neither needeth any

Christ's pro-  
phesy.

Readings of M. Deering upon

Christes  
priesthood.

to be ioined with him. Thirdly, he was more honorable than Moses hitaselfe, and therfore much more should rule in the house of God alone. Fourthly, the Prophet saith, *To day if you wil hear his voice, &c.* Therfore by the Prophet commended to vs as our own Prophet. Last of al, the nature of the word, agreeable onely to his person, maketh that he is our Prophet alone: and thus he endeth this treaty. Of his Priesthood he speakest more at large, shewing first in the ende of the fourth chapter, what maner of Priest he is, even such a one, as by his owne vertue hath entred into the heauen, & made a way for vs, that we might boldly through him, come vnto God. After this, he beginneth a comparison of the Priesthood of Christ with Aaron, and so more clearly sheweth, both his Priesthood & the excellency of it. This comparison he maketh in these points; First, that the Priest of the Law was a naturall man like vnto his brethren. Secondarily, that he hath not a private worke, but doth all the peoples seruice in things appertaining to God. Thirdly, that he appeared not before God, in his own verue and righteousness, but with offerings and sacrifices for sinne. Fourthly, that he was full of compassion toward his brethren, to pity them in their weaknes. Fiftly, that he had his calling of God: In all which things, Christ exceeded all that were before him; and this he teacheth in the ten first verses of the fist chapter. Then beginneth by occasion, an exhortation which cōtinueth to the viij. chapter. After that he setteth out at large, the example of Melchisedech, & the cōparison of the first couenant, with the tabernacle & sacrifices appertaining vnto it, so teaching at the last, our Sauiour Christ to be our only Priest. The second part of the Epistle which is, how this saluation of Christ is given vnto vs, in the i.e. 1. 2. and 1. 3. chapters; the sum of it is, that we have this saluation through fith, which fith is tried in manie afflictions,

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afflictions, and still bringeth foorth fruit in good workes.

Now let vs come to the text. I told you first, the Apostle prooueth the excellency of the person of Christ, God and man. In this first chapter he prooueth his Godhead, and beginneth thus, *Many times, &c.* In this first verse, setting downe the generall proposition of the whole Epistle, that God hath now made known vnto vs all our salvation in his Sonne Christ; naming him, Son, that these titles after attributed vnto him, might appeare more, to be according to the prophecies of him. Then straight he describeth him, making it manifest that he is God. First, by the glory which his father hath giuen him. Secondarily, by the excellency of his person. Thirdly, by the greatness of his power. Fourthly, by the benefit purchased vnto vs. Fiftly, by the dignity which to himselfe he hath obtained: all this is in the third verse. Lastly, by comparison with Angels; which comparison he maketh in many points, alleadging Scripture, according to the titles before giuen vnto him, and so endeth this first chapter.

*Many times, and after divers sorts, &c.*  
Out of this verse first let vs note and consider well, touching this doctrin which we are taught by Christ: the certainty of it, which is first in the Author, who is God himselfe, even the same God of our fathers, which so manie times and waies, spake euer by his Prophets: euen he in assured truth, hath also spoken by his Son. Thus giving the authority of the word of Christ to God the Father, that it might be confessed true, & to take away al vain quarrelling of contentious men, who vnder pretence of the name of God, would easily haue disputed against our Sauiour Christ, and said: *We know God is true, and he spake to Moses, he spake to the Prophets: but this man speaketh of himselfe, and we will not heare him.*

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To stop this offence, though the Apostle might haue giuen  
the authority of his word; cuen to the person of Christ him-  
selfe; yet he would not; but sayd thus; God spake by him. And  
ther prooffe for the certainty of his word is, that he spake by  
his Sonne: in which name God sealed it vnto him, to be his  
sufficient witness in the world, cuen as himselfe had spo-  
ken with a voice of glory; This is my beloved Sonne, in whom  
I am well pleased, hear him. And this was a sure and knownen  
truth vnto them, that no man had seene God at any time,  
but the onely begotten Sonne, who is in the bosome of his  
Father, he reuealeth him. He is the personall word, & ma-  
keth knownen all the mysteries of God, such as he hath been  
present with him in all his waies.

Now, as our Sauiour Christ is our certaine teacher of vnu-  
doubted truth; so how farre this truth is taught by him, ap-  
peareth also in the words: Many times, many wayes, by many  
Prophets, of olde, to our forefathers. Of all these we must see  
the contrariety in our Sauiour Christ, that God spake by  
him, not many times, revealing his will by measure, now  
some, then more; but once he hath sent him, filled with all  
treasure of wisdome and vnderstanding. And before, God  
spake many wayes, eyther by Angels, or by the blowde, or  
betweene the Cherubins, or by Vrim, or by visions, or by  
dreames: but now he hath spoken one way, cuen by Christ  
made our brother, with the voyce of a man, in the middest  
of the congregation; plain and cvident in al mens hearing;  
and all variety shall cease for euermore. Likewise be-  
fore, God spake by many Prophets; now hee doth not so,  
but hath sent his sonne alone in stead of all, that all his peo-  
ple should heare him. Likewise those times they are, olde  
and past; but the time of Christes teaching passeth not, but  
is for euer. And that was to the fathers, men of diuers cal-  
ling, but this is to vs all of one condition. So this the Apo-  
stle

the Epistle to the Hebrews.

Cap. I.

stle techeth, that Christ alone, once cuen in the daies of his  
life, after one manner and forme hath preached vnto vs all  
that Gospell, which eternally shall be the power of his hea-  
uenly Father, to save all which doe beleue. Now let vs  
marke first the agreement, and then these differences, mani-  
festly to be scene betweene Christ and the Prophets. First, <sup>Only God  
must speake  
in the mouth  
of all men</sup> they agree all in this, that God spake by al, & this only they  
haue alike from the first to the last. Adam, Seth, Enoch, <sup>stars.</sup>  
Noah, Abraham, Moses, Dauid, Esay, Christ, not one of  
them, spake one word of a naturall man in all their ministe-  
ry, but onely the words of him that sent them: that is, they  
speake not themselves, but God spake within them. Whene-  
ver were the time, whatsoeuer were the meanes, who-  
soever were the man, wheresoeuer were the place, what-  
soever were the people, yet the words were the Lords. And  
whosoever he be in the Church of GOD from the begin-  
ning to the ending, to whom this Ministry shall bee com-  
mitted, if he will be numbred with Patriarchs & Prophets,  
Apostles and Pastors, & with our Sauiour Christ himselfe;  
whosoever he speake, Let him speake as the word of God. For <sup>1. Pet. 4. 10.</sup>  
this couenant God hath made with all his seruants, cuen as  
the Prophet Esay saith; My spirit which is upon thee, and my <sup>Ez. 39. 22.</sup>  
words which I haue put in thy mouth, shall not depart out of thy  
mouth, nor out of the mouth of thy seede, nor out of the mouth of  
thy seedes seede, from henceforth, euer forever. And in dede  
whose words else shold deuide betweene the marrow and  
the bones; but his only, who alone searcheth the hearts & <sup>Heb. 4. 12.</sup>  
the reynes; & whose words shold kill our earthly affecti-  
ons, but his alone who giues the sword of the Spirit. And  
we, whose messengers are ~~we~~? or of whom are we sent? Is  
not God our master? & shall we not make our accompt to  
him, according to that which wee haue received of him?  
Wee must looke vnto our owne charge, and for all other  
men,

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men, though they seeme to be pillars, what they are it skill-  
eth nothing to vs, we are not accomptable by their gifteſ. Auguſtine, Ambroſe, Hierome, Gregorie, or any else, they  
had their owne charge of God, and we haue ours by war-  
rant from God: they did ſpeak, and ſo muſt we. If I ſpeak  
out of the fathers of the Church, and know it to bee the  
word of God, why doe I attribute it to man, rather than  
to God, whose truth it is? or if I ſpeak of the fathers, and  
know it not to be the word of God, bee it never ſo true in  
the Doctors mouth, in mine it is ſinne, because I ſpeak not  
as I am taught of God. This I ſpeak not ſo much for the  
papists, whosē hearts and ſoules the decrees and decretals  
haue ſtoleſ away, and left them without vnderſtanding: but I ſpeak it because of brethren, who know not their  
calling, but fill the pulpits with Doctors and Counſels, &  
many vanities, where they ſhould only ſpeak the word of  
God, that our agreement may be with the Apostles and  
Prophets, and with our Sauiour Christ.

Now let vs ſee the diſference beere ſpoken of, betweene  
our Sauiour Christ and all other Prophets, what wee may  
learne of them, was at diuers timereuealed, but that which  
Christ teacheth is reuealed but once.

And this is twice after expreſſely noted by the Apostle  
himſelfe, as in the ninth chapter; *Nam at the latter end, Christ  
hath beeſe once reuealed.* And in the xij chapter, *Yet once will I  
ſtrike, not onely the earth, but the heauens alſo.* And this it is  
which Saint Jude ſaith of the christian faith, that once it was  
giuen to the ſaints, which once, doth meane the time of  
Christ in earth; for ſo hee ſaith, it was by his Sonne. For  
thogh the Apostle yet vnderſtoode not all, & the Spirit was  
after giuen them, yet the ſame ſpirit did but lighten the in-  
ſuch things, as Christ had alſo taught the. By this we learn  
boldly to refufe it, & accompt it as a baſtard doctrin, what-  
ſoever

## the Epiftle to the Hebreus.

Cap. 1.

Schēet is ſprung vp ſinde, and commeth vnder the warrage  
of a mortall man; as namely the idolatries of þar mighty  
king and priest, Prete Giam, of the Abizannes in Africa; &  
the idolatries of the great Cham, king & priest of the Tat-  
tarians in Asia; and the idolatries of Iſmael, king and priest  
of the Persians; and the idolatries of Mahomet, king and  
priest of the Saracins; and the idolatries of the Pope & pa-  
pall men, this day kings and Priests, as proud as the other:  
and of these whatſoever ſects haue ſprung of Homares or  
Halyſ, Cufelbaſoe or Caſaboe, of decrees and decretals,  
Thomifts or Scotifts, white friers or blacke; that eternall  
Goffell (as they called it) more than 300. yeare ſince de-  
uiled at Paris; the reuekition of S. Bridget, al other doctri-  
nes and expositions, we muſt caſt them all away, ſo many as  
came not in the warrant of our Sauiour Christ once prea-  
ching vpon earth, which because it was once, it confuteth  
all after it, and abrogateth all before it, which had diuerſi-  
ty of time, as the Apostle himſelfe gathereth, 12. Chapter  
27. verſe. *for it is vniuerſal, and diuerſe.*

The ſecond diſference, that the doctrine of Christ The ſecond  
is taught after one ſort. For though firſt were miracles, difference.  
and nowe none; firſt Apostles, nowe none: these were  
but meanes to conſirme the preaching, the Word one-  
ly was the power of ſaluation, which is the ſame it was  
then. Which because it is but one, therefore it is per-  
fect. For if any had any way before beene absolute in him-  
ſelfe, there ſhould none other haue come after it: but it  
pleased not G O D to give the glory vnto all thone man-  
ner of Reuelations, but reſerued it to the preaching of  
the Goffell, which hee hath made his owne power to  
ſave all that doe beleeue, and giuen it ſo great grace,  
that it worketh more mightily than all miracles: and  
pierceth deeper iuto the heart of man, than any manner  
peruasi-

The firſt  
diſference.

Cap. 9. 26.  
Cap. 12. 26.

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metuacion, yea, thoughtone should arise from the dead to  
spake vnto vs. And therefore should arise from the dead to  
do. And therefore we may condemne that, which before vs  
was done, in building monasteries, voweding of pilgrimages,  
honouring of Saints, setting vp of Crosses, and such like.  
For how were these things taught vnto men? not by prea-  
ching the Gospell, but for the most part, men were driven  
vnto it by feare and terror of the night, as wee may see in  
their owne bookees and legends. But as it was, so it is come  
vnto it, and the darkenesse hath couered it, out of which it  
sprang.

The third  
difference.

The third difference here, is, that that was olde, & there-  
fore abolished: for it cannot be; but that which waxeth el-  
der and elder, must at last vanish. But the Testament of  
Christ, it is still newe, yea though it were from the begin-  
ning, yet it is still the same, & the day passeth not, in which  
it was giuen, but it endureth with the age of man. And ther-  
fore it is no sacrifice of the new Testament, to haue a masse  
which waxeth olde, and when it is done, is not, but you  
must haue a new, and so fill your number. Neither yet is it  
possible that workes should iustifie, which also wax old and  
are forgotten: so that the righteous man of an hundred yere  
old, if he leaueth his righteousnes, it hath none account.  
The saluation of the world it is not thus, but alwayes new;  
If once I be in this couenant, it is an euerlasting couenant;  
I was not taken vnder condition of time, nor no time shall  
prevale against me. The saluation it selfe, it is not changea-  
ble as Adams was in Paradice; but it is made sure in the bo-  
dy of Christ, vnited with the person of his Godhead; so the  
wayes in which we are led vnto it, they are immutable, our  
faith is not quenched, our loue not extinguished, our hope  
faileth not, nor the holy Spirit can euer bee taken from vs;  
but still they are new euен to eternall life,

The

the Epistle to the Hebrues.

Cap. 1.

The fourth  
difference.

The fourth difference, is, in the fathers with whom the  
first couenant was made, who, though they were all called  
in Iesu Christ, yet was there a difference of their honor, &  
enry one more exalted, as God approched more neer vnto them. So Abraham and his posterity were a more ho-  
norale people, than the other before him. So the Israelites  
that had receiuied the Law, and dwelt in the land of pro-  
mise, had greater blessing than their Fathers in Agypt.  
So John Baptist more than all Israel. But nowe they that  
are called of Iesu Christ, by his owne voyce, and in him  
crucified before their eies, haue attained a singular honor,  
& the least of them touching their calling, are greater than  
all Patriarchs and Prophets. And these all in like precious  
faith, like spirit, like promises, like couenants, like accep-  
ted of God, euery man in his owne measure of grace. No  
difference of Iewe or Gentile, learned or unlearned, but all  
haue throghe faith one entrance vnto the throne of grace:  
that I neede not say now, O Lord remember Dauid, and  
the Couenant made with Abraham; but, O Lord remem-  
ber mee, and the Couenant which thou haste made with  
my Fathers house. For vnto all, both those that are nigh,  
and those that are farre off, there is but one couenant  
in Iesu Christ, whom nowe wee knowe, not according  
to the flesh. And this excellent glory of Christian men,  
(dearely beloued) as often as I remember it, it grieueth  
me to thinke vppon the madnesse of some, who call them-  
selues spirituall, and other temporall: themselues cleargy,  
and other laity; themselues regular, & other secular; them-  
selues (they shoulde say) strangers from the Lord Iesus, &  
other the lively members of his body: For what is it els to  
make this difference, but to deny the brotherhood in the  
calling of Christ?

The fift difference is, that GOD then spake by his Pro-  
phet,

## the Epistle to the Hebrues.

Christ; who shall inherite the glory to be our Prophet, from the day in which first his Father sealed him to that office, even to the latter end: and thus much of this first verse.

Now let vs pray to Almighty God our heauenly Father, who hath so loued vs, that hee gaue his onely begotten Sonne, to leade vs into the way of truth, to saue vs from the bondage of death, and to sacrifice his owne bodie for the ransome of our sinnes; that for his sake we may bee strengthened with the grace of his holy Spirite, to heare his word, and keepe it, that we may in a good time, and happy issue of our wayes be blessed by him, who is our onely Sauour: to whom with the Father and the holy Ghost, bee honour and glory for euer.

The second Lecture, vpon the  
second and third verses.

- 2 Whom he hath made heire of all things, by whom also bee made the worlds.
- 3 Who being the brightnesse of the glory, and the ingraued forme of his person, and bearing up all things by his mighty word, hath by himselfe purged our sinnes, and sitteth at the right hand of the maiestie in the highest places.



EE haue heard, how the Apostle hath taught, that our Sauour Christ the Sonne of G O D, hath beene once sent vnto vs, an eternall Prophet, to teach vs all things which God hath done for our saluation, and thorough the preaching of the Gospell,

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*first diff.  
ence.*

phers, now by his Sonne: by Prophets, meaning the continuall succession of Prophets in all ages. For as they were men taken away by death, so it was necessary for others to come in their places: and because no Prophet was able to giue his grace to other, or of his fulnesse make other learned in the mysteries of G O D, but they were all taught of the Lord: therefore they had the credit of their word every one in himselfe, and none iudged by anothers gifts. But so it is not with the Sonne of God: for both hee liueth to appoint vs teachers still, and of his fulnesse he giueth all other their continuall encrease of grace; for which cause nowe, the warrant of all dependeth vpon him alone; and the greatest Apostle that ever was, hath no other glory, but onely to be his seruant and messenger; for hee is that Redeemer, whose word must be in the mouth of his seede, and in the mouth of his seedes seede, after him for euermore. So that it must needs be the pride of very Antichrist, for a mortall man to exalt himselfe, and giue the warrant of truth vnto his owne word: that he cannot erre, that all knowledge is in the closet of his breast, that we must beleue it as the Gospell whatsoeuer he decreeth. A vile seruant so to swell in pride, and set himselfe in the seate of the Sonne of G O D: why doe wee not abhorre it? and rather kisse the ground vnder the feete of the Sauour of the world, to bee slow to speake out of our owne heart, and quicke to heare what he hath commanded? And these bee the differences, which I thought good to note vnto you, as the Apostles words plainly teach them. Now where it is said, *In these last times*, meaning the dayes in which this Gospell is preached, which also the Apostles and Prophets call *the ende of the world, and last dayes*: It hath this name, both for because in comparison of the age of the world, these daies shall be but few; & also for that the will of God is finally revealed in his Sonne Christ;

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Gospell, to sanctifie vs all vnto him : that him alone wee  
should acknowledge to bee our leader vnto eternall life.  
Now the Apostle beginneth to proue this singular glory,  
to belong onely to Christ, which he doth by setting out a  
full and large description of him, in which, as I said, he pro-  
ueth him to be eternall God.

First, by his rule ouer all creatures, verse 2. Then by the  
glory of his owne person. Thirdly, by his great power.  
Fourthly, by his benefit bestowed vpon vs. Fiftly, by his  
glory purchased to himselfe, verse 3. Sixtly by comparison  
with Angels, verse 4. which comparison he maketh in ma-  
ny points, as shall appear in the residue of the chapter. The  
rule of Christ ouer all creatures, he sheweth in this, *That he  
is the heire of all, and created all.* By *heire of all*, meaning, how  
in the person of a mediatour he hath restored all, as in the  
person of the Sonne, he was the wisdome of God to make  
all. And therefore called the *heire*, because he restored not  
the world, but by redeeming it, & purchasing it vnto him-  
selfe, according as God the Father had giuen it to be a re-  
compence vnto his worke: in which respect it is said, that  
*G O D appointed him heire of all things.* This our Sauiour  
taught vs, when he sayd; *All power is given unto me in heauen,  
and in earth. And all things the Father hath, are mine:* not one-  
ly earthly things, but also heauely. For of the graces of the  
spirit, he saith also, *He shall glorifie me, and take of mine, and  
give it unto you.* The Apostle addeth, the second note of this  
authority. *That by him the world was made:* by the world,  
meaning all things in heauen, earth, and vnder the earth:  
For so Saint John addeth to this testimony, *And without  
him nothing was made, whatsoeuer was made.* Then if all crea-  
tures were made by him, himselfe was vncreate, and only  
Creator of all that is, that wee might boldly give him the  
glory of the Father Almighty, maker of Heauen & earth.

And

Mat. 28.18.  
John. 16.15.

Maker of  
the world.

## the Epistle to the Hebrews.

Cap. I.

And this is notably set out by Saint Paul in the first chapter to the Colossians, where he saith; *He created all things in Col. 1.15.  
heauen and earth, visible and invisiblie, whether they be thrones,  
dominions, principalities, or powers, all things were made by him:* of which it mult needes follow, even as S. Paul also concludeth, *that he is God above all.*

The second thing wherein Christ is here exalted, is the  
glory of his person. First, that he is the brightness of his  
Fathers glory, which title is absolutely given him, his essen-  
tiall vnto the Sonne of God, not onely before vs, but even <sup>brightnes</sup> before his Father; that as all the properties of the Godhead  
haue their being in the person of the Father, so the bright-  
ness and beautie of them is in the person of the Sonne; and  
so this name was proper to him before the world was made;  
noting, that eternally he was of the Father. In which sense,  
Saint Iohn calleth him *The word:* not according to the time  
in which creatures haue been, but an essentiall word before  
all creatures. *In the beginning ( saith he ) was the word, and the  
word was with God.* But of this mystic I cease to speake;  
for we cannot knowe it, our tongues cannot speake it: and  
these very words which I now vse, or any man can vse of  
Gods maiestie, thinke not that their sense & meaning is ac-  
cording to Gods nature, they are only helpes of our weake-  
nesse, that by them our faith might bee quickned in a spiri-  
tuall vnderstanding, otherwise all the words in the world,  
cannot expresse the least part of the living God: touching  
vs, he is called, *the brightness of his fathers glory,* many waies;  
as, because in our nature he shewed foorth the lively coun-  
tenance of his father, in all fulnesse of grace and truth; and  
because in the power of his word, he wrought mightily in  
all creatures; and againe expressly Saint Paul calleth him, *Ioh. 1.14.  
The image (which is the shuning brightness) of God, in respect  
of the cleere manifestation of the Gospell, in which he hath  
set*

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set out so glorious a light of the power of God to saue his elect: so he is to vs the brightnesse of glory, because many waies he sheweth foorth the glory of his father vnto vs. It Ioh. 1.18. ven as Saint John saith; *No man hath seene God at any time; that onely begotten sonne, who is in the bosome of his father, he hath revealed him.*

The second thing here attributed to him, is, that hee is the <sup>image</sup> <sub>form</sub> <sup>men</sup> <sub>Col. 1.15.</sub> forme of the person of his father: noting hereby the vnitie of substance, as in whom the fulnesse of the Godhead dwelleth bodily: Even as Saint Paul doth also call him, the *image of God*; distinguishing him by this name from all shadowes and figures, like as this Apostle vseth the word in the tenth chap. And here expressly he addeth *ingrauen*, above all the figures in the law, the Ephed, the Vrim, or the Arke it selfe, shewing the excellency that is in Christ.

The third title of honour here given vnto Christ, is, of the greatnessse of his power, and that is, that he beareth up all things with his mighte word. In the metaphore of bearing, after the manner of the Prophets, no doubt hee meaneh, the nourishment and preseruation of all things in the state that God bath given them, which is his prouidence watching ouer all his workes. Now this being knownen to be the work Ad. 17.18 of the living God, *That in him we live, we moone, we are;* and this manifestly agreeing to Christ, by cleare proofe of all his workes here in the flesh, in which he revealed the image of God in him; in this also it is assured, that hee is very God, the stay and strength of the world, without whose hand all things would fall into confusion.

Fourthly, he extolleth the person of Christ by the greatnesses of his benefites bestowed vpon man, in these words; *By himselfe purged our sinnes,* put in here as a parenthesis, because it sheweth the way how Christ purchased that excellent dignitie to sit at the right hand of his father, whereof after

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Cap. I.

after he speaketh. In that he saith, *purged our sinnes*, expressly he warranteth his Godhead: for what creature could have done so excellent a worke? The lewes could not bee ignorant, but though a man were as great as Adam; yet Adam, when sinne rested on him, it drave him out of Paradise: yea, though a man could bee as plete as an Angell; yet the Angels, when they sinned and kept me their first order, <sup>Ind. 6.</sup> their sinne weighed them into the condamnation of hell. So that our Saviour Christ taking our sinne vpon him, and being able to purge it, which no Saint or Angell could euer doe, it necessarily followed, that he is the eternall God, even according to the knowen prophecies of the Messias, that they should call him, *the Lord God our righteousnes.* <sup>Jer. 23.5.</sup>

The 5<sup>th</sup> thing wherin Christ is here extolled, is the high dignitie which he hath gotten, in these words; *He sitteth on the right hand of high maiestie;* noting hereby, that God the father hath taken him vp into his glorie, so that he sitteth in power and maiestie equall with his father; and this is plaine, in that he calleth it, *the right hand of highest maiestie.* And the Scripture sheweth this end of it, *till I make thine enemies thy footstoole;* shewing, that this is the power of God in him, to sit at the right hand of God. And thus much of the words of the Apostle, in this, magnifying the person of our savior Christ.

Now, a little further wee will examine the words and applie them more particularly to our instruction. In that it is said first, *God made him heire of all:* so that we see, how these words of the apostle haue every way their weight, to proue <sup>Heire of</sup> <sub>as.</sub> that Christ is the sonne of God, the king of his people, God and man, mediatour betweene God and vs.

We must learne, of our selues wee haue nothing: but being ingrafted in him, we are owners of all things. In mine owne right, I am naked and void of all, I haue no meate to feed my hungry body, no drinke to comfort my faint and

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thirstie spirite, no clothes to keepe the warme, no house to harbour me, I am to take no profite of any creature, nor no pleasure in the sight of the Sunne! For the earth is the Lord Iesu Christis, and all that is in it. I may have from man my warrant here in earth, that my house is mine, and my land is mine, and hee is a theefe and a robber that taketh it from me. But all the men in the world can not give me my possession before the living God, but onely his Sonne Christ, who is ~~him~~ of all; and I am a theefe and a robber, if before God I claime any other right in it. Then, that our lands may be our owne, our goods our owne, our seruants, our wiues, our children ours, let vs be Christis; that in him wee may haue the good assurance of all our substance. Take not thy meate, but as the gift of Christ, who hath sanctified it vnto thee; nor any thing thou hast but with thanksgiving to Christ, that hath sanctified it for thee: if thou doest, thou art an intruder into the right; not of a mortall man, but of the Sonne of God; and thou shalt bee sure the recompence of the iniuries that thou hast done, will fall vpon thee; and thou shalt knowe what it is, so to dishonour thy God. But contrariwise, if I knowe my selfe by faith made a member of Christ, & his right is mine in the creatures of the world, and in his name, and to his glory. I vse them, as whatsoeuer God hath giuen me in the daies of my pilgrimage; the profite of it is mine, I may vse it to my necessitie; and the pleasure of it is mine, I may vse it to my delight. If my garments be silke, I may put them on; if my table be furnished with sorts of meate, I may eate what my stomache craueth; if I haue fields pleasant and delectable, I may walke in them; if I haue orchards of great delight, I may eate the fruite of them. Nay, I will say more, that their condemnation may be iust, which loue not the Lord Iesus. If thy dogges will haue the beasts of the field, or thy hawke will kill the birds)

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Cap. I.

of the aire, thou maist vse the delight of Gods creatures; I meane, so farre as the state of Gods people (in Commonwealths which he hath ordained) doth permit to euery one for his holy recreation and pleasure, who walketh faithfully in his calling, to the glory of God, and profite of his people. I do not iustifie the shameful abuse of the world, which hath carried away the Christian libertie into carnall wantonnesse. I allow them not, which will needes ware silke, and are not able to buy cloath: or those, which so giue ouer themselves to vanity, that the day is too short to make them pastime, except they watch the night at cardes and dice, and riotous dauncing; with such men I meddle not, but in their sinne in which I finde them, in it I leaue them. I speake onely of the goodnes of God vnto his Saints, what recreation God hath giuen in their weary life.

And where it is further said, *All things were made by Christ, All things made by him.* we may boldly conclude, that no man hath power ouer his creatures, but they must serue their Creator. What haue I to doe with another mans worke? God hath appointed his creatures a vse, in it they are holy. If thou wilt set them an other lawe, thou prophanest thy selfe in them. When S. Paul had said, that to forbid meates was the doctrine of diuels, he proueth it by this reason; because God created them <sup>1. Tim. 4:3</sup> to be received with thanksgiving. If God created them, who will exalt himselfe to be Lord ouer them? If God appointed them to be received, who shall say vnto me; they are vncleane to vse? Surely (dearely beloued) & before the Lord, who hath made all, and will iudge all, that proud and arrogant man of sinne, who hath left all the ordinances of God, to fill the world with his decrees & decretals, he hath taught vs the doctrine of diuels, and let vs cast it from vs. Wee are Christis, & he hath made al, in his holy appointments let vs euer liue. For other lawes of meates, drinke, daies, apparel, cd &c.

## Readings of M. Deering vpon

&c. as then they may stand, when they are profitable to any Country, and made onely for policie: so they are to be despised, when they are thrust vpon the Church, & made matters of faith and religion.

Further, in that that it is said in the third verse, That Christ is the brightness of glory, and ingauen forme of the substance of his father. Let vs marke wel, why the Apostle thus magnifieth the person of Christ. For no other cause, but to warrant vs to the truth of his word, that he is our Prophet, and wee must beleue him. And so Saint Peter in the Actes, teaching

Mat. 3.17. Christ to be the only warrant of faith and saluation, saith; God approoued him thereunto by many signes and mira-  
cles, and mighty workes. And indeede the Father himselfe  
with a voice of excellent glory, approoued him out of the  
clowd, and his voyce was heard, This is my beloved sonne, heare  
him. And all this was, that Christ alone might bee before vs  
the onely warrant of truth. Now he that shal take vpon him  
this honor, & bid the world beleue because he hath spokē,  
what doth he but boast himselfe, as if he were the brightness  
of Gods glorie, or that God had approoued him by signes  
and miracles? and who would do this, that feared either to  
be, or to be called the very Antichrist, that should come? Againe, it is said; he beareth up all thinges with his mighty word:

Where we must marke, he attributeth to Gods mighty po-  
wer, the gouernance of al things in our sight, either great or  
small, that we shuld learn not to measure the power of God  
by our weake senses. It is his mighty power that vpholdeth  
the earth, that stretcheth out the heauens, that sendeth forth  
the wades, that raiseth on high the great waues of the sea,  
and these things wee confesse are great and mighty: but as  
it is here, so euery where the mighty power of God maketh  
the feather to moue, and his strong arme leadeth the fly in  
her way, and the same force which now shaketh a leafe, if he

vpholdeth  
all thinges.

he had sent it against a mountain, it would haue turned it vp  
from the foundations: and the same strength that bloweth  
vp the dust, if it came against the earth, it would shake the  
bottomes of it. And this shoulde make vs feare before him,  
that whatsoeuer he hath done, whether it seeme great or lit-  
tle, we shoulde confesse his handie worke, and according to  
his greatness so we shoulde honour him, that whatsoeuer hee  
hath commanded, whether it seeme weighty or light, all  
our obedience shoulde be streight vnto it. It followeth, by  
himselfe he hath purged our sinnes. I doe not doubt but you  
know how Christ hath purged our sinnes, & the more you  
know it, I am sure you are the more glad to heare it; and for  
this comfort that we haue all in it, I thought it euuen my du-  
tie to make some rehearsall of it. Thus therefore wee are  
taught, and thus we doe beleue: Our Sauiour Christ bee-  
ing the eternal sonne of God, through the worke of the ho-  
lie Ghost, was made man of the virgine Marie, & borne with  
out originall sinne, and by the same spirit, filled stil his man-  
hood more and more with grace, till the fulnesse of all righ-  
teousnes was within him, that so his manhood might in-  
herite saluation, according to the promise; Doe this, and Luk. 10.28  
thou shalt live. But hether too, as hee is righteous, so hee is  
righteous for himselfe; and onely that man is yet blessed,  
which was conceiued by the holy Ghost, and borne of the  
Virgine Mary: Our sinnes doe yet remaine, and wee a-  
bide holden vnder the death of them; and therefore, as his  
first worke sanctified himselfe, so yet there remained  
more, that hee might sanctifie vs. For when hee com-  
meth to vs, hee findeth vs in sinne, and thorough sinne  
in death, and in the condemnation of the diuell, who had  
the power of death. So that hee had nowe an other  
worke, than in his first righteousness to sanctifie his owne  
bodie.

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He must also abolish sinne and death, and hell, in which we were holden, if he will be a Sauiour vnto vs. And heere he must multiply all his former righteousesse, and make it infinite, for a greater worke is behinde, and a new law is giuen vnto him; a law neuer giuen to all flesh; a singular law, out of the depth of Gods wisedome and goodnessse, which without the fall of Adam, had neuer been seene, neither of man, nor Angell; a law of a redeemer, that is, a law by which he might bring man from death to life, from hell to heauen, from hatred to loue, and from the diuell to God: a work far greater than to make the world of nothing. This law was to loue God, & his brother, not in vsuall things of life, wherunto all we were appointed; but in taking vpon him sinne and death, and treading the wine-presse of the anger of Almighty God. And this thing he hath also done: for beeing righteous, pure, holy, & without spot, the sinne that abounded, he tooke it all vpon him: and death that reigned, hee submitted himselfe vnto it, and went as despised among men, in shame, in ignominy, in affliction of the flesh, for the sinne of our bodies; and in anguish of spirite, in mourning and in sorow, to beare the sinnes of our soules: before God feeling the heauiness of his wrath, which was the sting of death & condemnation: & before man shewing the signes of it vpon a cursed crosse, in agonies, bloudie sweates, and in wofull crying, according to the sense and feeling of sorrow that was vpon him. And all this he endured, por vnwillingly (for then he had done nothing) but with exceeding ioy of heart, that hee had found out the miserie, in which hee might seale it, how much he loued his father; and make it manifest, how he loued vs; so went he willingly vnto death: and that he might satisfie the justice of his father, and purge the sinnes of his people, with all his heart he gaue his body vnto the crosse, & his soule a sacrifice for our sinne; which obedi-

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obedience was accepted of his father, as a iust punishment of all sinne, & full redemption of all his elect. And this the Apostle here meaneth, when he saith, *that by himselfe he purged our sinnes.*

And because hee saith, *by himselfe hee purged our sinnes*, in this we see a cleare discharge giuen to the Tabernacle, & all the sacrifices at the dore of it, not one of them purged sin. And though some were called sinne offrings, and the sinnes of the people in such sacrifices were said to be forgiuen; yet they had that name and calling, not according to the merit of the worke, but according to the vertue of the thing they signified; even as the Lords supper is called the communion of the body of Christ, & Baptisme is said to be the washing away of our sinnes, not in truth of the thing, but in mystery of the signe; the phrase being so vsed for more assurance & warrant of the promise, not to carry the grace of God from our Sauiour Christ and his spirit, to the dumbe elements of bread or water. And if the Iewes are here instructed to leaue their vaine truft & confidence in the lawe, & to know that the forgiuenes of their sinnes was not in meates and drinke, and diuers washings and carnall rites of the temple, not in the bloud of goates & calves, or in the ashes of an heifer sprinckling them which are vncleane, but onely in the precious bloud shed & the body crucified of Iesus Christ: notwithstanding all these ordinances were giuen them of Terdeie God. What could our fathers say, who saw the lawe abrogated, the temple pulled down, the land prophaned, the Iewes scattered, the words of faith preached, and that they should glory in nothing; but in the crosse of Iesu Christ? What could they say? either Tertullian for fasting, crossing, oyling, Cyril li. which he learned and had of Montanus the heretique? Or Iosin En. Cyprian for satisfactio, or Theodoreetus for martyrs merits, chyridion or Cyril for iustification of workes, or Augustine for praier cap. 10. for

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for the dead, or Ierome for so many superstitions, of lights, garments, vessels, &c. Nay, what can wee say, who haue seene all that the old fathers haue seene, why at this day we should loue their errors? nay, why we should devise new of our owne, which the old fathers knew not? why haue wee loued the Popes wofull Iubilie, or his damned pardons? why do we yet thinke, that the Masse is a sacrifice propitiatorie for the quicke and dead? Why was purgatorie first dreamd on, as much hotter than our fire, as ours is hotter than a painted fire? or why was the building of chappells, chauntries, or religious houses, thought to be a meanes to deliuers vs from such burning? A thousand such things, why we haue loued them, what cause can we alledge before the Lord? The law of God giuen by Moses his faithful seruant, a law which had beeene a schoolemaster to lead many thousands vnto Christ, could it not stand with Christ, without darkening of his glorie? and can the law of the Pope, giuen by Summists and Canonists, a people not knowne in the house of God, which law onely leadeth to the obediencie of the Church of Rome, can it bee, that it should bring any light to the Gospell of Christ? I neede not stand in many wordes to confute so great folly, I leauis it to the conscience of all that be wise hearted, whether God abrogating his owne law, meant that the Pope should institute a new; or whether he meant to take away all carnall ordinances, that he might make it plaine which the Apostle here teacheth, that by Christ alone, all our sinnes are purged.

But here, some man by a subtile enemie may be easily deceiued, who will say: All this neede not, they attribute not the forgiuenesse of sinnes to the Popes pardons, or to any masses, but to Christs alone; the Pope and masses are only the applying of the fruit of Christs death vnto vs. If it were thus, yet what is become of building religious houses, of

pilgri-

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pilgrimage, of numbering many praiers, of their holy orders, their garments, their fasting, &c. all these they let linke in their owne shande without defence; for these applied not the death of Christ vnto vs, but in the merite of the worke were commended. But as these haue no colour of good defense, so the excuse of the other is very vaine; for how say they, that the Pope or priests apply the merits of Christ, seeing this application cannot stand by their owne confession, without a reall sacrificing of Christ. For saith not the Apostle heere, that Christ did it by himselfe? not onely making Christ the worke, but also the workman; the price, and the Chapman; the sacrifice, and the sacrificer; not all the world can give any other recompence for sin but him, nor can all the world purchase him, but himselfe; both which more plaine ly we shall heare afterward. And here it is expressly said, that he did it by himselfe; with as great warrant giuing vnto him the doing, as the thing done. As well, and with as little sinne we may choose another sacrifice, as another sacrificer. For by the same word of God, both are given to him alike. And at there is not mentioned any other thing that ever could be offered; so there is not named any other person, that ever could offer this. But as he is alone our King, and alone spited principalities and powers vpon his crosse; so he is alone our Priest, and alone bee sacrificed vpon his bedie once for all.

Now where it followeth in the Apostles words, That he sitteth at the right hand of high Majestie, <sup>The right hand of majestie.</sup> wee must first make the change of words. Where it is usually said, he sitteth on the right hand of God, betwix his faith, on the right hand of the highest majestie: which is, as it were, an interpretation of the right hand of G O D: signifying nothing else, but the power and glorie of G O D, giuen vnto the person of the Mediator, according to that saying of Paule: γενικότες.

God

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Phil. 2.9. God hath highly exalted him, & given him a name above all names. Beside this, seeing the right hand of God doth signify his power, we must learne to be wise hearted, & not make God a right hand or a left like vnto ours. We knowe the commandement; Thou shalt make vnto thy selfe no graven image, nor the likenes of any thing that is in heauen above, or in earth beneath, or in the waters under the earth. Let vs giue our obedience, & confesse that God is incōprehensible, not like to any thing, which possibly our bodily eies can see. And let vs not seeke vaine pretences, that we might commit sinne and see it not: to say, I will make it for a remembrance, or the more to stirre vp our mindes: make it how thou wilt, the precept is broken, which saith; thou shalt not make it. And bee thou well assured, as long as S. Pauls words shall be truer than thine, so long it shall stand, that if thou do make any similitude in

Rom. 1.22. the world, to represent God; Thou hast now turned the trueth of God into a lie, and changed the glory of the incorruptible God, to the likenes of the image of a corruptible creature: and if accordingly God giue thee vp to a reprobate sense for this pride in thine owne wisedome, he doeth with thee but as hee did with thy forefathers: and therefore take heed. The cause why the scripture attributeth vnto God, eares, and eies, and hands, and feete; it is because we are not able yet to comprehend any thing of Gods maiestie, and therefore the holy Ghost applieth speach to our infirmity, that we might by these words, the Lord seeth, heareth, keepeth & ruleth all things, boldly trust in him. Let not vs carry away this great goodnes of God into rebellion to leave his glory which we see only by faith, & make him hands & feote and gray haire, like vnto a wretched body that is consumed with yeares. But the time is past. Let vs pray that it would please God our heauily fater, to humble our harts vnder the mighty power of his sonne Christ, that we may feare, loue, and obey him: reioycing.

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reioycing in the excellencie of glory that he hath giuen vnto vs, who is the Sonne of God. And the Lord increase in vs our faith & hope, that in the assurance of Gods loue, our consciences may be at peace, and in the revelation of Gods glorie, our harts may be filled with ioy in the Lord: which we beseech God to graunt vnto vs, euен for his Sonnes sake, our only mediator and aduocate. Amen.

### The third Lecture, vpon the

4. 5. 6. & 7. verses.

4. And is made so much more excellent than the Angells, in as much as hee hath obtained a more excellent name than they.

5. For unto which of the Angels said he at any time; Thou art my sonne, this day begat I thee. And againe; I will be his father, and he shall be my sonne.

6. And againe; when he bringeth in his first begotten sonne into the world, he saith; And let all the Angells of God worship him.

7. And of the Angels, hee saith; He maketh the spirites his messengers; and his ministers, a flame of fire.

In these words, as I told you, the Apostle beginneth to set out the person of our Savior Christ, by comparison with Angels, and this comparison he maketh in many points, as wee shall heare; that the more cleare we see it, the more effectually we might confess his high Godhead; and therefore aboue all things, to set him alone, called in the new testament, the High Priest, and Prophet, and King of his people.

And



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And the first comparison here made, is of the first ride before given him; that he is the naturall Sonne of God, begotten of the substance of his father, whereby he must needs be oys and equall with his Father; which same, as no Angell hath it, so no Angell is to be compared to him.

That thus the Apostle taketh the name of Sonne, according to the dignity of nature, it is plaine in his owne words, saying; *And is made so much more excellent, &c. verse, 4.* making his excellencie according to his name, & his name according to his excellencie. For otherwise, the name of the Sonne of God may be giuen to euery one of vs; as G O D calleth Israel his first borne, and all the elect the sonnes of God. So the magistrates are sonnes of God, & the Angels also the sonnes of God; but we by adoption and grace, the magistrate because he executeth the iudgements of the lord, the Angels by creation, none of vs according to the worthinesse of our owne nature; but by nature, substance, and eternitie, as the Apostle heere meinteth; there is none the sonne of God but Christ alone. And that thus Christ is the Sonne of God, he prooueth it first out of the second psalme, where it is said; *Thou art my sonne this day have I begotten thee:* Where the Prophet shewing causes, why the whole world should not preuaile against Christ, hee saith; because God had decreed it in his eternall counsell, and proclaimed it with this sentence, *thou art my son, this day have I begotten thee:* That is, this day haue I declared that thou art my naturall Sonne; meaning especially the time, in which he made him knownen in the world by his wonderfull workes; as S. Paul meant when hee saide, *God was made manifest in flesh:* noting the power of the spirite working in him, in his birth, life, death, resurrection, & ascension. So this day, noteth not any particular time, but all times in generall, wherein God hath shewed his power in Christ, as especially in the time he liued

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liued among vs. And it seemeth that the Apostle maketh manifest this sense of his words, in that hee addeth to the text alledged in the viij. verse, the time when it was fulfilled, leaving this without any distinct time, as that which appertained to all times, in which Christ should be shewed to be the sonne of God; especially as I said, in his life, and before, or since, as God sheweth his glory in him. So this sentence was true when he appeared to Abraham, Jacob, Moses, to any of the Patriarchs or Prophets; or after his ascension, when he appeared to Stephen, to Paule, or any other, or when so ever he sheweth his power to defend his Church vnto the end, according to his owne promise; *I am with you to the latter end of the world.*

And thus this word *today*, is taken in that which is after alledged, *To day if ye will heare his voice, harden not your heartes.* And againe, *In the day of health I haue heard thee.* And, *In the day of salvation I haue succoured thee:* meaning no particular day, but all the time that the word is preached vnto vs.

It followeth; *I will be his Father, and he shall be my Sonne.* This is another text to prooue Christ the naturall Sonne of G O D. It is written in the second of Samuell the seventh Chapter: and they are the words of God vnto Dauid by the Prophet Nachan, to giue him a promise of the blessing of his seede after him, which was begun in Salomon, who built the Temple, & whom God so highly aduanced in all wisedome, riches, and honour, that the fatherly prouidence of G O D appeared ouer him, as ouer an especiall chosen sonne. All which, as it was promised to Dauid; so Dauid looked for the performance thereof in Christ, and to be figured in Salomon his Sonne after him: whose Temple was a figure of the Church of Christ; his riches, a figure of the great graces of the spirite of Christ, giuen to his Church: his

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his honour aboue all Kings, a figure how Kings should submit themselves to Christ, and be nurse fathers, and Queenes churkes to the Church of Christ; his wisedome, a figure, that Christ should be hid all treasures of wisedome and knowledge; and finally, he called by name, the sonne of God, in respect of his blessings, as a figure of Christ, who is the eternall Sonne of his Father, in nature of his person. And so the Apostle here alledgeth this place, without any such long exposition how the place is meant, because wee should see in it, that the people of Israel were not so ignorant of the Scriptures, as we be; but brought vp in the knowledge of the Lawe, and taught the vnderstanding of it, even from their cradle, as we should be. And thus haue we heard this argument of the Apostle; Christ hath a more honourable name than the Angels, therefore hee is more excellent than they.

Nowe also, let vs see the manner of the proofes heere vised.

He prooueth Christ to be the naturall Sonne of God, by textes of Scripture witnessing it; he denieth that Angels are so, because G O D in his Scriptures never spake it. For so hee beginneth; *Vnto which of the Angels said hee at any time, &c.* Only he doth abyde vnto Christ, hee is the Sonne.

The selfe same manner of proofe againe hee vseth in the 13. verse following. Because the Scripture said it not, therefore he prooueth it is not so: making his argument negatively from authority of Scripture: which in all things, whatsoeuer man is required to doe or knowe in matters of religion, is ever a most certeine conclusion; God spake it, therefore we must doe it; God spake it not, therefore wee haue nothing to doe with it. And this argument must needs be good, so long as this word of the Lord doth endure; *What I command thee, doe that only;* and so long as this

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this is a just condemnation of all our owne deuices; where  
quired these things at your hands? And so long as this shall be  
true, that our wisedome is foolishe; and we can not doe well  
but when we hearken to the word of God, that sheweth in our  
heartes, as in a darke place (true it is, and if wee had but the  
wisedome of children, we must needs see it,) that all particu-  
lar lawes and orders, with which we may bee bound, they  
are not set downe in precise wordes of Scripture; but it is as  
true that the nature and propertie of euery lawe or order is  
so described, that the word of God as clearely is followed  
in it, as if the words of the law were set downe in it.

For of all deccres to bee made in his Church, hath not  
God said; It must be without offence, it must edifie, it must  
be comely and according to order, and it must serue to the  
glorie of God?

Now, God having giuen grace into our hearts, to judge  
whatsoever we decree by these rules, is not the Word of  
God the warrant of it? By such manifest proofe of Scrip-  
ture, the Church of Christ doth iustifie all that she doeth.  
Thus the Apostle prooueth heere his doctrine: thus wee  
must doe, if wee will bee the Apostles Schollers. Marke  
well this reason, for it is worthy. God said to Christ; thou  
art my sonne, therefore he is his sonne: God said not so to a-  
ny Angell, therefore no Angel can take the name vnto him.  
In like manner we will dispute with them. God said; The  
true worshippers should not go to mount Sion, nor to Je-  
rusalem, but worship God in spirit and truthe. Where said he, go *Ioh. 4. 21.*  
*2. pilgrimage, or go visite the holy sepulcher?* God said;  
*Do not observe daies, and months, and times, and years.* Where *Gal. 4. 10.*  
said he, keepe vnto me, Lent or Aduent, Imber weekes, or  
Saints Ecues? God said vnto vs; *It is the doctrine of daies to* *1. Tim. 4.*  
*forbid marriage, or to command to abstaine from meates.*  
Where said he, eat now no flesh, now no white meate: let  
not

C

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R. 13. 1. not the minister marry? God said, *Let every soule be subject  
Luc. 22. 26. to Kings and Princes*, and the authoritie of such men, let it not be in his Apostles. Where said hee; let the Pope haue the gift of kingdoms, be exempt from authority of man, weare a triple crowne, and haue lords and noble men vnder him? God said; *Cursed is he that addeth ought to his lawe, or taketh  
Apo. 22. 18. from it.* Where said he; the Pope shill dispence against my Apostles and Prophets? God said; *It is better to speake few words which we understood, than tenne thousand in an unknowne tongue.* Where said God; the ignorant men should pray in Latine? With this very argument are ouerthrowne all doctrines of men, all traditions, all poperie. And if this Argument were good in the Apostle, why is it not good in vs? Nay, if this be vsuall in the Scripture, why are wee so dull, that we will neuer learne it? Doth not God condemne the idolatrie of the people of Israel by this reason; *They built high places which I commanded not?* Doth hee not condemne all their superstition and vaine worshipping, with the same argument; *Who required these things at your hands?* When Davids purpose was stopped from building the house of God, was not this the word of the Lord that came vnto 1. Chr. 17. him; *Wheresoever I have walked with all Israel, speake I one word to any of their judges, saying; Why haue you not builte me a house of Cedar trees? But why seeke we farther, when the law is plain, What I command thee doe that onely.* And true it is, that it is 2. Pe. 1. 20 our wisedome, and the light that shineth in our heartes, as in a darke place. If once wee goe from it, as the Prophet saith; Isa. 8. 9. *There is no wisedome at all within vs.* And this I say because of some, which would not haue arguments made negatiuely of Scripture, I think because it is against Aristotles doctrin. But let vs now goe forward. It followeth in the sixt verse; *Againe, when he bringeth, &c.* This is the second comparison betwene Christ and the Angels. That it is plainly said

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of Christ who is the Sonne; *Let all Angels worship him.* A thing determined by the Scripture it selfe, that Christ is not onely greater than Angels, but God to be honoured of all Angells. And he alledgedh to this purpose the manifest prophecie, that when God brought his Sonne into the world, he proclaimed before him this honour; *Let all the Angels worship him.*

First, touching the alledging of this text out of the psalme, we need not doubt, this dooing of the Apostle is prooffe-nough, that that Psalme is a prophecie of the kingdome of Christ; of which the Psalme saith, that God with great power and glorie would establish it on earth: shewing miracles in his creatures, feare and confusion in his enemies, ioy and gladnes in the hearts of his children, righteousness and holines in their liues: and not only this, but all Angels should worship before him.

Now as he hath taught this, by the testimony of the Prophetes giuen to Christ; so after in the 7. verse hee sheweth the same on the other side by the testimonies which the Scripture giueth to Angels; of whom saith he, it is said; *he maketh his Angels spirits, and his ministers a flaming fire.* The absolute meaning of which words, wee must learne of the Apostle himselfe in the 14. verse following; where according to this testimony, he hath defined their nature, and called them ministring spirites.

Then in these words; *Hee maketh his Angells spirits and his Ministers a flaming fire,* hee nameth them a flaming fire, according to the similitude in which their glorie hath beene seene: as the Angells that were with Elizeus, his Seruaunt sawe them as Chariots of fire: the similitude of the beasts which Ezechiel sawe, were as coales of burning fire: and the Seraphins haue their names because they are of a fierie colour. And these wordes

Angels  
are minis-  
trant  
spirites  
rites

2. Re. 6. 17  
Eze. 1. 13.  
Ezay. 6. 2.

C 2

spirites

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spirites and ministers we must resolve thus, *ministring spirites*. So out of this text, his argument standeth thus; Christ is called the Sonne, the first begotren Sonne, whom the Angels worship: but the Angells are his ministering spirites; therefore Christ is greater than the Angels. Now for the allegation of this text, the Apostle is a sufficient witness to me, that this verse of the 104. Psalme, is meant of the Angells of God, and not of the windes; and I see no reason to the contrary. For first he mentioneth the windes before, where he saith; he walketh vpon the wings of the winde: and therefore a repetition of the same in other words was not necessary. Againe, seeing ministers heere signifie those, which execute Gods power to sauue his people; I see no cause to attribute it to the windes: for though God, euē by the elements help his people many times, yet that praise is not given as a name to the element, which is done in the Angels. Now, where it is obiectet, that the Prophet there setteth out the maiestie of God, according to his gouernement in things of the world, I grant it; and so the ministerie of Angels was then open and knowne in the world. And therfore of Angels also the Prophet speaketh, as of them in whom the glory of God shined, euē as in the heauens, the clouds, the lightnings, &c. Beside this, in these words the Apostle will prooue, what is the nature of Angells, which requireth that hee should speake in the naturall sense of the Prophets words. And the preposition *εν*, vsed of the Apostle, seemeth not to bee without cause: for though it be in the Hebrewe phrase, as it is said, yet it may well haue iust cause why the Apostle vseth it in Greeke: & it signifieth as much, as if he said thus; Vnto all Angells wee may say, you bee but ministering spirits. And so it is like vnto the text next alledged of Christ, *so the sonne he saith, &c.*

And thus the preposition is very conueniently vsed, and maketh

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maketh the Prophets words a naturall description of the Angels. Therfore for my part thus I say, and thus I am perswaded, that as it is here alledged: so the words were meant, of the Angels of God whiche are his ministers to execute his will, for safetie of his people. And thus much of the Apostles argument here made.

Now, where our Sauiour Christ is heere called, the first begotten Sonne of God: both Sainct John sufficiently sheweth the meaning of it in the beginning of his Gospel, and Sainct Paul doth plainly expound the word. John saith of our Sauiour Christ: *That he was in the beginning with God: that all things were made by him; and without him nothing was made at all:* which is, as if he had added, *hee was his first begotten sonne.* Sainct Paul expressly addeth the comparison of creatures, naming him, *the first begotten, before all creatures,* because, saith he: *all things were created by him, in heauen, in earth, visible or invisible, angels or powers, by him, and for him, all were made:* so this is the first begotten, the maker and creator of all things. And he is called the first begotten, not, the first creature, that in his name we might see, the blasphemy of Arius, who saith: there was a time, when the sonne of God was not: when this name *first begotten*, is not in respect of nature, as one in time begotten before other; but in respect of his worke: as one, by whom all other things were begotten. And againe, being the first begotten of all creatures, in this name hee condemneth the blasphemy of Seruius, which denied him to be the Sonne of God, but onely in respect of his comming in flesh. And that the Apostle speaketh here of bringing into the world, he meaneth not barely his nativity: but as God gaue vnto Christ all the ends of the earth for his possession, so the honorable setting of him in this authority, he calleth it his bringing in into the world: as appeareth, because this is the glory of this bringing, that Sonne

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the Angels shall worship him. And againe, when hee saith the world; he meaneth not this age of man, but as he expouneth it in the second Chapter, the world to come, scuen also as the Prophet Esay calleth it, that is : the kingdome of Christ in the world through the preaching of the Gospel. And the worship with which the Angels shall worship him, is, that they shall haue from henceforth, no such rule as before authorized in their owne persons from God, but now they shall give all glory to Christ: Euen as wee see in his nativitie, a great multitude of Angels, sang : *Gloria bea tis G O D an high and in earth peace, good will towards men*, because Christ was borne in the Cittie of Dauid, a Sauiour vnto all people: So in all his life, in his death, in his resurrection, ascension, and since his ascension, there never appeared Angell vnto man, but to the praise of Christ, and to ratifie all honor and worship due vnto him: which ministerie of Angells, because now so cleerelie it serueth Christ, the Scripture is fulfilled: *Let all his Angels worship him*.

And now that wee haue seene the sense and meaning of this scripture, in some points; I will more particularly applice it to our instruction. It is said first: *When he bringeth his sonne begotten into the world*: which words meane as I said: when in glorious triumph, God leadeth him into the possession of his kingdome. And as the Prophet saith: *when*

*Psal. 72. 8. God giueth him his dominion from sea to sea, and from the river unto the ends of the land*, that all that dwell in the wildernes may kneele before him; and his enemies may liche the dust.

Here we must marke how this hath beene accomplished, and when we know it; if wee loue Christ, let vs set foorth his excellent glorie. This was especially done, no doubt, in the crosse of Christ himselfe, according as himselfe prayeth,

*Iob. 17. 1. when hee entereth vnto it: Easter, glorifie thy Sonne.* And

Sainte

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Cap. I.

Saint Paul saith, in it be bath spoiled principalities and powers: *Cole. 2. 9* and bath made open shew of them, and triumphed over them upon his crosse.

A proofe of this wee sawe with our eies, when Christ vpon the crosse so wrought in the heart of the Romane Capteine, that hee cried alonde: *Truely, this man was the Sonne Mar. 15. 3 of God*. When all the people beheld it that was done, and *smitte their breasts and went backe*: when many Saintes rose *Math. 27. 51* out of their graues, and went into the holy Cittie. And not onely this worke was in men, but that wee might knowe the vertue of his death, pearced euен into hell, to binde judgement to the diuell and his angels with eternall desperation, and to witnesse it vnto his Church, that the gates of hell should not preuaile against it. To this end we sawe the earth did quake, the stones were cloven, the Sunne was darkened, the graues did open: and this was the beginning of this kingdome.

The increasing and amplifying of this, is the preaching of the same Crosse, that is, of Christ crucified, that it might bee seene and heard in all the world; which had also a glorious beginning in the Apostles of Christ, whom God sanctified to that worke with excellent power, and graces of the holy Ghost: so that notwithstanding the weakenesse of their persons, yet their voyce went into all lands, and their words vnto the ends of the earth.

And boldly Saint Paul witnessed of themselves, that God had giuen them glorious weapons to fight withall: weapons not carnall, neither swords, nor prisons, as earthly Princes haue to keepe their subiects in feare: but other weapons, indeed more contemned of the world, but yet made by God more mighty, than all other weapons or engins to cast downe holds.

For by our weapons saith Saint Paul; *wee cast downe*

mans

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2. Cor. 10. mans imaginations, and every high thing that is exalted against  
the knowledge of God, and bring into captivity every thought to the  
obedience of Christ.

And this not only was for that age; but as G O D is vn-  
chaungeable in all his waies: so this is made his everlasting  
ordinance, that the preaching of the Gospell should be his  
mighty power to save all that doe beleue. And accordingly this

1. 16. commission is given to all that are sent out in the name of

ph. 4. 12. Christ, for the gathering together of the Sancts, for the worke  
of the ministerie, and for the edification of the bodie of Christ, till  
wee meete all together in the unitie of faith, and knowledge of  
the Sonne of God, vnto a perfect man, and vnto the measure of  
the age of the fulnesse of Christ.

Sith this then is that spirituall pompe, and those victori-  
ous chariots, by which the sonne of God is carried in tri-  
umph into the inheritance of the world: they that haue  
earnes to heare, let them heare what it is to preach the Gospell  
of Christ: and they that bee called vnto it, let them know  
what worke they haue in hand: and they that resist it, shall  
at the last be consumed; as they that be enemies to the glory  
of Christ, must needes be made his footstoole. So that euer-  
ie one in the regard of so glorious a worke, should humble  
himselfe to become a labourer in it: yea, the greater digni-  
tie, the more trauell it should bring vnto it. So that Princes  
themselves haue no greater honor, if wee will beleue the  
Prophet Esay: than to liche the dust under the Churches feete.  
By which speach, the Prophet meaneith, that the faithfull &  
zealous Kings which reigne vppon earth, should with the  
perill of their Crowns, not feare to set out, and giue all their  
strength to the Gospell of Christ, by which the Lorde of  
Lords is to besetled in his thone, and he that ruleth fore-  
uer in the house of Iacob, is to be crowned King.

The preaching of the Gospell, is the preparation of his  
way.

the Epistle to the Hebrues.

Cap. I.

way; and the obedience vnto it, is the honor of his reigne,  
and what King hath too good a hand to joyne in this? nay,  
what King whose spirit is in his nostrils, and all his glory  
is but a vading flower: what King I say is worthy to bee a  
doer in this worke, but that it pleaseth this immortall and  
heauenly King of his free grace to accept his labour? so  
that iustly they are iudged, that are despisers of G O D, and  
know not the Lord of hosts, against whom they are proud.  
Shall God proclaime it with so loude a voyce, that when he  
beginneth this worke, of his eternall decree, to bring his  
sonne into his kingdome, all the Angels of heauen shall  
worship before him: and shall a mortall man so farre exalt  
himselfe, in his wisedome, in his riches, in his honor, in his  
nobilitie, in his crowne, in his kingdome, that hee shall  
thinke it a disgrace to giue all his life to the Gospell? Can  
flesh puffe it selfe vp so farre aboue the Angels? O (dearly  
beloued) if we be happie, let vs learne this, and let vs further  
the worke of the Lord, the Angels worke with vs. If wee  
will not, wee shall pine away in our owne envious idlenes,  
and without vs, the Sancts and Angels shall giue Christ his  
glorie.

Another thing here we may marke, how it is attributed  
to God the father, this glorifying of Christ: for so he saith:  
*when he bringeth his first begotten sonne into the world.* Where-  
by wee learne that it is the worke of God, and let not vs  
boast: for though he vouchsafe to set our hand to his busi-  
nes: yet our hand that is but vanity, doth wither away in  
the worke, except G O D giue it vertue that it should haue  
fruite. Wee cannot so much as speake, except hee put his  
spirit into our mouth: and when wee doe speake with a  
good measure of grace, yet the ignorant doe not heare vs,  
except hee prepare their haeres, and still our worke is no-  
thing worth, but he alone worketh all in all. And for this  
purpose

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purpose that wee should give him the glory of his owne worke, and not seeke our owne praise; therefore hee hath chosen his workmen as you see, *Not many wise men of the world, not many mighty, not many noble;* but commonly men of small accompt, and a fewe in number; hee giuereth them tonges to speake, and they carry his Gospell ouer mighty kingdomes; and make it florish, when all the powers of the realme haue armed themselves against it. And all this, that wee should confesse, as here the Apostle saith, it is hee, it is not wee, that giue this kingdome vnto Christ. And seeing it is his worke, who is able to bring all his purposes to passe; it shall bee our wisedome to further that, which God himselfe will make to florish and prosper, whether wee will or no.

And where it is here said, *Let all the Angels worship him:* he giueth our Sauiour Christ a cleare testimonie, so to bee the sonne of God in person; that he is also in nature one and the same God with his father. For whom should the Angels worship, but God alone, who in themselves haue such power giuen them of God, that one is able to destroy whole kingdomes, and such glory, that our eies cannot behold them.

And seeing God hath madethis lawe, *Thou shalt worshippe the Lord thy God, and him alone shalt thou serue:* and yet the Angels worship Christ; how cleare a prooffe is it, that Christ is God? for wee know their perfect and willing obedience; and therefore wee pray, *Thy will bee done in earth, as it is in heauen.* So that the Iewes might throughly knowe, that seeing the Angels did worship him, and had so their charge from God; therefore Christ was one G O D, in the maiestie of the father. And most true it is, our sauadour Christ without that nature had never taken that honot vpon him. The Apostles of Christ, Paul, Peter, Barnabas, & other men

Christ is  
God.

A&s. 3.  
A&s. 10.  
A&s. 14.

of

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of excellent gifts and singular power, to worke mightily signes and miracles; yet would they never heare the name of worship. Peter vtterly refuseth: Paul and Barnabas, they rent their clothes, being rauished with zeale of Gods glory, when it is once offered them. Nay the Angels themselves, which are greater then all Kinges, they cannot abide it: as manifestly we see in the Angell which appeared vnto Iohn; when Iohn would haue fallen downe at his feete to worship him, the Angell gaue him streight charge; *Take heed thou do it not, for I am but a fellow servant with thee,* and then teacheth him that which here wee learne, that worship onely apperteneth to God; so that this text serueth the Apostles purpose very fitly, both to the confession of the Godhead of Christ, and in his preferring so farre aboue Angels, that the Israelites might more equally beare it, that hee should be profferred before Moses. In the 7. verse where he saith, hee maketh his Angels ministering spirits; wee must note that this name the Apostle giueth them as that wherein is their greatest honor.

For otherwise, if he named in the Angels things of least accompt, it had been no prooffe of the glory of Christ; but naming that by which they most excelled, and yet exalting Christ so farre aboue them, it is a cleare prooffe of his excellent glorie aboue all creatures. So I say here we must note that the holy Ghost attributeth this to the Angels as their high honor that they are ministering spirits, wherein let vs well consider what it is to serue the liuing God, and how truely it is said his seruice is perfect freedome. If he be an Angell, hee hath no greater glory; and who are wee, and what are our fathers houses, that can fancie vnto our selues more honour, than to feare before G O D, and walke obedientlie in his Commandements? How many times doe Abraham, Isaak, Jacob, Iosua, Moses, Dauid, and all

the

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the good Kings of Iudah, how many times doe they intitle themselves the sonnes of G O D ? how many times doeth God shewefoorth his great loue and fauour, vnto diuers men vnder this name, to call them his seruants ? Or who was euer heard of, except Senacharib or Pharaoh, or men like vnto them, that would boast otherwise and say : Who is the Lord that I should heare his voyce, I knowe not the Lord, neither will I let his people goe.

Pray (dearely beloued) that wee may haue eyes to see, and eares to heare, and hearts to vnderstand, vnto what honor in this day wee bee called : for most assuredlie true it is, and all the Angels of heauen beare witnesse vnto it, that in the world there is no greater glorie, than to serue the Lord. If thou were as high as the Prophet Dauid, yet Dauid had no greater glorie to boast of than this : Behold Lord for I am thy servant, I am thy servant, and the sonne of thy hand maid. Or if thou were a King aboue all Kings, full of wisedome, riches, honor, as Salomon King of Israell ; yet to bee the seruant of the Lord were thy greatest dignity, and aboue titles of kingdomes and countries, this were most honorable : Salomon the preacher, the sonne of Dauid.

Psal. 119. 16. Eccle. 1. 1. 2. Yea the Angels of whom wee speake, they haue all their glorious names, of Thrones, Powers, Rules, Principalities, Dominions, in this respect, that they bee the seruants of the Lord, to execute these his mightie workings ; and take away from them this seruice of G O D , you take away the honor of their high calling. So assuredlie we may beleue and confess it boldly, that among men, there is no other honour but this. If G O D have made my life to abound in worldly peace, the crowne and beautie of mine honour is to serue the Lord. If God hath giuen mee trouble in the daies of my vanitie, this is comfort enough that I am the seruant of the Lord. Bee our life as it will, high or lowe,

the

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the onely fruite of it is, the seruice of God ; & the only hurt that can approach vnto vs, is to forget the Lord, whose seruants we should haue been : and let vs so much more constantly dwell in this perswasion of heart, because wee haue heard that the Lord hath spoken it, there is no greater glorie, no not in his Angels, than to serue before him.

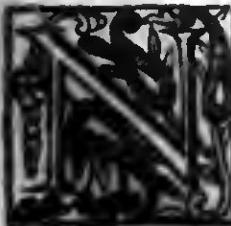
Of the nature of Angels as they are heere described, by the grace of G O D I shall say more in the latter end of this chapter. Now let vs pray, that as we haue learned, so wee may followe ; acknowledging the glory of our Sauiour Christ, and what the honor of his kingdome is ; and desire grace, that we may be found worthy to be labourers in that excellent worke, in which God hath appointed to glorifie his Sonne ; and that we may serue him in holines and righ- teousnes all the daies of our life. who is onely all the hope we haue, & shall in his good time fill our life with his owne presence, and satisfe our eies with the sight of his maiestie. And the same onely and liuing God, giue vs his holy spirit in which we may be comforted, to live in his loue, to walke in his waies, and to accompt all the world but vanitie, in respect of the inheritance purchased vnto vs in the Lord Iesu, the onely forgiuer of all our sinnes : to whom with the Father and the holy Ghost, bee honour and glorie, world without end. Amen.

The

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### The fourth Lecture, vpon the 8. & 9. verses.

- 8 But unto the Sonne hee saith, O God, thy throne is for euer  
and euer: the scepter of thy kingdome is a scepter of righ-  
teousnes.
- 9 Thou hast loued righteousnes, and hated iniquitie. Wherefore  
God, euery God, hath annoyncted thee with the oyle of  
gladnes aboue thy fellowes.



Ow the Apostle beginneth the third compa-  
rison, according to the title before; Bearing  
up all things with his mighty power: which  
setteth out the kingdome of Christ: so that  
the comparison is; Christ is an eternall  
King, so is no Angell, therefore is to bee honoured aboue  
them. Thus hauing made mention of his kingdome,  
then he describeth it more at large, both to shewe what  
his kingdome is, and to make it more plaine, that  
though we could imagine easilly, that Angells in honor de-  
serued the name of Kings; yet such a kingdome no Angell  
could euer haue; an euerlasting throne, a righteous sce-  
pter, exalting truth, beating downe iniquitie: in worthines  
whereof, God hath annoyncted this King with gladnesse a-  
bove all other, & hath called him by the name of God him-  
selfe. Here the lewess, whom God hath shut vp in a heauy  
judgement, and for the first contempt of his Gospell, keep-  
eth them still in blindnesse vntill this day: they, as they seek  
busily all wayes of errore to deceiue themselues; so they  
haue blinded their eyes, that they should not vnderstand this  
Prophecie. And first, where it is said; Thy throne O God:

They

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They say, the name, God, is likewise attributed to men, as  
they occupie any roome appointed them of God; as where  
this same Prophet saith; I have said you be Gods: which mea-  
neth, that they haue commandement from God to execute  
his iudgement. But the lewe, if hee had not chaunged his  
heart, and turned it away from wisedome to folly, he might  
haue knowne, that though his name bee also giuen to An-  
gels or Judges; yet it is giuen not to one but to many: so  
that in their number it is manifest, that it is a figuratiue  
speach. Or if it bee giuen to one, it hath some addition, as  
where it is said to Moses; I have made thee Pharaos God:  
limiting the name to a certain sense. But thus attributed to  
one without any correction of speach, it was neuer but to  
God alone. Againe, they say, all this Psalme is of Salomon:  
and therefore beeing true in him, it cannot prooue any di-  
uinity in Christ. But this error is euene as grosse as the other.  
For howsoeuer this is true, that the Psalme was written as  
a wedding song of ioy, at the marriage of Salomon with  
Pharaoes daughter: yet this is knownen and manifest, that  
in the stories of those men which were figures of Christ,  
something is euer spoken not agreeing to the figure, but to  
Christ alone, that we might bee bold to apply it vnto him.  
Neither yet can this Psalme possibly be written of that ma-  
riage of Salomon, simply in it selfe. For when the Prophet  
beginneth; my heart breaketh out into a good matter; how  
can this praise, or this earnest desire of the Prophet agree  
to it, which was contrarie to the lawe of God, and of it selfe  
could neuer be good.

What had the Kings of Israel to do with Idolaters and  
blasphemers, to marrie their daughters? and no doubt as  
Salomon was a most famous Prince: so the glory of the  
world did heere lead him. For Ægypt was the greatest  
Monarchie in the Worlde, and Pharao the mightiest  
king:

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king: so that his daughter given to king Salomon, was the princeliest marriage that could be made, but that it displeased God, it is cleare: for both his generall lawe is against it, <sup>16.</sup> and this particularly alledged in the causes of Salomons <sup>17.</sup> ruine. And though this psalme were now to wish prosp-<sup>18.</sup> rity and peace vnto it, what then? who will dispute with the Lord for turning all things to the best to those that loue him: so when Salomons hautesse had done this, what though God would accept her after the renouncing of all her idolatries, when, as the law saith; she had shauen her head, and pared her nailes, and forgot her fathers house? what though he would haue her a figure of the honorable calling of the Gentiles; and shewethen in her, that though he gave his lawes to Iacob, yet he was a God in al the earth: all that prooueth nothing, but Salomon might doe ill still, and this wedding song was made not for him, but for another whom he figured.

But let these lewish quarrels against the truth alone, and let vs examine the Text heere as it is, what honour it giueth to Christ, and how by no meanes it can agree to Salomon.

In this Scripture there are foure speciaill things spoken: First, he is called God alone as I said, and without addition; even as the prophet Esay also calleth him the mighty God. By which warrant of the Prophets, being a most sure word, the Apostles are bold to giue to our Savior Christ, the name and power of the living God, as Iohn saith; *The worde was God.* And Thomas with these words confesseth his former vnbeliefe; *My Lord and my God.* And Saint Iohn in his Epistle saith; *Iesus Christ, this is the true God.* And Saint Paul calleth him the God which is for ever to be praised. And in the Epistle to the Colloſſians: *The fulnesse of the Godhead dwelleth bodily in him.* And many other places plaine as these, grounded vpon this, and such other places of the Prophets before them.

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Cap. I.

them. And therefore our Sauour Christ himselfe, said vnto these Iewes which yet beleue not: *search the Scriptures,* they boare witness of me.

The second thing heere attributed to Christ is, *Tbat his kingdome is everlasting.* So the Prophet Esay had said: *The increase of his government and peace shall have no end.* *He shall sit upon the throne of David and upon his kingdome to order it,* <sup>Esay 9.7.</sup> *and to establish it with judgement and with justice from hence forbiuen for euer.*

The same testimonie the Angell gaue of his kingdome, when he came to the virgin Mary. *The Lord God (saith he) shall give unto him the throne of David his father:* <sup>Luk. 1.32.</sup> *and he shall reigne over the house of Iacob for euer;* *and his kingdome shall have no end.*

And how can this bee possible applied vnto Salomon, so directly against the Scripture, that the scepter should be taken once away, not onely from the house of Salomon, but from all the tribe of Iudah? And how could they not see with their eyes the ruine of that kingdome, and the thron of Salomon quite forgotten.

The third thing attributed here to Christ is, *that the scepter of righteousness is the scepter of his kingdom:* according as the Prophet Dauid saith in another place; *that righteousness and judgment are the foundation of his throne.*

And the meaning of these words, is after expressly added: *Thou hast loved (saith the Apostle) righteousness, and hated iniquitie.* This is the scepter of righteousness which he speakeſt of, that is, that his government shall be without all respect of persons, a ministerie of iustice, and true iudgment, even according to the will of God his father, with whom there is no acceſſation of the person of a man.

And how can they attribute this to Salomon? They know how Salomon did fall away so far from righteousness, and hated

D.

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hated iniquitie so little ere he died, that he became a notable Idolater.

And how was his gouernment in such iustice, when the whole people came after to Rehoboam his sonne, and said: *Thy father did make our yoke grieuous, now therfore make shon the greeuous seruite of thy father lighter, and we will serue thee.*

Reg.  
2. 4.  
The fourth thing heere spoken of our Sauiour Christ is, that for this cause God had annoyned him with the oyle of gladnes aboue his fellowes. For this cause saith the Scripture, because thou louedst so much iustice; what mean they still to think here vpon Salomon, and of such reward of his righteous rule, except they wold haue the Scriptures false, that beare witness of him. *He had turned (as the Prophet saith) judgment into wormwood.* And how standeth it that he was annoyned with the oyle of gladnes: that is, with gifts of the holy Ghost aboue his fellowes: when many Kings of Iuda haue greater praise of God than he? and scarce any did fall from God so greeuously as hee. Now one refuge behind, which they thinke they haue, is nothing at all: they will say, that all this was spoken in respect of his beginning, in which hee was famous, with this oyle of gladnes aboue his fellowes, and aboue all the world. True it is, in respect of his gouernment at the first. I grant this might be spoken of him: but are not the words plaine, that they are not meant of any that should begin well, and then fall backe? For saith not the text, that this scepter of iustice, shall be in his kingdom for euer? Therefore howsoeuer Salomon was once honored aboue all Kings; yet this praise was not his, but anothers, who should for euer abide in his iustice and righteousness. So these fourre things here witnessed of the Prophet; that he is called God, that his kingdom is everlasting, that his gouernment shall be euer righteous, that hee is annoyned

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noyned with oyle of gladnes aboue all his fellowes; All the Iewes in the world cannot see Salomon nor any mortall man in this glasse; but must needs acknowledge our Sauiour Christ, the Sonne of God, God and man, the Saviour of the world, the King and Priest of his people for euer.

Now further to examine this Scripture for our edifying, let vs marke first how Salomon is set out a figure of Christ, and so singular tokens and shewes of Gods loue and mercy vpon him, that he should resemble his onely begotten Son: notwithstanding a man laden with sinnes and iniquities: so as few haue appeared more vnrigheteous or more vnthankfull to G O D. Such another example almost wee haue in Sampson, a man full of infirmities, yet exceedingly beloued of God, and a liuely figure of his Sonne Christ. We learne in this both to know our selues, and to know G O D. In our selues to trust nothing, not riches, honour, friendes, strength, authoritic: no not learning, wisedome, gouernment, or any knowledge: for in these, both Sampson and Salomon haue fallen downe before vs. And if euer man had been borne that could haue his happinesse in himselfe; that man was Salomon, strong in power, rich in treasure, wise in rule, healthfull in body, sober in affection, abounding in pleasure, whatsoeuer his eyes or ears could desire. No gift wanting in minde, in body, in outward life: yea more than this, a heart that could measure all the delights of the world to vse them as they are, and see the vanitie that is in them, and confess that life in immortalitie is aboue all: yet from all this hee falleth when God leaueth him in his owne power, to make triall of his owne strength: for how could flesh and bloud preuaile against principalities and the power of darknes? And how could Salomon stand upright, though his strength had been double, when Adam himselfe

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himselfe could fall from Paradise? Then let not vs poore creatures boast our selues, in whom there is no wisedome. Come not into this fight in thine owne armour: for where Salomon hath fallen, whosoeuer thou art, thou wilt bee crushed in picces; and if in him there was so little helpe, confesse thou with all humblenes of mind, that in thy flesh there is no goodnesse, put thy trust in the liuing God, by whom thou shalt bee able to doe all things. And on the other side, seeing the great fallings of Salomon did not let the good worke of the Lord, but that he made a man so full of infirmities, so cleare an image of his son Christ, and powred all his benefits so plentifullly vpon him; let vs here see the goodnes of God, who hath found a way to bury for euer the sinnes of all his people, and so to forget them, that they haue none accompr. The figure of Christ was therfore in Salomon, that wee should see how grace aboundeth aboue sin, and how mercy is exalted aboue iudgment. In the nature & body of Salomon, we see the spirit quenched, grace despised, and iniquitie to haue the vpper hand: in the figure that he beareth wee see the spirit to conquer, righteousness to be exalted, and a kingdome of glory to bee set vp for euer; that if wee should finde in our selues the sinnes of Salomon, yet we might assuredly know, they cannot driue away the image of Christ, but he is ready to iustifie all that doe beleeue, for it is no doubt but hee in whose person was such an image of Christ, Christ offered to him again an image of righteousness, in which he should bee presented faultlesse to etemall life.

Christ is  
our lawg-  
er, & he  
taught not by daies and times to measure his command-  
ments, but to hold them without change, as the gouernmēt  
is for euer  
and euer.  
Now, where Christ is set out thus a King for euer, we are  
folly for vs to say, hee is still our King, if wee dare abrogate  
his

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his lawes, for he is our ruler for euer, and yet without him we will make lawes continually? Was it euer heard among earthly kings, that subiects could either repeale or chaunge their Princes lawes? or make lawes without them in their owne kingdome? or can there be greater treason, than to conspire for such a leaude libertie? Euen so it is with all men and princes in the Church of Christ. Hee is our King, hee must be our lawe-giuere; he is King for euer, and his Lawes must never be changed; he is our King alone, and without him all the world can make no lawe. In no common welth there was euer law proclaimed, but in the name of the kings; in the Church of Christ who shall proclaime decrees, but in the name of Christ? and therefore expressly Christ taketh vpon him to be our onely lawe-giuere. And all Princes, the more godly they be, the more carefully wil take heed to be no law-giuers in his Church for matters concerning faith; for that were to giue a lawe vnto him, which none will doe but Antichrist himselfe.

The Pope stirred vp Charles the fift, and King Henrie the eight, and gaue them for their hire this title, to be called Defenders of the faith; a proud bequest: and how humbly it was possessed, God doth knowe. After that, King Henrie taking vnto him the courage of a true and natural King, draue out that spirituall Tyrant out of all his Realme; and by graunt of the Cleargie, and consent of the Parliament, tooke vpon him the name of Supreme head of the Church of England, which the Pope had before usurped ouer all Nations.

But seeing now it is so, that these names are taken vp, & made hereditarie to our Kings & Queenes, we will not reason of the titles, rather let vs do the dutie of louing subiects, & pray that they may find grace, by their names to be prouoked more to godlinesse; that in true ioy of heart, they

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may haue the honour of their calling, and hold fast a good conscience against the day of Christ. This onely we testifie to all Potentates and Princes, that what honourable title so euer they haue, yet they must be subiects in the Church, & haue Christ alone to be King over it.

Let them make no lawes, appoint no orders, ordeine no government, bat such as are agreeable with his lawes, orders, and government; for that were sacrilege, and it is the presumption of the man of Rome. But let them execute the lawes of Christ, see his orders kept, establish the gouernment which he hath ordained, and hold men of all degrees in obedience unto G O D; for this is the true honor of the Lords chosen Princes, and the glorie of their calling, which shall not wither.

And now to the end wee may the more willingly doe this, both we, and our Kings whom God hath set ouer vs: let vs marke this furtier which the Apostle addeth of our Sauour Christ, that his scepter is a scepter of righteousness; meaning (as I said) that his gouvemment is all in truth and righteousness. A good reason, and a great perswasion to all that are of God why wee shold let Christ alone with the ordering of his Church. His scepter is a scepter of righteousness; not onely a righteous scepter, that is, that whatsoeuer he ordeineth, it is righteous: but the scepter of righteousness, that is, whatsoeuer is righteous, is ordeined of him: and all spirituall scepters of all kings, which are not directed by him, they are crooked and broken, scepters of superstition, & scepters of idolatry, there is none of righteousness but only the scepter of Iesu Christ. The scepter is a little wand whick princes accustomed to beare in their left hand, as a signe of their gouernment, & by a metonymie it signifieth here the gouernment it selfe. Now the scepter of Christ is as his kingdome, not a scepter of wood, or mettall like other kings,

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kings, for his kingdome is not of this world as theirs is; but his scepter the Prophet Esay in plaine words describeth it, *He shall smite the earth ( saith he ) with the scepter of his mouth, etc.* and with the breath of his lip shall he kill the ungodly. In which words of the Prophet, we see both what is this scepter, and why it hath the name of righteousness: the scepter is the word of his mouth, that is, the preaching of the Gospell; not decrees, nor decretalls, nor traditions of men, nor unwritten verities; by none of all these we haue receiuied the spirit of God, but onely by hearing faith preached: it therefore alone is the scepter. Here tell me ( dearely beloved ) I will aske no hard question, but a thing which your eyes haue seene, and your hands haue handled: tell mee what kingdome is the Popes? or whence is it? Is it Christ's? then the preaching of the Gospel is the scepter of it, and the scepter bearers are in every congregation the Pastors and teachers: by the Gospell preached, it bindeth and loseth; by the Gospell preached, it ruleth ouer vs; by the Gospell preached, it teacheth faith, it ordeineth religion, it ministreth Sacraments: by the Gospell it begetteth vs, by the Gospell it nourisheth vs, and in the hope of the Gospell it laies vs downe in peace. If it haue another scepter than this, then it is another kingdome than that of Christ: if the scepter be the Canon Lawe; and the scepter bearers their Cardinals and Clerke lords, their Chancellers; and Commissaries, and other men that we know not: if they binde and lose by Pardons and Bulls; if they teach a faith, folded vp as they terme it, in an idle fancie, that wee must beleue as the Church doth beleue, and the Church beleueth as we do beleue; when neither our Church nor we can tell what we beleue. If they teach vs to worship after the traditions of men. If it feede vs vp in the hope of the Church of Rome; if it lay vs downe at last in an vnownown purgatorie,

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whether this be the scepter, judge you : and if it bee, I assure you in the word of truth, the Apostle and Prophet both witnessing with me, this kingdome is a kingdome of darke-nesse : a kingdome of sinne, and it shall returne to the shape of his first beginning. The kingdome of Christ shall beeuer knowne by the scepter of the onely Gospell preached and practised in it.

Now, why is this called the scepter of righteousness ? because ( saith the Prophet ) it killeth the vngodly ; the same exposition the Apostle immediatly addeth, *Thou hast loued righteousness, and hated iniquite*: therefore it is called a scepter of righteousness, because it maketh the faithfull righteous, and destroyeth the sinners from the face of the earth.

<sup>1. Pet. 1. 23.</sup> In this sense Saint Peter calleth it *the seede of regeneration*, because by it wee bee begotten anewe into the image of God, which is in righteousness. So that here wee knowe whether we be of the kingdome of Christ, euuen by the scepter by which we be ruled. If the knowledge of the Gospell of Christ haue reformed vs into a newe image, to bee holy as our Saviour Christ is holy, that by his spirit the world bee crucified vnto vs, and wee vnto the world, then haue wee our enfranchisment in this kingdome : if not, though wee dwell in the middest of the sanctuarie, yet were wee straun-gers from the law that came out of mount Sion.

And though we were baptised with all the water in the sea, or as the Prophet saith, though we wash our selues with Nitre & take much sope, yet our iniquities are marked before the Lord, except we feele the forgiuenesse of our snyges in the righteousness and holinesse of this kingdome of Christ. And what madnes can be like vnto it, to flatter my selfe as if I had my portion among the elect of God, and yet dwell in tabernacles of the children of the diuell, that is I meane, and yet walke in all the sinnes of a corruptible

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man ? Are not Gods children his Saints ? bee they not brought vnto him with the scepter of righteousness ? doeth he not keepe them with the seale of his holy spirite ? If I see no good workes in my hands, if I knowe never that the preaching of the Gospell killed concupiscence in me, and made me hunger and thirst after righteousness, If I feele not the spirit of GOD, to sanctifie more and more my hart and all mine affections, how can I say I am the childe of GOD ? No, no, talke while thou wilt, vse thy libertie, say thou art a Protestant, renounce the Pope ; except thou loue righteousness euuen as thou louest thy soule, and reioycest in well doing as in thy life, thou hast been but an idle hearer of the word of truth. Godlinesse is not made of words, as a wood is made of trees, but it is an earnest loue, proceeding from a pure heart and a good conscience and an vnfaigned faith, in which wee may glorifie God, and doo good to his people. Paul was godly, when he gloriied in nothing but in the Crosse of Iesu Christ, by which the world was crucified vnto him, and he vnto the world. They are godlesse hypocrites, which in word confesse they know God, but indeedes deny him. They are Christs, which haue crucified the flesh with the affections and concupiscence of it, they are of their father the diuell, that in wickednesse doe the desires of the diuell. Let vs then learn (dearely beloued) in good time to be wise : when we were in ignorance, then we walked in the workes of darknesse, now wee haue vnderstanding, let vs walke as the children of the light, and if wee take the Gospell into our mouth, let vs knowe it is a scepter of righteousness to reforme our life : and whosoeuer he be that hath chosen this portion, peace be vpon him and vpon the Israel of God : and he that withdraweth himselfe from this purpose, euuen as the Apostle after saith : *Let our soules haue no pleasure in him.*

Gal. 6. 15.  
Heb. 10.  
38.

D. 5

And

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¶ And here let vs also marke how the Apostle setteth out this righteousnesse of Christ. Thou hast (saith he) loued righ-  
teousnesse, and hated iniquitie. This is generall in all dutie  
which we do vnto God, to loue the obedience with all our  
heart and soule, and to detest and hate all the transgression  
and sinne. So the Prophet Dauid saith: *I hate vaine inuen-*  
*tions, but thy lawe I loue: and againe, thy lawe I loue, but I hate*  
*falshood and abhorre it.* Euen so must we hate iniquity if we  
loue righteousnesse, and abhorre falsehood: if wee loue the  
trouth: and this is that eternall lawe which G O D gaue  
from the beginning. I will, saith he, set enmitie betweene  
thee and the woman, and betweene thy seede and her  
seede.

¶ But O Lord, what a rebellious people are wee? where  
God hath commaunded all concord; and bound vs toge-  
ther in all bands of vnitie, one body, one spirit, one hope of our  
calling, one Lord, one faith, one Baptisme, one God the father of vs  
all: yet all these bonds we breake in sunder; and anger, ha-  
tred, reprochfull words, quarrels, wounds, murders, every  
cursed thing, wee reach our hands vnto, to make strife  
one with another, and disanull the agreement which God  
hath made.

¶ On the other side, touching the workes of darknesse,  
wee will walke in them; and though G O D hath separa-  
ted them from vs, as heauen from hell, or Christ from Be-  
liall, and hath made the hatred of them perpetuall to vs and  
our posteritic; yet wee thinke, as the Prophet saith, *so makes*  
*a league with death, and to bee at agreement with hell;* wee  
will followe our fleshly concupisence, as though there  
were no Lord to controll vs, and wee will not hate sinne  
at all.

A corrupt nature, to loue that which wee are bid hate,  
and hate that which wee are bid loue; but a more corrupt  
affection,

affection; if we give peace to these desires, and are well plea-  
sed to loue them still. It followeth, in the end of this seventh verse, shy God hath  
annointed the with the oyle of gladnesse above thy fellowes. In  
this wee may learne another notable cause, why we should  
acknowledege Christ our onely King and Law-giver: be-  
cause he is, thus annointed, that is, in him dwelleth all ful-  
nes of grace, and the treasures of all wisedome and know-  
ledge are hid in him; so that leauing him, leauing his lawes, leauing  
his scepter; we leauing instruction, we leauing righteousses, we  
leauing eternall life.

And here note that the oyle of gladnes, is the gifts of the  
spirit of God: gladnesse to our selues, because it filleth vs  
with ioy in the Lord: and gladnesse to other, because it  
powreth grace into our lips, to comfort the weake hearted,  
and to make vs a sweete sauour of life vnto life, to all that  
hearken vnto vs. The heart of earth that is dry and barren,  
and beareth no ioyfull fruit of the Lord God, this oyle of  
gladnesse hath not yet sofrned it, to make it a fertile soile for  
the seede of the word of God. And the carelesse man, of a  
dull spirit, that is not touched with his brothers sinning,  
but letteth him alone in his vncleanenesse, to sink or swim,  
to stand or fall, to liue or die.

And all that vse companie onely for worldly pleasure,  
without regard of swearing, lying, backbiting, idle talke,  
wantonnes or whatsoeuer; what gladnesse receive other  
by their admonitions, and exhortations, or how can they  
say this sweete oyle is in their hearts? Let no man deceiue  
himselfe, G O D is not mocked: he that is of Christ hath  
a care to bring other vnto Christ, hee hateth the iniquitie  
of all men, and giueth comfort to many with the oyle of  
gladnesse, of which he hath receiued: and thus farre of these  
verses.

Now

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Now let vs pray to G O D our heauenly Father, that wee may bee taught of his Spirite, that like as hee in his vn-speakable wisedome and mercy, hath giuen vnto vs his owne Sonne to bee a Sauiour, to establish vnto him a perpetuall Kingdome, that our libertie might bee defended with his strong hand, and to make vs partakers of all his benefites, by ruling vs with his Scepter of righteousness, that is, filling vs with a holy knowledge of his Gospell, to loue righteousness, to hate iniquitie: and by giuing vs of his fulnesse, that we should receive grace for grace, & haue a happy measure of the oyle of gladnesse, with which hee was annoynted: so according to these his great mercies towards vs, let vs pray, and the Lord graunt vs, that we may finde fauour in his light, to imbrace his Sonne alone, to followe his wayes, to loue his truth, to set out his honour, and to finish our wearie Pilgrimage in his seruice, to the profite of our brethren, and strengthening of our faith, thorough Iesus Christ our onely Sauiour, to whome, with the Father, &c.

## The

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### The fist Lecture, vpon the

Gospel. 10. 11. & 12. Verses.

- 10 And thou, Lord, in the beginning hast established the earth, and the heauens are the workes of thine hands.
- 11 They shal perish; but thou doest remaine: and they all shall waxe old as doth a garment.
- 12 And as a vesture shal thou fold them vp, and they shall bee chaunged: but thou art the same, and thy yeares shall not faile.



He Apostle goeth forward as before, and heere addeth the fourth comparison, in exalting Christ aboue Angels. And hee maketh this comparison according to the title before giuen him, that by him the world was made, and it is this. The sonne of G O D, our Messias, of whom wee speake; he made the world, and ruleth it as he will, and will abolish it in the time appointed; himselfe being vnchangeable in all his waies; which is a glory farre aboue all that the Scripture attributeth vnto Angels. Touching this Scripture here alledged, how it may bee applied to Christ, it is certaine, that the Psalme according as the title is, was a prayer of the afflicted Church, most like, when it was in the captiuity of Babylon, both because of the great complaint of the singular miserie which they suffered, and because they in their praier alledge the appointed time of deliuerance to bee come vpon them, which was onely of the captiuity of Babylon: to Ier. 29. 11. which, GOD had appointed by his Prophet Jeremie, 70. yeares. Now, that captiuity being a figure of our captivity vnder Satan; the Prophets foretelling that deliuerie, sawe also

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also in spirite the deliuery which wee shold all haue vnder Christ. And accordingly, the spirite so spake in the Prophetes, that something was so proper to Christ figured, as it must needs bee referred to him, and not applied to any figure. And this is generall in all the expresse figures of our Sauiour Christ, whosoeuer were the men, or whatsoeuer were the blessings that God brought vpon his people, because in Iesu Christ all his promises had their truthe and accomplishment: therefore he is some way so described, that the people must needs be lead to acknowledge stil the couenant, which they had in him. So in this captiuitie of Babylon, the Prophet Jeremie foretelleth their deliuerie thus; *Ier. 30. 9.* *That they shall returne to serue G.O.D., and David their King;* *Ier. 33. 6.* *Eze. 37. 24.* *Dauid being before dead. And againe, He would raise vp to Dauid a righteous branch, whom they shold call, the Lord our righteousness:* which must needs be meant of the Messias, whom they looked for to be the sonne of Dauid. And expresse he noteth their returne into the fauour of God, with the same words, with which God maketh with vs his new Testament in Iesu Christ, that God will be our God, & we shall be his people; He will forgiue their sinnes and iniquities; They shall be all taught of God. Euen so heere in this Psalme the Prophet foretelling their returne from Babylon, foreseeth the redemption that is in Christ, and breaketh out in complaint of his short life, because he shold not tarry to see the day: and to comfort himselfe againe, speaketh out in spirite, what ioy and gladnes he saw in Christ, & how glorious a God he is, and so vttereth the words here alledged; *And thou in the beginning O Lord, didst lay the foundations of she earth, and the workes of thy hands are the heauens, &c.* And here these words, He laid the foundations of the earth, and the heauens are the work of his hands, are spoken according to our infirmitie, which know no buildings but by foundations,

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tions, nor can make any great workes without our handes: otherwise it is certaine, the earth hath no foundations, nor no handes could make the heauens: but all was made, and consisteth by the power of God. Thus we haue heard, what argument the Apostle here vseth, and how this text is applied vnto Christ.

Now touching the wordes, where the Prophet saith: *And thou Lord:* the Apostle is a good expositor, that this is spoken to the Sonne of God, to whom he attributeth the originall cause of making the world. A place most worthy to bee diligently marked: for it giueth clearely vnto Christ the fulnesse of the Godhead, according to the article of our Creede, *I beleue in God the Father almighty maker of heauen and earth.* And all Arrians, old and new, which so long haue blasphemed the Sonne of God, & made him but a seruant, in the creation of the world, because many times the scripture saith; by him God made the world; if they heare this spoken to that Sonne, *And thou Lord in the beginning didst lay the foundations of the earth:* they will cease to blaspheme, and confesse hee is God to bee blessed for euer. And where it is said, that *G O D* the Father by him made the world: that phrase of speach diminisheth not his glorie, but rather testifieth it more clearly. For we haue said before, that Christ is the shining brightness of the glory of his father: that is, the person in the Deity, by whom onely the eternall wisdom of God could make his maiestie shine vpon any creature: neither was it euer possible, that any creature should shewe foorth the goodnessse of God, but only by the person of the sonne. And therefor when the name of God, or creation of the world, is giuen vnto the Sonne, as heere we see; wee do humbly confesse and adore the vnitie of the Godhead that is really in him; when it is attributed to the Father, as hee that by his Sonne hath made all these thinges,

we

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wee acknowledge the properties of the persons, the father dwelling in light which none can approach vnto, a fountaine and headspring of immortall glorie. And the sonne; the shining brightness of that glorie, by whom it is made knowne of men and Angels: so, when wee say, wee beleue in God the father almighty, who made the world, wee acknowledge his goodnesse and mercy, by which the world was made, originally to dwell in the person of the father: when we say, the world was made by the Sonne, wee acknowledge the wisedome of God, by which the thing was wrought, and the glory of it imparted vnto vs, to bee in the person of the Sonne: as likewise, wheresoeuer the holly Ghost is mentioned in this worke, wee acknowledge the vertue and power giuen to all creatures, both for their continuance, and for the efficacy, to be of the person of the holy Ghost: and where the creation is attributed to all, Father, Sonne, and holly Ghost, wee confess the unitie of the Godhead, in the distinction of persons, which now wee see in faith, and wherein we reioyce in hope which shall never be confounded, but shall be made perfect, when this mortuity shall put on immortality, and we shall see God as he is.

Where it is said further: *G O D laid the foundation of the earth, and the heavens are the worke of his hands,* We must consider, the creation of the world is thus attributed to God, not only because all things were made by him; but because he hath so made them, that they carry a macke imprinted in them of the power and Godhead of the Creator. Thus he meaneþ, when he saith: *The Heavens declare the glo- rie of God, and the firmament sheweth his handie worke.* Day unto day utterspeach, and night vnde night openeth knowledge. And here we must learne, according as the workes of God are thus before vs, so to behold them and take the pleasure of

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of them, that we give glory to God in all that he hath done. <sup>We must acknowledg.</sup> When I see the heauens, I must see his greatnessse, who made the earth, I was able to set such a couring ouer the earth. When I behold the earth, I must behold his prouidence, who hath ordained such a place of nourishment for all creatures. When I looke vpon the vngangeable course, in which all things are established: I must looke vpon his constant wisedome and goodnesse, who in a stedfast purpose hath extended his mercies ouer all his workes. In the least of all the creatures of God, when I see wisedome, power, glory, more than all the world can reach their hands vnto; let mee humble my selfe vnder his high Maiestie, before whom no King, no Prince, no power of the world hath any accempt: but all nations before him are as nothing, and they are accompted vnto him less than nothing, and lighter than vanitie it selfe.

Thus G O D hath shewed himselfe in his creatures; and even as S. Paul saith; his invisible things he hath made manifest in them, both his eternall power and his Godhead, that they might be without excuse, all that will not honour him. Let vs therefore (dearely beloued) forget now the times of ignorance, and at last be wise-heated, to read the booke which God hath written in great letters, and laid open before vs in all his workes: let vs see his glory. Thus did the Prophet Esay before vs, as in the 40. chapter of his prophesie wee read: *Who hath measured the waters with his fist, and compassed heaven with his span: who is he that comprehendeth the dust of the earth in a measure, and weighed the mountaines in a weight, and the hills in a ballance?* Nothing in the world, no not the very dust of the earth, could come in the Prophets eyes, but he could see in it a great worke of the Lord. S. Paul saith: *God left not himselfe without witness among men, even when the times were most blind.* For as

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much as he gaue vnto them from heauen raine, and fruitfull times : for who is he that maketh the raine to fall, and the Sunne to haue his course of shining ? Who hideth the treasures of the frowe, and bringeth foorth the hoare frostes ? Who couereth the Heauen with clowdes , and bringeth foorth the windes out of their places ? Who maketh the sea to roare with the great noyse of the waues , and maketh it calme againe as if it had not been mooued ? What Princes, what hostes of men, though all the world would ioync their strenght together, can do the least of these things? Nay, if all nations shoulde band themselues together, they cannot hurt sea, land, ayre, clowdes, elements, day, night, summer, winter, nor any thing that GOD hath establisched for euer; but in euerie one of these is the strength which cannot bee resisted. The ayre can infect all flesh ; the earth swallowe it vp ; the Sunne burne it with heate ; the frost kill it with cold ; the thunder and lightning, doe make afraid all the tyrants among men. Nay, wee may learne in the plagues of Egypt, how the most vile things can make ashamed all the children of pride. And why then doe wee not learne in all that we see, to confesse the greatnessse of the Lord ? Why doeth not the strength of his workes, make vs confess his power ; and all the delight that wee haue in them, why doth it not make vs acknowledge all his goodnessse to the children of men? The Prophet David saith : when I behold the Heauens which are the workes of thy handes : the Moone and the Starres, which thou hast ordeined : what is man, say I, that thou art mindfull of him ; or the Sonne of man, that thou so regardest him? Our Sauiour Christ saith: when wee see how God feedeth the Sparrowes, and clotheth the lilles; we are faithlesse people, except we see his prouidence ouer vs, to feede vs, and to clothe vs in all our necessitie. And sute the trueth is, except I see with such eyes the creatures.

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creatures of God, I am become a creature degenerate from that image, in which I was first fourmed. If I see nothing in the heauens, but that they are light, and aboue my reach; the horse and mule see this as well as I. If I see nothing in the earth, but a place to walke in, or to take my rest vpon it : the beasts and foules see this as well as I. If I see nothing in my gorgeous apparell, but pride of a goodlie colour; the Peacocke seeth that in her feathers. And if in all my meate and drinke, I knowe nothing but the pleasure and sweetnes of the taste ; the hogge and swine haue heere as great a portion as we. To be short, if hearing, seeing, smelling, tasting, feeling, be all the delight we can finde in the works of God; wee haue giuen our preeminence to the dumbe creatures, which haue these senses more exquisite then wee ; and wee haue turned the heartes of men into the heartes of beastes ; who with wisdom, prudence, vnderstanding, knowledge, reason, can doe nothing. And the words of the Prophet are fulfilled in vs : Man, when he was in honour had no vnderstanding, he was compared to the bruit beasts , & was made like vnto them. I speake this with the moe words , and the more earnestlie, that you might see and detest the shame of some, who doe not onely not see in the creatures of G O D the glory of G O D, to feare before him, and to give him honour ; but quite contrarie, in all his creatures they profane his name, which eate till they surfe, and drinke till they be drunken ; who put on pride with all their apparell, and make their lands & houses priuiledged places for much iniquitie, which fill their mouthes with cursed swearing, euен in the sight of the Sunne , and commit their whoredomes , and feare not at the darknesse of the night. Flee (dearely beloued) farre from such ; hate them (as the Prophet saith ) with perfect hatred, & all their assemblies. The earth that mourneth vnder the burden of them, one day wil spue

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spue them out; and the creatures which they hold in this miserable bondage of sin, one day God will heare their sighes, and they shall giue a speedy witnes against their oppressors. And thus much of the creatures of God, which here are said to be made by the sonne of God, and to be the workes of his hands. Another thing here we haue to consider, that the Apostle teacheth the excellency of Christ in respect of his continuance, before whom, the heauen and earth are but a moment; for so in this comparison he speaketh of their age, as a thing of nothing, *they shall perish, they shall wax old as a garment, they shal be folded vp as a vesture*: making al the continuance of the heauen to be vanitie, and of none accompt: for although it may seeme he might haue made his comparison with things of a more expresse shew of vanitie than a garment, as to haue compared them with smoake, with the shadow of smoake, with the dreame of a shadow, or such like; yet in comparing the time of the heauens, which are so many ages, with a garment which is scarce a yeaer, it is as cleare a testimonie; all is nothing, as if all were not a minute of an lioure. Besides this, the cause of this comparison with a garment, was the similitude in which GOD hath set the heauens; who hath spred them like a curtein, & made them as a couering to all his creatures: it was not to make the comparison lesse, in shew of their vanitie. Then here let vs be wise-hearted as the Prophet was, as oft as our hope is before our eyes, to see our Sauiour Christ living for euer: let vs not onely confesse that our owne age is nothing in respect of him, but let vs boldly contemne euern the continuance of the heauens, & accept all things nothing that hath an end: for let the daies be never so many, whiche you can call into accompt, and multiply yeeres into the longest continuance which your thoughts can comprehend, that thousand thousands be before you, and ten thousand thousands

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are in your mind, with one word you shal confute them all, and with the breath of your mouth you may blow them away: and as the Prophet saith, make them all as a garment that is rent and worne: for reckon vp all thy thousands that thou canst, and put this word, *Past*, vnto them, and where are they now become? a thousand thousand thousand yeres past, what are they?

And if time be such a tyrant, to breake the delight of the long age of the very heauens, that the wise heart of a man doth say, euen they are vanitic, and wax old as doth a garment; what foolishnes hath wrapped vp all our vnderstanding? and what blindnes is in our hearts, that we see not our own life what it is? Not one of an hundred that hath three score and ten yeeres, and of those a great part are slept out, so that wee feele them not, and a great part consumed with sorrow, either in losse of credit, or feare of punishment, or paine of sicknesse, or griefe of our labour, or penisuences of our wants, or anguish of our desires; or at least, euen with a wearines of time it selfe; so that of three score and ten yeeres, let him speake that can glory most, and hee shall finde that in them all, hee hath scarce ten full yeeres of pleasure: and this very pleasure, euen then when it is greatest, what is it? surely such as if he looke downe into his owne thoughts, hee should say in the mids of it, his heart is heauy. And shall yet this life, so short, so troublesome, so without pleasure, so fast hold vs bound with blind desire, that we neither long for, nor looke after Iesu Christ, who liueth euer, and hath cast forth of his presence all sinne, and sorrow, and death it selfe?

Could the Prophet so shew him in immortalitie, and all his elect with him in the glory of his father, that he bewailed the vanitie of his owne life, yea though it should haue lasted as long as the heauens, and while the Sun and Moone

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endureth, though he should haue abiden King of Israel, was all this vnto him as a shadow or an idle dreame, in comparison of Christ who is for euer, and whose yeres shall neuer faile. And shall wee thinke wee haue the spirit of God, or any portion in Iesu Christ, who in his euerlasting continuall, cannot find such pleasure as in our vizard of a vaine life, that sodainely appeareth, and is no more? who in the glory of his presence, and maiestie of his father, can see no such delight, as in carding, dicing, dancing, and such like works of reproch and shame, and horrible confusion.

Nay, I will tell you (dearly beloued) and I will tell you true; your owne eyes and ears shall beare witnesse with me that I lye not.

These men that thus serue in the vile bondage of these pastimes, they carry with them the badge and cognisance of another master than of the living God: for tell me, from morning to night are not their mouthes full of adulterie, of wrath, of hating, and swearing without shame, in which G O D is dishonoured, and the crosse of his sonne Christ made despised?

Then doubt not what these men doe, nor what master they serue, but pray that G O D may haue mercy vpon them, as vpon vs this day, who loue not their delights, that they may repent, and withdraw themselues from the snare of the deuill, in which they bee holden, according to his will, and begin while yet it is good time, to despise this, and regard the life of Christ, in comparison of which, they may say with the Prophet: *The heauens shall perish, and consume as a garment, but thy yeares, O Lord, they haue it no end.*

One other thing followeth in the Prophet, which the Apostle recitateth not, but for our times it hath a very good instruction: the Prophet thus concludeth, *The children of thy seruantes*

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seruants shall continue, & their seed shall stand fast in thy sight: because Christ had ioyned his Church to himselfe, he the head & they the body, by him who endured longer than the heauens, the Prophet knew his people could neuer perish; & in this thought, if the Prophet had confort against the tyrranie of the kingdome of Babylon, what comfort may we haue now against the enemies of the Church of Christ?

They thinke they be many, and strong, & rich, and wise, & they will preuaile; their Pope shall vp again, they will haue masse, they wil exalt the church of Rome, they wil become slaues to a vile person as they were before, they will doe I cannot tell what: alas poore soules, how fast they hold a lie in their right hand? the shame that they seek for they shall neuer find. For what are they? or what is their strength? how much are they better than grasse, or than the flower in the field? What is their life more than a vapour, or than a smoake that vanischieth away? Yet they boast themselues against the Church of Christ, which is knit vnto the Sonne of God, liueth in his life, & standeth in his strength, whose right hand hath made all things, & whose yeres endure for euermore. While wee trust in this, our hope is sure, and all our enemies shal be ashamed. And let vs pray, that it would please God our heauenly Father of his great goodness, to haue mercy vpon vs, that by his Spirit the eyes of our minds may be lightned, to see what great saluation he hath giuen vnto vs in Iesu Christ, who is his onely Sonne, heire of all things, creator of the world, who ruleth and gouerneth all things, and shall shew vs his glory in immortalitie, when all these creatures shall haue their change.

And the Lord graunt, that in these daies of our vanitie, while yet we are walking to the day of rest, we may in the meane season, see his grace and glory in all his creatures, in which we haue our pleasure, that we may enjoy them to his

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praise, and with wisehearts measuring his times who shall endure for euer, when all these things are past, wee may moue in spirit, to see the time approach, when wee with him shall both see and inherite his immortalitie, through his sonne Iesu Christ, who hath purchased it for vs, and with his mighty power, will keep vs in safetie vnto it, against that day. To whom with the father and the holy Ghost our only comforter, be all honour and glory, now and euer. Amen.

## The sixth Lecture, vpon the

13 and 14. verses.

- 13 Unto which of the Angels, said hee at any time? Sit at my right hand, till I make thine enemies thy footstooles.  
14 Are they not all ministering spirits, sent forth to minister, for their sakes whiche shall be heires of salvation?

**N**ow the Apostle maketh the first comparison between the Angels and our Sauiuour Christ; in which it is plaine he is exalted aboue all Angels. And this comparison is, out of the saying of the Prophet: *Sit on my right hand until I make thine enemies thy footstooles.* A singular honour aboue all that euer Angell had: for it signifieth, that God hath taken him into the fellowship of glory, and giuen him all power, iu heauen and in earth.

Touching this Psalme, as it is most true; so it is confessed of all, that it is a prophecie of our Sauiuour Christ, how he should be King of his Church, and vtterly subuert all his enemies, and be our Priest after the order of Melchisedech; who should bring an end to the Priesthood of Leui: and  
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according to this meaning of the Prophet, so the Apostle alleadgeth this sentence, for proofe of this excellency of the sonne of God aboue all Angels.

And with this testimonie, our Sauiuour Christ himselfe confuteth the Pharises, when they denied his diuinity, reasoning of the force of this word, *Lord:* because the compariſon then was with Dauid.

These words of the Apostle; *To which of the Angells said he at any time, &c.* they shew plainly, what glorie it is to sit on the right hand of God. For when the Apostle saith, the like was never said to Angels: that is, such glorie was never giuen them. What can it else meane, but that Christ is confessed, to be one God with his Father? Or, what can wee vnderstand to bee higher than all the Angells, but God alone?

If the right hand of God could signify his presence, the Angels are in his presence; and of them thousand thousands are before him: and as our Sauiuour Christ saith, *They see the face of our heauenly father.* If his right hand could signify the fruition or sight of his glory, the Angels are all blessed sp̄rites, and see his glorie euē as it is. If his right hand did signify any inferiour power, though it were greater than all the world; such power haue also Angels, so that one of them haues smitten whole armies of men, and whole countreyes: and therefore be they also called principalities and powers, because no strength in the world could resist them. But seeing his right hand noteth vnto vs, that honour which never Angell was received vnto, and aboue the Angels wee know none but God alone; therfore the Scripture speaketh plainly, in setting Christ *on the right hand of his father,* farre aboue Angels, that he is one God, and equall with his father.

Besides this, sith it is said; *Sit thou on my right hand, till I make thine enemies thy footstooles:* it is plaine, that this is the

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right hand of God, the power of God giuen vnto Christ, in which he shall overcome all his enemies : & sith this is the end of that glory, that glory is nothing but the power by which this is brought to passe, and when this shall bee accomplished, that all his enemies shall be confounded, then this shall bee finished : for him to sit on the right hand of his father ; not that Christ shall cease to bee equal with his father, but that this kingdome of Christ our mediatour betweene God and vs, in which he keepeth vs ; that shal cease, and he shall giue it vp vnto his father, and God shal be vnto vs, all in all.

And thus farre of all these honorable titles giuen vnto Christ ; in all which the Apostle proueth him greater than all Angels. The first is, that he is called the naturall sonne of God. The second, that the Angels haue commandement to worship him.

The third, that he is a King of glory, reigning for euer in truth and righteousness. The fourth, that he is creator of the world ; and endureth when the world shall perish. And fiftly, that he sitteth on the right hand of high maiestie : all which are proper titles to the sonne of GOD, and greater than can bee giuen to any Angell : and therefore Christ to be exalted aboue them all.

Now in the 14. verse following, on the contrary part the Apostle setteth down, what is the proper glory of Angels, that by plaine comparison, this dignitie of Christ might more appeare: & so of Angels, he addeth, that they be al ministering spirits, sent out for the safetie of those, which shall inherite saluation. Where he calleth them ministering spirits, according to the testimony of Dauid before alledged : *He maketh his Angels spirites, and his ministers a flame of fire:* both which names, spirits and ministers, the one of nature, the other of office, he bringeth thus into the proper definition

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tion that they bee ministering spirits. And because the minstry of any creature may be in diuers things, therefore to take away this vncertainty, wherein their ministerie should be, he addeth streight : that they are ministers for the safety of Gods elect. So setting out a perfect definition of an Angell, fully comprehending all that wee can, or ought to know of those blessed spirits : for all their glorie is comprehended in the nature of a spirit ; and the praises, which continually they sing vnto G O D, is comprehended in their ministerie : for they are named ministers, according to Gods ordinance and good pleasure, so that with continuall praise and thanksgiving, and reioycing in the Lord they doe their worke, as after their example we make our praiser, *They will be done in earth, as it is in heauen.*

Now vpon this definition of Angels, and the former testimonies of the great glory of the sonne of God our Sauiour Iesu Christ ; by good comparison, the Apostles conclusion is plaine and manifest ; that seeing our Sauiour Christ is so exalted euuen aboue the Angels, in all the honor of a King, a Priest, a Prophet, wee ought much more so to acknowledge him aboue Moses, aboue Aaron, aboue all Temple, Sanctuarie, mercy seate, and all ordinances of the law, that he might be alone our only health and saluation : And thus he finisheth this first Chapter, in which I said, he setteth out the person of Christ according to his Godhead bodily dwelling within him.

Now, touching the words that wee haue to note of this where he saith : to which of the Angels said he at any time, I then sufficiently declared vnto you, as G O D gaue mee grace, when I expounded the fift verse. Likewise of Christs sitting at the right hand of God, I spake more fully, expounding the third verse.

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Where it is here added, *till I make thine enemies thy fooste*: The Apostle Saint Paule speaking of this victory of Christ saith; *He shall abolish all rule, and authoritie, and power*: noting, as he saith in another place; that *wee wrestle not against flesh and bloud, but against principalities and powers, against worldly rulers of this darkenesse, against spirituall wickednesse in high places*: wherein wee see, of what force & strength our enemies are.

And because he saith; the last enemy shall be abolished, which is death: we see, that there shall never want enemies to the Church. Whereby wee should bee prouoked in regard of our continuall daunger, to bee euer watching; and because of our straunge enemies, onely to put our trust in Christ.

And heere I beseech you, let our heartes be in our owne waies, and of our naturall life let vs learne wisedome; least we be also vpbraided of our Sauiour Christ, that we can di-  
scerne the face of the earth and of the skie, but wee cannot  
judge of our selues what is right.

Tell me, which of vs hauing a long iourney, by many theeues and wilde beasts, or passing the rockie seas in great and violent stormes; though he escape a place or two where no theefe is, nor any beast hath molested him; yet at every place of daunger, his feare is still renued: and though hee haue passed many high surges, and deepe gulphes of water; yet at euery waue he is still afraid: not carelesse, because hee hath passed farre; but stil carefull, because there is more behinde: and this wisedome we vse, because wee knowe, wee may as well fall toward our iourneys ende, and as well bee drowned before the hauens mouth, as when we first began our dangerous voyage. Euen so with the Church of Christ, in which this day we confess our selues to haue our portion; from the first day of her peregrination in earth, till her last

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last entrance into glorie, there is a perpetuall hatred betwene the serpent and her head, and betwene the seede of the serpent and her children; in which strife euery one of vs particularly haue our fight, so that from our mothers wombe, till we lie downe in the graue, our life is a warfare vpon earth. No age, no condition of life, no day, no night, but brings his enemie with him, and the same enemy armed with sinne and death, aswell against the man of an hundred yeares olde, as against the childe that is new borne; and aswell wee may fall into condemnation through apostacie of olde and crooked age, as though concupiscence and pride of youth. And if at any time wee become secure, like a carelesse people, who haue our senses dulled with an idle dreame of peace, it is not because we bee out of danger, but according to the parable in the Gospell; *The strong man hath possessed all*: and therefore all things seeme to be so safe and sure. Let vs therefore be wise, and shake off the weight of this dull sluggishnesse, which presseth vs downe, that with attentiuue eares we may willingly heare his louing counsell, who one day will breakethe strongest head of all our enemies.

He biddeth vs watch and pray, because wee knowe not the day, nor yet the hower: and so much the rather let vs do it, because we stand not in danger of robbing, or drowning, or tearing with wilde beasts; which yet would make vs afraid, though death should ende our misery: but wee stand in danger of greater calamities, when death shall be abolished, whether we shall be accursed in eternall fire, or whether we shall be blessed of the Lord: And as the peril is great, so wee haue heard the enemies are strong, and such as before whom we are verie cowards: for be we otherwise never so valiant to endure paine, to quarrell, to fight, to despise any daunger, as it is the maner of a great many ruffians indeed.

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deed, but men of good courage they would be called; bring me one of them in battell against these enemies we haue to striue against, pride, against cōcupiscence, against idle games against all sinne ; and thou shalt see no boye, no woman, no sickle man, so very a coward ; he hath not the heart to strike one blowe, but yeeldeth himselfe like a slauce, and is lead away as an oxe to the slaughter-house. Let vs therefore watch, let vs pray : for in this daungerous battell, in which these strong men are very cowards, what can we do ? Euen let vs denie our selues, and trust vnto him, that sitteth on the right hand of his father, and hee shall make all our enemies our footstoole.

And this word we must not lightly passe ouer, for it noteth a certaine and great confusione vpon the enemies of Christ. For though it be sometime honour to be named the Lords footstoole, as where it is said, *Heauen is my thorne, & the earth is my footstoole* : and especially in the Lamentations of Ieremie, where he saith, *The Lord hath darkened the daughter of Sion, and shrowne downe the beautie of Israel, and hath not remembred his footstoole* : yet in this place, where it is spoken of G O D S enemies, it noteth their extreame guine and shanie, euen as of those whom wee doe stampe vnder our feete.

An example of this we haue in the Iewes ; whose name was once so honourable ? how doe the Prophets glorie of the house of Iudah ? Yet since they haue taken vp this enmitie against Christ, and set them selues against his Church & people ; they haue had experience of the Lords right hand, and their name is a name of shame and ignominie ouer all the world.

Another example we haue of Rome ; what citie had once such honour ? and what name was of more renowme ? yet since it hath been the seate of Antichrist, enemie to the Son of

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of God, and to his Gospel : as she hath filled her selfe with all abominationes, so God hath troden her vnder feete, & (as the Prophet saith) she hath left her name as a curse vnto the chosen of the Lord : that I assure you, in my eares, and in Es. 63, 1 the eares, I am sure, of many thousands moe, the Citie of Rome is a citie of contempt, of ignorance, of sinne, like a dead stocke, whose sweet blossomes, and pleasant fruite is withered & worne away, *and her root* (as the Prophet saith) *is rotteness, and her bud as the dust* : and such shall bee the end *Psal. 5.* of all enemies of the sonne of God.

Now followeth in the last verse, this definition of Angels, whereof we speake before. In which we learne, and so confes, that they are ministering spirites, sent out for our safetie and defence : so that heereafter, whosoeuer will dispute with vs about Angels, with one word we will answere him, and cut off all curiositie ; This wee know, and wee know it onely, and whosoeuer knoweth more, he knoweth nothing but the vanitie of his owne minde.

Angels are spirites, which serue the Lord, for his Churches safetie. If yet we will be vaine still, and thinke; yea, but what are Archangels, principalities, powers, rules, thrones, dominions ? what are Cherubim and Seraphim ? All these, howsoeuer they bee called in diuers respects diuersly, they are al Angels in condition and nature, as they are hereso defined. For if any Archangell, thorne, or dominion, or any other name that is named, were any way greater than an Angell, all this disputation of the Apostle were nothing woorth : for howe coulde it prooue the excellencie of Christ aboue all creatures, because hee is greater than Angels ; if Cherubim, or Seraphim, or any Archangell, were also greater than an Angell. And therefore that the reason of the Apostle may bee (as it is) strong and vnanswerable, wee must confesse, all blessed spirites whatsoeuer they bee, they

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gels are.*

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they be all this, and this is their glorie, that they be Gods ministers, for the safetie of his children.

This doctrine the Prophet Dauid teacheth also vettie  
34.8. plainly in the 34.Psalm; *The Angel of the Lord pitcheth round about them that feare him, and deliuereth them.* And againe in  
9.11. the 91. Psalme, *Hee shall give his Angels charge ouer thee, to keepe thee in all thy waies: they shall beare thee in their hands, that thou hurt not thy foote against a stone.* And according as this is Gods word, and his promise: so wee haue many examples, how hee hath at all times iustified his faith in the perfour-  
mance of it, that wee might not stagger in this doctrine of Angels. The Patriarchs, the people of Israel, the Prophets, the Apostles, and Saints of the newe Testament, our Sauior Christ himselfe; wee haue seene how the Angels haue been with them in daungerous times, and ministred the helpe of God vnto them.

Now, touching the manner how the Angels of God execute this ministerie, even as it is not hardē vnto the Lord in the battels of men, to saue with many or with few: so God sendeth out his Angels, moe or lesse, even as he will, that it might be knownen the power is the Lordes. When Jacob feared before his brother Esau, God sendeth to him an hoast of Angels to comfort him. When Eliseus was beset with the great hoast of the King of Syria, and his seruaunt was now exceedingly afraid, Elizeus praied to haue his eyes opened, that he might see the helpe of God which was present with them; and hee sawe immediately the Mountaine full of horses and chariots round about Eliseus, which were Gods Angels sent for the Prophets safegard. When our Sauiour Christ is in distresse and anguish, God sendeth many Angels which doe minister vnto him. And so hee testifieth of the vsuall worke of God common to all his Saints, and applieth it particularlie vnto himself, in reproouing

Peter,

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Peter, who would needes draw his sword to maintaine his childe: *I thinkest chou (saith he) that I cannot now pray vnto my Father and he will give me more than twelue legions of Angels;* And as thur GOD sendeth out a great multitude for the safetie of one, so contrariwise sometime hee appointeth but one for the safetie of many: so God sent an Angell to deliver Israel out of Egypt, and to guide them through the terrible wilderness: and everafter in all their troubles, when they called vpon him, *the Angell of his presence* (as the Prophete Esay saith) *was their deliverer:* and when they should enter the land of promise, God sent an Angell to drive out the Crinaanites before them. When the armie of the King of Ashur came and besieged Jerusalem, God sent an Angell, who deliuered the citie, and in one nighte hee wiste 185000. of the Assyrians. When David numbered the people and procureth the wrath of God, God sent an Angell into Ierusalem, who flew with the pestilence 70000. of the people. So we haue many examples where, vpon occasion to one man GOD sendeth one Angel; even as it is said of one that he came to comfort our Sauiour Christ in the garden. To Lot God sent two Angels: so to the women that came to the graue of our Sauiour Christ two Angels appeared, & told them *He is risen againe:* When the Apostles looked after our Sauiour Christ at his ascension into heauen, two Angels appeared vnto them to teach them what they had to do. When God would destroy Sodome and Gomorrha, Gen. 18. he sent three Angels to Abraham to tell him of it. In the vision that Brechiel had of the destruction of the cities, God Ezech.9.3 sendeth out sixe Angels to execute that judgement: And why is all this diuersity? to the end (no doubt) we should not bee curious, but rest in the doctrine which the Lord taught vs, that the Angels are his ministers, for their safety who shall inherite his kingdom. F. against

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Against this doctrine, as many haue offended; so among all, there is none which haue sunken downe so deepe in fol-  
lie, as the Papists haue done. First they haue made to every  
countrie a peculiar and proper Angell; al thing altogether  
strange from the word of God, and a meere imagination of  
their owne heads. And the reason, wherewith some would  
prooue it, is nothing worth, though I graunt some godly  
men doe not vitterly reject it: for they say there is named  
in Daniel, the Prince of Persia, the Prince of Gracia, mea-  
ning the Angels, particular gouernours of those countries.

Indeede the Aramites might so haue vnderstood it, which  
did thinke there were some Gods of the mountaines, other  
some of the vallies: but Christian men that reade the Pro-  
phets, should knowe that in the next Chapter, Daniel him-  
selfe expoundeth, that those Princes were the kings of those  
countries. And indeede this is not the opinion of the Pro-  
phets or of the Prophets children; but it cometh first from the  
old idolatrous Gentiles, who from the beginning had this  
fancie, and made Noe himselfe whom they called Vertum-  
nus, to be the Angell, or countrie G.O.D of Hetruria, and  
from that day to euery nation, they made euery patron e-  
uen as they would. Var. lib. 1.  
de ling.  
lat.

Againe, they teach that particular men haue their parti-  
cular Angels; one good, another bad: and some good men  
dare not vitterly condemne this opinion; but sure to me it  
is an heresie not much unlike the Maniches, who taught  
that evrie man was violently drawn to doo good or euill  
by a good spirit or euill, which is equally of them selues bad  
rule in man. For what a vanitie is it, when I knowe that  
Gods commandement is to all his Angels to haue charge o-  
uer me, for mee to seeke whether any one haue a particular  
charge? or what comfort can I haue in it, except I thinke  
Gods commandements are some of light account, some in  
earnest?

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earnest? or except I thinke it is with Angels as it is with  
men, that which is cared for of all, is cared for of none? Be-  
sides this, it is a thing not agreeing to the similitude of God  
and of his Saints: for Gods loue is one ouer all without re-  
spect of persons, and our duetie is to all our flesh, of what  
nation or countrie so euer it bee. A difference (I grant)  
there is, of Magistrates, Parents, Masters, Kinsfolke, &c.  
which maketh our fault more or lesse; but this onely is ac-  
cording to the age of men, a thing not incident vnto An-  
gels. But they haue also reasons to proue this is true. & first  
they alledge that Christ saith of his little ones, their  
Angels see alwaies the face of my father which is in hea-  
uen; therefore euery one hath his Angell. I maruell wise  
men can like of this reason; for seeing they argue vpon this,  
because they are called their Angels, and are so named, be-  
cause of the ministerie which they haue for their safetie,  
may not these words as well stand, though the Angels bee  
appointed all ouer all, as if they had charge euery one ouer  
one? Nay, doth not the Scripture thus expound it, when it  
saith of euery one of those little ones, when they turne from  
their sinnes, that all the Angels reioyce at it? But another  
reason they haue, where the disciples being astonished at  
the newes of Peters comming, as they are amazed they say,  
it is not he, it is his Angell. Sure this must needs bee a slender  
trueth, that hath no better proofe than the disciples  
wordes, when they are amazed and knowe not what they  
say: so we might proue that Saints might dwell in taber-  
nacles, because Peter said, Lord let vs make tabernacles, one  
for Moses, another for Elias. So we might think that dead  
men walke, because the disciples astonished at the sight  
of men, thought sometime that they were Ghosts. If it be  
said, yet they spake after the common opinion of men: bee  
it so; so was it the common opinion, that dead men did  
walke,

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walke, as appeareth by Herode, who thought our Saviour Christ was Iohn Baptist, risen againe from the dead. And what if that place were as cleare as they could wish it, why might I not expound it; It is his Angell, that is, some Angel that God hath sent for his deliueraunce, this being according to the scripture, more than that, to haue it his peculiar Angell: but let this go, an error as it is, had it euer so great patrones: and let it appeare more manifest by the error which it draweth with it, that likewise every man hath an euill Angell, for what reason hath that, when wee know that into one was a legion entred? let this also therefore goe, even to the Gentiles from whom it came. The first author of it, that I reade of, was Empedocles the Philosopher, who as Plutarch saith, taught it, that every man had two Angels, one good, another bad: and the Grecians haue a common verse which they vse in manner of a proverbe: Euery man hath his owne Angell to bee the ~~puissays~~, of all his life. And so when Brutus was slaine, the night before, one appeared vnto him, and said: I am thine euill Angell, O Brutus: but beside these things which I confesse, some wise men haue beleeuied, the Papists haue gone much further, & haue told vs of the shape & figure of Angels, what colour they haue, how big they bee, of how many orders, what difference of each degree; and many other things which I meane not hereto touch, as things more worthy to be forgotten for euer, than once with good reason to be confuted. For if Moses by inspiration knowing the originall of the world how it was; yet had it not revealed what to write of Angels: If Stephan, that sawe the heauens open, yet sawe not these orders of Angels what they were: If Paul, who was taken vp in the third heauens, saw yet so little of Angels, that whosoever wil teach so curiously of them, he saith they be pufst vp of a fleshie mind, to speake of things which they neuer saw:

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If John, in all his high reuelation, had no such knowledge Col. 1.11 revealed of Angels; who is the Pope, or what is his parentage, that in these things we shold beleue him? Indeede, to get him credite in greater folly than this, that vnchaste Councell of Laterane writeth; that the Pope hath authori- tie ouer all powers in heauen: but all the world knoweth Self. 1 now, such witnesses haue taught their tonges to lie.

One doubt may here arise, touching the degrees of An- gels, because they will seeme to alledge Scripture for it. And first, they say; The Prophet Ezechiel describing the glory of the King of Tyrus, he nameth ix. precious stones, which are in his garment; in which place, he nameth the same king Cherub, comparing him with the Angels: therefore these stones signifie nine orders of Angels.

The second reason is, that there bee nine seuerall names with which angels are called in the Scripture: principalities, rules, powers, dominions, thrones, Cherubim, Seraphim, Angels, and Archangels; therfore there be ix. orders.

A third reason they draw out of this, because there is named Angell and Archangell; in which names is manifest difference of degree, therefore there are ix. divers orders of Angels. Touching the first argument of the nine precious stones of the King of Tyrus, it is nothing but folly; for what though he were compared to Angels in glory, because his garment was full of precious stones? doeth it therefore follow, that as many kinde of stones as were in his gowne, so many orders there should be of Angels?

If I sawe a man clothed in rich colours, and many iew- els about him, so that I would say, he shineth like the Sun; must it needes follow, that as many colours, as are about him, so many colours are in the Sunne? But the thing is all false, the king is not compared there to Angels: but because the Cherubims, that couered the mercy seat, were of beaten golde,

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gold, and excellent workmanship; with them that King is compared, and called the couering, & the annoynted Cherub: so that the nine precious stones must bee nine orders of Cherubims vpon the mercy seate, or nine orders of cloathing. Now, where they say, there are nine seuerall names of them: therefore nine orders.

First, that is false; for here the Apostle out of the Prophet alledgeth two names more; spirits, and flaming fire. They are called in Job, the sonnes of GOD; so by this accompt, there must be twelue orders of Angels: or if they will say, these names are common to all Angels; so is, I am sure, the name Angell, which yet they make one particular order: therefore, if the communitie of the name take away the particular order, then are there but eight orders; if not, then are there twelue.

But touching these names, it is no doubt they are so named, according to our vnderstanding; as wee see the great glory and power of God to appeare in them, that we might giue him the praise of his worke, and not imagine so precisely, a iust number of the orders of Angels. And this is most cleare in Paule himselfe, when hec: had reckoned vp, principalities, rules, powers, dominions; he addeth, and every name that is named in this world, or in the world to come: a cleare sentence of his owne modestie, in confessing a holy ignorance of the state of Angels; and such as should moue vs to sobrietie to say with S. Aug. the difference of these degrees I confesse I know not: if any man will say, he knoweth it, let him speake; but let him prooue that hee speaketh. And indeede, very reason inforceth thus much, that none knoweth the difference; for the names are such as we cannot make any good distinction betweene them: and the same names are giuen also to the dñuels, that we shuld be sure they note no order, but rather signifie the power that is.

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is in them. Now, for their argument, that there are Angels and Archangels, manifest words of degrees: first this wanteth much in accompt to make nine orders: then I say, and it can hardly bee confuted, that wheresoeuer the name Archangell is mentioned, it signifieth our Sauiour Christ, and no creature. Or, if it be attributed to a creature, hee that in one worke is called an Angell, in another worke of greater glory in our eies, he may be there called an Archangell: yet I will not define any thing, neither dare I affirme, that all Gods Angels are of equall glorie; I haue not climed into the heauens to know such things, but this I know, that all this prooueth nothing a diuersitie of thus many orders. Therefore now to leaue to speake of things vnprofitable to seeke after, let vs see what true comfort G O D giueth vs in this place.

The Angels, of whom so much wee haue spoken, and whose honour is such, that seeing our Sauiour Christ exceedeth them, the Apostle here prooueth, hee is the God of glorie: In that, I say, these Angels serue for our safetie: how great is our safetie? and what shall we render vnto God for this saluation? It were exceeding loue to giue to any man a guard of men about him; it were more to giue him a guard of Princes: but what are men, what are Princes, what are Kings, in respect of Angels, which God hath made to pitch abouyt vs? Not one of vs this day, that are Christs, but haue his Angels to keepe vs in our way. What Princes glorie can now dazzle our eyes, except wee knowe not our selues? How can wee enuie earthly blessings, of houses, landes, seruaunts, to abounde vnto our brethren, except wee bee ignorant what G O D hath done for vs? How can wee fill our liues with any straunge concupiscence of thinges, which G O D hath holden backe from vs, if wee beleue what excellent treasure of his Angels hee hath giuen vs?

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If his Angels be ours, how truly may wee say with Paul; Let vs not hereafter glory in men; for whether it bee Paul, or whether Apollo, or whether Cephas: whether it be the world, whether life, or else death; whether they bee things present, or else to come, all is ours. And why shd wee now feare to be shod with the preparation of the Gospell of peace, and goe boldly, whither truth, faich, holinesse, due-tie, calleth vs? What if the world breake with hatred, or men swell in malice against vs, are the Angels driuen backe with vaine threatnings? Or, what if wee doe fall before the enemie, & he preuaile against vs, as it happened to our Sauour Christ himselfe, is this a want in Angels that watch ouer vs: or is it not rather the good will of God, that wee should die with Chrtist, the sooner to reigne with him?

Last of all, now let vs know, how this glory is given vs, not of our selues; but as we are members of Christ, for to him, it doth properly belong, who is our head. Hie is the ladder, which Iacob sawe in a dreame, reaching from heauen to earth: and the Angels ascending and descending by it, as himselfe plainly expoundeth it: saying to Nathaniel, that he should see the heauens open, and the Angels ascending and descending vpon the sonne of man. So that this honour is ours, as wee be Christs: to him it apperteineth, and to vs it is given, as we be made members of his body by faith: and thus farre of Angels.

Now let vs pray, that it would please God our heauenly father of his gracious goodnessse, to lighten our vnderstanding vnto all knowledge and wisedome of his word, that we may be carefull because of our enemies, least at any time we fall into temptation: & that we may be bold in Iesu Christ, who sitteth at the right hand of his father, till hee make all our enemies his footstoole; & who hath giuen vs his good guard of Angels, that we might see his loue, and know our honor,

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honor, that so we may consecrate our selues to set forth his praise, & walke before him in holines & righteousness al the daies of our life, who is our onely Sauiour; to whom with the Father and the holy Ghost, be glory for euer. Amen.

### The seventh Lecture, vpon the

1. 2. 3. & 4. verses of the  
2. Chapter.

1. **W** Herefore, we ought diligently to give heed to the things which we haue heard, least at any time we ranne ou.
2. For if the word spoken by Angels, was stedfast, and every transgression and disobedience received a just recompence reward;
3. How shall wee escape, if we neglect so great saluation, which at the first began to be preached by the Lord, and afterward was confirmed vnto vs by them that heard him?
4. God bearing witness thereto, both with signes and wonders, and with divers miracles, and gifies of the holy Ghost, according to his owne will.



E haue heard before, how that the Apostle, after hee had set it downe, that Christ was the Prophet of the newe Testament, that wee might truely give him this glorie, streight he magnifieth his person, by many titles, and by comparison with Angels, proouing vnto vs, that he is very God. Now to shew more clearly, for what purpose all those praises of Christ were rehearsed, himselfe maketh his conclusion in the beginning of this 2. Chapter; that therefore wee should most carefully hearken vnto him alone. And this is the first part

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of

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of this Chapter, before the Apostle came, as I tolde you, to prooue that our Sauiour Christ is also perfect man. In this exhortation, first the Apostle setteth downe his doctrine: then his reason by which hee will perswade vs vnto it; his doctrine is this. That it behoueth vs now more carefully to hearken to the words of Christ, than afore time it behoued our forefathers to hearken to the lawe of Moses. For where hee saith, *wee ought more diligently*: hee maketh this comparison plainly with the fathers in the old lawe, in the second verse following. And here wee must wisely consider why he saith, we ought to be more carefull then they; not that they might omit any care, for expressely they are charged with all care, to adde nothing, to take away nothing, to chaunge nothing; not to depart neither to the right hand nor yet to the left, but day and night, at home and abroad, to do alway this, to study it continually without intermission, as appeareth in Deut. 4.6. & 5.32 & 6.6. & 11.8. & 12.32. & 28.14. Ios. 1.8. & 33.6. and many other places. Nor it is not said that we be more bound then they, as though the authoritie of GOD were changed: but this is spoken after our sense, because now Christ hath spoken by himselfe, then by Angels; now plainly, then in figures: therefore we ought more carefully to hearken, not that all care ought not to bee in them as well as in vs; but because our punishment shall be more than theirs, euen as wee shal be despisers of the greatest grace.

After this, the Apostle addeth his reason to perswade vs to this especiall carefulnesse aboue all other people, to hearken to the voyce of Christ; and that is, of the perill that ensueth, least (saith he) we runne out. The Apostle vseth a metaphor, taken of old tubbes, which runne out at the ioints, and can holde no liquor. In such a phrase of speach one saith of himselfe: I am full of creuisses or little holes, and I

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flowe out on this side and on that. Meaning thereby, that euery vaine thing which he heard, he would blab it out; so we, if we take into vs the sweet wine of the word of Christ, as into olde bottels and broken vessels, that it runne out againe, we become then altogether vnprofitable; al goodnes falleth away, and we be as water powred vpon the ground. This metaphore the woman of Tekoa vsed to Dauid, when in describing an vtter desolation of the people, she shaid: *we are as water spilt on the ground which cannot bee gathered vp againe*. And Dauid himselfe describing the extremitie of all miserie which was come vpon him, he said: *I am like water* <sup>1 Sam.</sup> *powred out, and all my bones are out of ioynts*. Likewise, when he praith; that all the plagues of God may fall vpon the wicked till they be consumed to nothing, he saith thus: *Let them melt like the waters, and let them passe away*. So the Apostle noting the extreame perill, and ineuitable death that is in neglecting the word of Christ, this glorious sonne of God, he saith: *Take heede, least we be powred out*: meaning, as water powred on the ground, and is neuer after profitable any more. And if you will see an example, what this flowing away meaneth; behold the Lewes this day, to whom it is threatened; a despised people; whose very name is as a curse; so they haue flowed out, and are come to ruine; if their example doe make vs wise, then this exhortation of the Apostle is not to vs in vaine.

It followeth in the second and third verse: *For if the worde spoken by Angels &c.* In these wordes the Apostle agrauateth his reason, and forceth it the more to feare the people. Hee vseth to this ende an argumemente of the comparison before made betweene Christ and the Angells; that if the Lawe giuen by Angells, were not broken without seuere punishment, because it was giuen by such glorious spirites; how much more shall we be punished,

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nished, if wee despise this great salvation, preached by the  
sonne of GOD? That the lawe was giuen by Angels, the  
Scripture here is plaine. Moses saith of the deliverie of it:  
the Lord came with tenne thousand of Saints. And S. Paul  
saith expressely the same, Gal. 3. 19. And S. Stephan like-  
wise, Act. 7. 53. And how can it bee otherwise? for when  
there was in the mountaine, thunders, lightnings, tempests,  
fearefull sounds of a trumpet, and the voice of a man heard:  
I am the Lord thy God that brought thee &c. what could this  
be but the ministerie of Angels? for it must needes bee true,  
which our Saviour Christ saith: No man hath heard the voice  
of God at any time. Neither then could the maiestie of God  
speake, but the voice of his mouth would haue shaken vnto  
nothing both men and mountaine, & all the elements that  
were before him. For how can corruption stand in his pre-  
sence?

If wee doubt because of the words, that the vido saith:  
I am the Lord thy God: And againe, in the third of Exodus,  
it saith: I am the God of Abraham, the God of Iyaac, the God of  
Jacob: true it is, that our Saviour Christ then spake, who is  
the God of glory; but he spake not in the voice of his God-  
head, but in the likenesse of an Angell, which he tooke vpon  
him. For though it be true, that he tooke not the nature of  
Angels, nor was made one of them; yet in his heauenlie  
wisedome, he tooke vpon him the likenes of an Angell, and  
according to that nature, so spake words; so that still this is  
true: The lawe was giuen by Angels.

Where it followeth here, that all transgression of that  
lawe was punished: no doubt he respecteth the people of  
Israel in the wildernesse; whereof so many hundred thou-  
sands, all died in their sinnes, except Caleb and losua, who  
were of another spirit: which feareful example of this peo-  
ple, is likewise alledged by Saint Paul in the first to the  
Corin-

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Corinthians, the tenth Chapter; to admonish the Corin-  
thians, that by their example they should learne.

And where the Apostle addeth, how shall wee escape, if  
wee despise so great salvation: how true this is, wee cannot  
doubt, if wee will open our eyes this day, and looke about  
vs; what is become of the Churches of Corinth, Galatia, E-  
phesus, Philippi, Colosso, Thessalonica: all which Paul so  
highly commendeth? What is become of the Churches  
of Pontus, Cappadocia, Asia, Bithynia, to which Petet wri-  
teth? What is become of Smyrna, Pergamus, Thyatira, Sar-  
dis, Philadelphia, Laodicea, the Churches mentioned in the  
Apocalips? In all Asia, Græcia, Macedonia, Syria, Palestina,  
and many famous countries els, where are now their Chur-  
ches? Yea, to come yet neerer home, what is become of the  
Churches in many Countries and Ilands, which our eyes  
hauesene to flourish? The famous kingdome of Hunga-  
rie, the great countrie of Livonia; how haue barbarous ty-  
rants laid them wast, that scarce one Church of Christ hath  
peace within them? These are the punishments which God  
hath executed, for the contempt of his Gospell; and our  
eyes, and the eyes of our children this day haue seene it.

If we will not be warned, but doe as wee do, despise the  
Gospell, more than all nations round about vs; suffer moc-  
kers and scorners to make their bankets among vs; give  
leave to proude men, to haue their pleasures at home; and  
come not once to the Church in 14. or 15. yeate; let the  
wolues loose, whose rauening teeth are yet red, and their  
bellies full with the bloud of Gods Saints: If wee will doe  
greater abominations than these; I will not appoint times  
and seasons, for so God hath not sent me hether as a Pro-  
phet; but as the scourge will surely come, so I dare boldly  
say: The wise man seeth the plague comming and hideth him, but  
the foole goeth on forward and is snared. It followeth in the A-  
postle

Pro. 22.3

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postle in the third and fourth verse, which at the first began to be preached. &c.

The Apostle continueth yet his reason, added to this exhortation of taking heed to the Gospell: which as he did before, of the excellency of Christ the teacher of it; so repeating that, he addeth also for the more glorie of it, the way & manner in which it was taught, respecting herein the glorious manner how the lawe was giuen, least thereby any should lesse regard the Gospell. And this manner of teaching he magnifieth, first by the author, who was no Angell; but the Lord himselfe: then by the ministers of it, who were not one, but many; and euery one in as honourable and assured a calling, as Moses himselfe. Thirdly, that the preaching of it was with signes, wonders, powers, and sundrie speciall gifts of the holy Ghost, euen as it pleased God to distribute them; so that they shall bee without excuse all the despisers of it. Here some haue thought that this Epistle cannot bee Paules, because he saith: *They which heard this Gospell of Christ himselfe; they haue confirmed it to vs:* which thing Paul never saith, but alwaies standeth vpon this, that he receiued it by Reuelation. This reason is not vnlikelie, neither yet is it necessarie; for S. Jude being an Apostle, yet saith: remember the wordes which before this, you haue heard of the Apostles. And as Paule would not lightly haue spoken it in his owne person, so here his name being concealed, and making himselfe one with those to whom he writeth, he might well speake it. And it is not to be pretermitted, that he saith not, it was taught vs, but it was confirmed vnto vs, which might be said euen of Paul himselfe being confirmed by Ananias, and conferring with Peter, James, John, &c. and many other waies. Therefore this is a thing still doubtfull, and whether it were Paule, or not Paule, wee cannot tell. That he saith here of signes, wonders,

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ders, and powers, he calleth miracles, signes, because they were testimonies and seales to vs of the doctrine to be from G O D: hee calleth them wonders, because they were straunge, and shewed an vnwonted worke, not knowne of men: he calleth them powers, because they had an evident proofe of the power of GOD: the sundrie distributions of the spirit, hee calleth the extraordinarie gifts, which followed those that did beleue; as our Sauiour Christ promised, and whereof S. Paul speaketh at large 1. Corin. 12. And thus the Apostle endeth this exhortation, that wee would carefully hearken to the Gospell giuen by Christ, preached by the Apostles, confirmed by the giftes of the holy Ghost, whose contempt God our heauenly father will most assuredly reuenge.

Now let vs examine againe the words, and applie them to our particular instruction. In the first verse where it is said: *We ought more diligently to hearken to the things that we haue heard;* wee learne one lesson very necessarie for our times, and with which wee may stop the mouths of a great many Papists, when we reason with them about the studie of the Scriptures, how all men ought to knowe them, if we alledge the most cleare places; as in the 6. of Deuteronomy, *These words shall bee in thine heart: Thou shalt rehearse them to thy children: Thou shalt talke of them at home in thy house: and when thou art in thy way, when thou liest downe, and when thou risest up: Thou shalt binde them for a signe vpon thy hands, and they shall bee as a frontlet betweene thine eyes. Thou shalt write them in the enterie of thine house, and graue them vpon thy gates.* These & such like places they haue learned thus to answer; al that, was ment in the old lawe: now Christ hath giuen the holy ghost to the church, & it cannot err, therfore we must heare her whether this be not wilfully to be blind & see nothing, now judge when you heare the Apostle making comparison, nianlie,

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Thef. 2.  
c. 24.  
Apol. 3.  
Ecc. 59.

namely, betwene our fathers of the old Testament and vs; he saith : that we are more bound to the doctrine taught by Christ in his Gospell, than all our fathers to the law of Moses. But they say G O D hath giuen his holy spirit to the Church, to guide it in all truth : first I answer, this helpeth them nothing ; for it is a common argument which all sectaries and scismaticks may likewise boast of : but let them prooue first that the Church of Rome is the Church of Christ. Now, touching this gift of Gods spirit powred vpon vs, I say it is a promise to the particular comfort of euery one, that we shall never fal from the grace and loue of God ; it is not a warrant generally to all, that the Church shall be euer in open rule and government, and no blemish within her ; for how els could it bee true that the Scripture saith, there shall be an Apostacie of men from the faith : iniquity shall haue the vpper hand : no man shall haue the libertie of his life, but he that taketh off him the marke of the beast ? And I would faine knowe of them, whether the Church vnder the lawe had not also this promise ? Saith not God by his Prophet Esay : My spirit which is vpon thee, and my wordes which I will put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seede, nor out of the mouth of thy seedes seede after thee frons henceforth for ever more. What a glorious promise is this ? Should now the Scribes and Pharisees rise against Christ, as they did, and say they could not erre, they had the holy Ghost, they were the Church ? Nay, they were not the seede of Esay, but the seede of murderers that killed Esay and the Prophets : so these men, they are not the children of GOD, but of the man of sinne, which exalteth himselfe against God ; and vnder pretence of the spirit of God, blasphemeth the Gospell, which onely the spirit hath taught vs ; and that he blasphemeth the Gospell, I may say it boldly, and let them blame me if they can : for doth not the

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the Apostle say here : all our care must be to obey the Gospell ; and doo not they say, that the Pope can dispense against the Gospell, against the Apostle, against the Prophet, against the olde and newe Testament, against the law of God and nature ? Only one thing can here possibly be said : that they do grant all this care of the Gospel ought to be had, but the Gospell say they is not onely the written worde, but many other vnwritten verities taught by Christ and his Apostles, and therefore we are bound to hold them. I beseech you (dearely beloved) marke these mens sayings a little with me, and iudge then with the spirit that G O D hath giuen you. They say the word written indeed we must keepe, because it is of God : and so likewise Christ and his Apostles preached things never written ; which yet preached by them, ought to haue the authority of Christ himselfe. It cannot be denied, but what Christ and his Apostles preached, it was the word of God, equall with all writings of Apostles and Prophets. But tell mee, is it the worde of Christ written, that wee should not worship Angels ; and is Col. 1. it the word of Christ vnwritten, that wee should pray ynto them ? Is it his word written, that we should not be bound to our fathers traditions ; and is it his word vnwritten, that our fathers traditions should bee to vs as his Gospell ? Is it his word written, that wee should not obserue daies, and times, nor make conscience of meate and drinke ; and is it his word vnwritten that wee should keepe Lent, Aduent, Imber daies, make difference of flesh and fish ? Is it his word written, that to forbid marriage, which is honorable in all estates ; it is the doctrine of diuels : and is it his word vnwritten, that Ministers shall be forbidden to marrie ? Is it his word written, that fiew words in a knowne tongue are better in the congregation, than fiew thousand in a straunge language ; & is it his word vnwritten, that in all congregations

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Tim. 4.  
Heb. 13.

Cor. 14.

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tions, they shall haue a straunge language, and speake all in Latine, which the people vnderstand not? Is it his worde written, that the dead are blessed which die in the Lord, and they rest from their labour; and is it his worde vnwritten, that they are tormented in the fire of Purgatorie? And yet to come vicer, is it his word written, that his ministers <sup>Act. 13. 1.</sup> should be subiects to Kings, shuld be no Lords, should haue <sup>Act. 21.</sup> no ciuill gouernment; should attend vpon their owne flock: <sup>Tim. 5.</sup> and is it his word vnwritten, that the Pope should displace Kings, that he should haue a triple Crown, that his Bishops, <sup>Heb. 9.</sup> so many should bee secular Princes, that they should haue more Churches vnder them, than euer they once looked on? Hath GOD written it, that Christ sacrificed himselfe once for all, and made a perfect redemption; and hath hee left it vnwritten, that a shauen Priest must sacrifice him euerie day, and say a Masse propitiatorie for the quicke & the dead? What peruersnes is this of men of a corrupt minde, thus to imagine traditions, contrarie to the word of God? But I will tell you, Esay prophecied well of these men, saying: <sup>Mat. 15. 8.</sup> This people draweth neere unto mee with their mouth, and honour me with their lips, but their hearts is farre from mee, but in vaine they worship me, teaching doctrines, which are preceptes of men. They say, if we beleue no traditions of our fathers, why doo we beleue this is the Scripture? And here euery one obtrudeth S. Augustines saying: I would not beleue the Gospell except the authoritie of the Church moued me; if this had been Angustines meaning, wee would haue answered him againe: that wee will beleue the Gospell though all the Churches in the world would denie it: but Augustine speaketh in the person of one that yet knoweth not God, as of himselfe when he was a Maniche. To what purpose here would you alledge Paule or Peter, to one that knoweth not whether Paule or Peter were of Christ or no?

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Therefore howsoever Augustine spake in this, either well or ill, his saying is nothing to our purpose. But touching the Scriptures, seeing these men doo cry so loude that they cannot knowe them, but by the Church; I say againe to them, that out of their owne mouthes we may iudge them; for Christ his sheepe know his voyce, and doo follow him, and they doe not know the voyce of a straunger, but flee from him. And touching this question, I will not answe it by S. Augustine, but by a better man. Saint Paule answering the like question, saith thus: Indeed our eye hath not seene, nor our eare heard, nor our heart conceiued, how to iudge this, but the spirit of GOD hath revealed it vnto vs. Marke (dearly beloved) the Papists say, they know the Scriptures, because their eye doth see where is the sea of Rome, that hath kept them; and so their eares haue heard their fathers say, these are they. But S. Paul saith, their eyes are blind, their eares are deafe, their heart is dull: all these can not iudge the scriptures. Will they say now vnto S. Paule, then they will neuer beleue the, if they cannot know them by the Church? Let them rather be wise & learne of Paule, that GOD hath giuen vs his spirit, by which wee should know the things that are of God: and of this I dare assure them, they cannot so discerne the light with their eyes, nor any sound with their eares, as they discerne the Scriptures by Gods spirit: for if we be regenerate by his spirit, the law of God is not now hid, nor it is not farre from vs, that wee should say; who shal ascend vp, or who shal descend down: <sup>Deut. 30.</sup> but the word is nigh vs, euен in our mouth, that wee should speake it, and in our heart, that we should knowe it. With this spirit the Prophet Dauid saith: *I have knowne long since by thy testimonies, that thou hast established them for ever.* And this spirit maketh vs see in the Scriptures, a doctrine without all earthly thoughtes, the wisedome of man boldlie trodden <sup>John. 27. 1. Cor. 1.</sup> <sup>Psal. 119. 152.</sup>

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treden downe ; more force to moue in plaine speach, than in all the eloquence of Tully and Demosthenes : a doctrine which alone hath stood ever in honour, when all other doctrines haue beene worne out with time : a doctrine, which hath beene assaulted with tenn thousand imaginations of men, and yet abideth pure without al infection of falsehood : this the spirit of GOD makes vs see in the Scriptures, more cleare (as I said) than wee see the Sunne light with our eyes : and the word of God hath al his credite in it selfe, it needeth not the Church, and it will not haue the Pope to beare witnesse with it. Now dearely beloved, if any of you feele not this warrant, in reading the word of God, aske of him that glueth, and vþbraideth no bodie, and you shall vnderstand all that I haue said. Set your heart vpon it, loue it with all your soule, chaunge your selues with reading, into those affections, in which you see every place written, and you shall perceiue Salomon is your good warrant, Seeke after wisedome, as you seeke after silver, and you shall finde it. Thus much I thought good to say vnto you, by occasion of this earnest exhortation of the Apostle, to hearken diligently to the Gospell of Christ.

He saith after : *How shall we escape, if we neglect so great salvation.* Let vs note here, that the Apostle calleth all transgression of the word of Christ, the neglecting of so great salvation. We must not looke, till men either speake open blasphemie, or doo all things to the open dishonor of God, as men manifestlie giuen vþ to reprobate sensess. All sinners did never fulfill one measure of iniquitie ; but we see in the Gospell, as well he is condemned that hideth his talente in the ground, and doth no good with it, as the other that wasted his masters goods, and liued riotouſlie with drunckards and gluttons. Even so it is with vs : a great number of vs will not blaspheme the Gospell, as Papists do, and call them

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childishnes to thinke we would beleue other. Signes were when doctrine was more obscure : now it is so cleare, the signes are gone. The sonne of GOD once revenged the transgression of his law, with the earth opening, with waters, with fire, with hurlewinds, that the people might feare : hee doth not so now, because his threatenings haue beeне heard of all flesh : go ye cursed into eternall fire ; a voyce that pierceth betweene the marrow and the bones, with greater feare than the rage of earth, or water. And Christ once shewed louing signes, to make his people put their trust in him ; but now hee hath spoken in our hearts : Come ye blessed of my Father into everlasting life : a voyce that goeth deeper into the soule and spirit, than the hearing of all the miracles, by which Israell was led into the land of Canaan. And wee shall doe injury to our Saviour Christ, if now wee will aske, that to these worts hee shold adde miracles : for if wee bring faith to that which is spoken, it will fill our hearts with all fulnesse, and will sell the sight of all the miracles in the world, to buy but one graine of a constant faith in Christ ; wherein whosoeuer shall stumble, let him accuse himselfe if God give him ouer to his owne blindnesse, that because he had no loue to beleue the truthe, therefore hee shold be led with lies and deceiuable things. Thus much I thought to speake of miracles, that wee might bee wise to know them as they be, and from henceforth for ever put our onely trust in the worde of our Saviour Christ, which onely in the world is the power of God to sauie all that do beleue. Now let vs pray &c.

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The

## Readings of M. Deering vpon

### The eight Lecture, vpon the

5. 6. 7. and 8. verses, vnto:

But we yet see, &c.

5 For he bath not put in subiection unto the Angels the world  
to come, whereof we speake.

6 But one in a certayne place witnesseth, saying: what is man, that  
thou shouldest be mindfull of him? or the sonne of man, that  
thou wouldest consider him?

7 Thou madest him a little inferiour to the Angells: thou crow-  
nedst him with glory and honour, and hast set him above  
the works of thy hands.

8 Thou hast put all things in subiection under his feete. And  
in that he hath put all things in subiection under him, he  
left nothing that should not be &c.

**I**N the last versc before, the Apostle had saide: that God gaue witnessse to the Gospell of his son, with  
signis and wonders, and divers miracles & gifts of  
the holy Ghost, according to his owne will. The  
wordes now that follow depend vpon these, as I  
judge in this sense: according (I say) to his owne will: for God  
hath not put in the hands no not of his Angels to dispense the  
riches of his new testament, to whom they wil; but this is the  
glory of his son, according to the prophecies gone before of  
him, and therefore let vs carefully hearken vnto his word: so  
this is another reason added vnto his exhortation. Now let  
vs examine his words, to see how this sense is gathered of  
them. He beginneth. For God hath not submitted to angels &c.  
This worde, for, rendreth euer a cause of the speech before;  
so that heere wee must needes so referre it: his last wordes  
were, according to his owne will: and why he said so he shew-  
eth; because God hath not giuen it, no not to Angells; that

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at their will these graces should bee dispensed, but onely by  
the will of Christ: it followeth the world to come, of which  
wee speake, whereof the Apostle hath spoken no man can  
doubt: All his speech hath beeene to bring vs vnder the rule  
and gouernment of Christ; then it is Christ's kingdome  
which heere he calleth the world to come: which is through  
power of the spirit to renue the world, to kill in vs the olde  
man with all his concupiscence, to quicken our soule and  
body into all righteousness, to vanquish sinne, death, hell,  
and to establish vs in hope of perpetuall inheritance of  
the glory of God. This did our Sauiour Christ perfectly and  
fullie accomplish in his owne person: and wee by the same  
spirit euery one according to the measure which hee hath  
receiuued, so hee doth shew foorth this victory. Thus the  
Apostle when hee had mentioned the gifts of Gods spirit,   
commeth into the speech of the kingdome of Christ, which  
by the gifts of that spirit is set vp in vs, not according to  
the wil of man, nor according to the will of Angels; but as it  
hath pleased God: and we if we will be partakers in it, let vs  
confesse and serue the Lord Iesu, for he giueth this blessing  
to whom he will.

It followeth; but one testifieth in a certayne place, &c. That  
honour of renueng of the world, which the Apostle before  
had denied to Angells; now by plaine testimonie of the  
Prophet, he proueth it to belong vnto Christ: and where  
hee beginneth thus; But one witnesseth in a certayne place: ra-  
ther than naming the Prophet: both the vnwonted speech  
better expresseth the affection of his minde, inflatiued with  
the loue of that whereof hee spake: and it is more answera-  
ble with the wordes of the Prophet, who not with vsual  
speech, but with a sodaine exclamation saith; what is man  
that thou art mindfull of him; now touching this saying; it is  
no doubt, but David spake it in extolling Gods' goodness to  
all

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all mankinde : both the words of the Psalme are plaine , in reckoning vp the benefites which apperteine to all men : and heere the Apostle expressly so understandeth it in the eight verse, where he saith : *but yet we see not all things subiect vnto him.* How then is it applied vnto Christ rightly, truelie, and according to the Prophets meaning ? for one thing let vs learne (which I haue told you often) both of the Prophets and of their prophecies , they had a continuall desire to see the daies of Christ, and longed after the time of his appearance, more than the chased Hart doth long for water brookes , or the faint and thirstie soule longeth for meate and drinke , and therefore had a delight even to speake of his comming, which they do often & with glorious words, touching their prophecies : because they knewe that all benefites which God gaue vnto man , he gaue them for Chriſtles ſake who was only beloved : therefore both in ſetting out benefites received, and foretelling the blessings which God would ſurely bring vpon them , in their wordes they had respect to him, in whom all Gods promifes were ne- compliſhed, and many times vttered ſuch ſpeaches, as could properly agree to no other but Christ alone , to whom al- lone all was giuen, and by whom wee were partakers of it ; ſo that, though moſt of their prophecies had a truth of the preſent time, and incident vnto themſelves ; yet they are al- ſo truely and according to the Prophets ſenſe applied vnto Christ, by whom all goodneſſe came vpon them and vs . So it is here in this prophecie of Dauid : the wordes then are true, and ſpoken of the ſtate of man as it was, but yet alſo are referred to Christ, because he is author of it , and the onely man to whom God gaue his excellent glory, which we al- ſo haue, but through him : and that we may know, thus the Prophet meant indeed , bee addeth these word : *Thou haſt made him a little while inferiour to Angels , thou haſt crowned him*

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which professe nothing, but it alone, ſcismatikes, heretikes, Lutherans , &c. A great number of vs hate the knowne ſinnes of many, adulterers, drunkards, opprefſors, diſem- blers, flatterers, &c. but bee not deceipted, ſurely this is not enough ; if we doe but negleſt the Goffell, how can we escape ? The lawe giuen by Angels , forbad not only the o- pen breaches of it, but it alſo required of vs that we ſhould loue it, that we ſhould delight in it, that it ſhould bee more deare vnto vs, than all our iewels, or other ornaments. How much more, the word ſpoken by the ſonne of God, must we not only, not openly transgrefſe againſt it : but alſo how ought wee to loue it, how to delight in it, how to accoupt all things but dung, in comparison of the excellent know- ledge of Iesu Christ, that wee may know him, and the po- wert of his reſurrecſtion, and the fellowship of his ſufferiſgs, <sup>Phil.3.1</sup> being made like vnto his death , trying how we may come to the reſurrecſtion of the dead? This (dearly beloved) muſt bee our life, and wee muſt be as men , who haue both dwel- ling and freedome in the heauenly Ierusalem, to reioyce in the Lord, and alwaies reioyce. For, if either we be of a dull ſpirit, that we haue no ioy of our hope, or when wee taſte a little, if it be ſtreight forgotten : ſo that the Prophets words be true in vs : *that our righteouſneſſe is as a morning cloude , and as the morning dew it goeth awaie:* it is with vs, according to the common prouerbe ; us good neuer a whit , as neuer the better : and all our religion is in vaine ; for a ſpirit of flumber hath ouertaken vs : and though we drawe not our ſinnes after vs, as with cart ropes , yet wee doe negleſt the great ſaluation of Christ. This I ſay, that we might liffe vpon the grace of God that is in vs, not once to bee negligent in the care of the Goffell; but that it may euer be vnto vs, as it is indeede a promise of gladneſſe, the pleasure of our youth, the comfort of our age, that all our daies may be in peace.

G 3

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It followeth in the fourth verse: God bearing witness unto it with signes &c. Heere wee learne that all signes wrought by God, serue to the setting out of the Gospell.

The Apostle speaketh plaine, and wee must needs heare: in all the signes that are wrought by G O D, he beareth witness with them, to the Gospell of his sonne. And our Sauour Christ himselfe, is the first schoolmaster of this doctrine; for when he sendeth out his Apostles to preach, hee giueth them their charge to preach; than the kingdome of heauen is at hand: and he giueth them this warrant of the doctrine; heale the sick, cleanse the leapers &c. and where no opportunity was to teach the doctrine, hee giueth them charge, there not to tell of any miracle done; so that assuredly, wee know those are true miracles which strengthen the word, and all other are illusions of Sathan, whose ende is superstition. A notable testimony of this truth, God himselfe giueth in his lawe, where hee saith plainly: if a Prophet come unto them, and worke signes and wonders, though they haue never such effect, and bee vs feined; yet, if that Prophet call you out of the way in which God commanded you to walk, thou shalt not beeleeue that Prophet, but thou shalt slay him; for they are no signes and tokens, in which thou art iustified; but the word of God is the seede of thy new birth; and the milke with which thou art nourished to be a perfect man of God.

If signes and wonders carry away thine eies, that thou shouldest not see the Gospoll; cursed are the signes, and thou too, that beloeuest, if thou turne not againe from such snares of Sathan. And let vs heere (dearely beloued) carefully beware, for our dangers are exceeding; you know how the vaine heart of man is not a little moued with euery shewe of a wonder; if ie be but a Iuggler, whole heapes will go after him, and be partakers of his sinnes.

If

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If there come to passe any vnwonted thing, rumor streight inlargeth it, and carrieth it farre and wide. The diuell seeing this vanity of our mind, abuseth streight out foolish simplicity, and with many idle signes and shewes, hee carrieth vs indeede into deadly blindnesse. Of this our Sauour Christ warmeth vs, and bids vs beware; for there shall come deceiuers, which wil shew great signes and wonders, able to seduce, if it were possible, the very elect. And S. Paule foretelling the comming of Antichrist, he saith, that through the working of the diuell, he shall shew al power, and signes, and lying wonders. Euen as it was euer from the beginning, so it is: with strange things wee haue beeene delighted, and with strange things we haue beeene deceipted. How Iannes and Iambres, by many miracles, held the people of Egypt in continuall idolatries, wee may see in the booke of Exodus. How the Assyrians and Persians had their Soothsaiers, and Charmers, who wrought them miracles, and held them in error, the Scripture in many places beareth witness. And how all nations of the earth, by miracles and wonders, were made idolaters, and worshipped before stockes and stones, all stories beare yet record. Augustine saith, the Donatist did glory of their miracles. Jerome saith, that the Egyptians, when they were stung with serpents, would go sacrifice at Ieremias sepulchre, & they were healed. Ambrose saith; that all men were healed of all diseases, as many as came to the tombe of Saint Agnes: to be shart, the fathers themselves here began to bee blinde, and their posteritie farre exceeded them; till Antichrist at last with lying signes, got him great victories: and by such miracles from the toppe to the toe all standerth. A miracle made S' Peter to be crucified at Rome; for as Ambrose reporteth it, when hee fled away, Christ met him at the gate, at whose sight Peter being astonisched, talked with him, & perceiued that Christ would haue

G 4

haue

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haue him goe backe , and bee crucified, and so hee died at Rome: then because Ambrose saith : *Vbi Petrus, ibi ecclesia:* where Peter is, there is the church: euer since, the Pope hath beene head of the Church. When this was gotten by a miracle, then al things came apace by many miracles; we learned *transubstantiation*, & the sacrifice of the Masse, praier for the dead, going a pilgrimage, holy water, holy bread, oyle, candles: to bee shote, all and for euery point of Popery sundry miracles done; yea the very dregges of miracles in milke pans, and greasie dishes, by Robin goodfellow, and Haggs, and Fayries , all wrought somewhat for their idle superstitions, that at this day we should know their mysteries by their lying wonders. But we know all the miracles of God are to confirme his word, other signes neither we nor our Fathers haue known any. And now that the vse of miracles is performed vnto vs, and we do beleue the Gospell ; in token that our faith is accepted of God, now he hath taken signes from vs, which serued vs before when we were vnbeleuing. And surely our faith is never so honourable, nor God so well pleased with vs, as wher we haue said both to heauen and earth, we seeke no signes from them : when the word of God hath such a periwision in our hearts, that we haue now taken hold of all the good promises of God, and said vnto miracles , get you hence. The Iewes seeke a signe, saith S. Paul: surely we that bee Christians seeke for none: when they were offered of God, he shewed his compassion ypon our infirmite, now he hath taken them away, he sheweth greater mercy that he accepteth our faith: & let vs herken to the word of Christ; by it we shall liue: if we beleue it not, we would not beleue al al miracles in the world, no though dead men should rise to preach vnto vs. For great miracles haue bene already done, not onely by the Apostles, but by Christ himselfe, to confirme his word: if wee beleue not them, it is too, too muche childishnes

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him with honour and glory, &c. which fully and wholly agree to none but Christ: but of all this wee shall haue occasion to speake more, after. Thus wee see how this prophecie is applied, out of which the Apostles second argument of his exhortation, is this. In the preaching of the word of Christ, God hath giue vs his Kingdome , and eternall life; a glory which no Angell could bring vnto vs : how then shal we not most iustly be condemned, if we contemne such a heauenly blessing? God hath not made subiect to Angels <sup>the w</sup> the world to come: we doo here consider ( as it were ) two <sup>present</sup> worlds, the one past, and made by Adam, which was full of <sup>the wa</sup> hatred, enuie, rebellion, sorrow, shame, sinne, death, and the bondage of the diuell ; the other now, restored by Christ, full of loue, blessings, obedience, honour, righteousness, life, and the fauor of God : not distinguishing these worlds by times, the one first, the other after; or making any change of heauen, earth, or any creature: for they stand both together, in the light of the same Sunne and Moone ; but as in man are two estates, the one of Adam and naturall, which is in death and condemnation, the other of Christ , and by grace, which is in life and saluation : so they are called the olde world and the new, which phrase is vsuall in the scripture. Often when God speaketh offending his Sonne, hee saith thus, *Loe I will create new heauens and a new earth :* and the 70. Interpreters, whom the Apostle here followeth, call our Sauiour Christ, the father of the world to come , be cause ( I say ) of this restoration which hee maketh in the world. And though the name properlie bee giuen to these dayes in which the Gospell is preached, yet the frute & benefite was also before: neither were Abraham, Isaak, and Jacob, nor the other Patriarchs and Prophets, of the olde world, but they also sawe in spirite the daye of Christ, and were then of his Kingdome: onely the name is reserved to vs,

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vs, because that blessing is now clearly revealed in perfect beautie, and Christ the author of it hath appeared as one of vs, and dwelt among vs in our owne nature. This world God hath not put in subiection to Angels, that is, God hath not made his Angels, neither purchasers, nor dispensers of this heauenly treasure. It was never in their power to haue done this thing; in vaine we shold looke for such blessing at their hands. If they shold enter into this worke they would fall downe vnder it, for it is not an Angell, but it is the Sonne of God, that shall change the world, which was in sinne and shame, to fashion it anew, into righteousnes, and glorie.

This is a verie good place out of which wee may learne how to know our selues, and all other creatures, and how to giue vnto Christ his owne honour: for seeing the world to come, noteth all the restitution which is by Christ, the full change of all that euer was by sinne, and therefore named World, because wee shold assuredly knowe there is nothing excepted. If then no part of this world be subiect to any creature, and if it bee Gods eternall counsell, that it shold never bee submitted to any, no not to Angells: in whom else can we trust, or in what other thing can wee put confidence, to haue any part of this wrought for vs? Wee are all as our fathers were, men by nature, of the old world, our bodies and mindes full of sinne, holden vnder the condemnation of the diuell, all creatures againt vs, and GOD himselfe hating vs, no way to renewe our age, no man to chaunge our state, no Angell, but G O D hath giuen it to Christ alone,

Will I say, that I can alter mine owne will, to make it couet goodnessse? or put power into the members of my bodie, to setue righteousnessse? or doo the thinges in which is anie merites to eternall life? or purchase againe

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Gods fauour which was remouued from me. If I will boast of any of these, I speake too proud words for either man or Angell, and say that this second world is made subiect vnto me. All good will, all righteousnessse, all merite, all pleasure in heauenly things, all reconciliation, all victorie ouer death, all loue of God, all hope: to be short, all that is good, and all ioy of spirite, is of this newe world, whereof Christ is King. And whosoeuer shall think, that any power of these things is in himselfe, he is puffed vp into pride of heart, such as an Angel of heauen shold not beare vnpunished: for not vnto Angels but vnto Christ these things are giuen. What can we now thinke of these men, that tell vs, the sacraments giue vs grace, the masse is propitiatorie for our sins, our submitting our selues to the Church of Rome shall sauie vs, the Pope (if we follow him) hee cannot erre: Crosses, Bels, candles, Holy water, Vestments, Pilgrimage, pardons, reliques every one hath his vertue; the number of praiers hath his measure of reward; flesh or ffish it hath his holinesse according to his time. These men, and all the louers of their Gospell, which take away from Christ the onlie rule of the world whereof we speake, and put it in subiection to flesh and bloud, and the elemnts of the world: what shall we say of them? shall we beleue them? or shall they prosper? Nay, they haue plowed wickednes, and they shal leape iniquitie; they haue wanded in error, and they shall eate the fruite of lies.

Now if this be so, that all flesh hath no goodnessse in ir, that all his wisdome and trauaile can renew no whit of the lost world, or bring any light into horror and darknesse, but all is of Christ; what shall wee yet doe with wordes of lowder blasphemie, which they call workes of supererogation? What shall we doe with the Pope himselfe, who by generall voyce of all his Church, is said that he can dispense

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dispence the abundance of merites which were in the Virgine Marie and all Saints ; by his bulls to applic them *Confessis & contritis*, that they shal haue dayes of pardon, as many as he will number ? Are they ashamed of these thinges ? Nay they are not ashamed : but euuen now they send vs ouer whole volumes to shewe the frute of pardons , howe good they are, and of late haue sent vs a bull, that we shoulde haue experience how they holde this doctrine.

And what shall wee say of such a one ? surely ( dearely beloued ) euuen as the Prophet saith of the people of Israel, *His fornications are in his sight, and his adulteries are betweene his breasts :* So his vncleannessse is manifest to all the world, and his marke is in his forehead, that he might bee knownen to be Antichrist.

And you ( dearely beloued ) when you talke with your friendes , who are not yet perswaded in the Religion of Christ, when they thinke that they haue free will , or wee may deserue by our workes, or that Lent and fasting dayes are holy, or flesh or fish doo please God, or the signe of the Crosse is good, or censing and musique stirre vp deuotion, or any such thing : doo but aske of them, whether they thinke obedience, loue, deuotion, forgiuenesse of sinnes, puritie, life, grace, and such other frutes of Gods spirite and his mercie, aske ( I say ) whether they thinke them workes of the old world corrupt by Adam, or of the new restored by Christ ? If they be of the new, God hath not giuen them neither to our praiers, nor fasting, nor working, nor day, nor time, nor meate, nor crosse, nor musique, nor bells : to be short, no not to Angels , but to Christ alone, to be dispensed according to his will.

If thou wert as good as an Angell , or thy meate as good as Manna that fel from heauen, or thy garments as precious as Aarons Ephod, or thy censings as sweete as the perfume of

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of all the tabernacle, or the daies that thou keptst , were as honourable as the day in which Christ arose againe from the dead: yet neither thou, nor thy garments, nor thy meat, nor thy daies, can set one of thy feete in this world wec speake of : it is the kingdome of Christ, and he hath done it alone, according here as this prophecie is plaine and manifest,

Now followeth this prophecie : *What is man that thou art mindfull of him &c.* By these words the Apostle prouth this kingdome of Christ both properly and of right to bee his, and also by faith through Gods spirit giuen vnto vs, in our Sauiour Christ, they haue this sense : was not thy glory great enough ( O Lord ) in the worke of thy hands, but that thou shouldest giue thy sonne to be made man, in whō our nature should be so exalted, that all power should be giuen to him in heauen and in earth, who by his death should abolish all enmitle against man, that he might bee crowned with glorie and maiestie, and haue eternall life in his owne hand: and all this is according to the very sense of the Prophet, and therefore keepe alledged, as indeede it was, to be a prophecie of our Sauiour Christ : of vs also it is meant thus. The Prophet considering both the great maiestie of God appearing in his workes, and the base and lowe estate of a fraile man, that such a God of so great maiestie, should haue any respect of a fraile and wretched man, he could not but thus humble himselfe : what is man , O Lord , that thou shouldest regarde him ? Such thoughts ( dearely beloued ) let vs haue, and with such secret counsels let vs nourish our faith.

This is the meditation to which wee are called in all the workes of God, and for this cause God hath giuen vnto vs hearts of men full of reason and iudgement, that we should rightly consider of all this creatures.

*Meditation in the  
workes of  
God.*

H

When

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When we see the beauens, we cannot chuse but confess before them; it was not the hand of man that set them vp so high. Wee know the shining light of the Sunne, let it not givē vnto it from earth or earthly thing; wee are sure the earth is round; our owne travell hath found it so; and our eyes doo see the Sunne doth compasse it about; then what strength of the world can make it stand in this wide empty space compassed with the firmament? The Sea that is so great and violent, who can stop the proude waues of it, or make it keepe his course to rise or fall? The diuell may for a while dull our hearts that we may be made like the horse and mule, in whom is no ynderstanding; and thinke of chaunce and fortune, and we cannot tell what; so that for all these workes we be neuer the better; but if the power of the diuell be broken, and we be carried out of the darknesse that he hath scattered before vs, our harts shall set and feele it, and our tonges will confessē. *The heauens declare a glorie of God, and the firmament sheweth his handie workē:* and not onely in these things which before the simplest eyes are great and marueilous, but in every thing wee shalbelearne of wisedome. When we see the constancy that God keepeth with the day and night, which haue their course for euer; wee will see much more the certeinty of his counsell, and the assured couenant that hee hath made with his children; when we see how he cloatheth the flowers of the fields, and feedeth the yong birds that call vpon him; much more we will knowe, that he will not leaue his elect in their infirmities, but will cloathe their nakednesse, and minister foode vnto them. And to be short, in all things we shall behold the goodnes of G O D: and as the Prophet David here doth, aboue all workes, wee shall acknowledge his goodnesse toward man, whome alone he careth for aboue all other; and whom alone

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alone he hath made ruler over all his creatures; with which thoughts wisely conceiued, it is vnpossible but we should be stirred vp with thankfulness, and with all our power shewe foorth his praise, who hath had so great mercy vpon vs.

It followeth, *Thou hast made him a little while inferior to Angels.* In these words the Prophet breaketh vp this praise of Christ, with an acknowledgement of his present state in earth; that if one should thinke, where is all this glorie, where is this honour hee speaketh of? Was not his life in much affliction? Leake any should bee offended with this cogitation; he preuenteth it thus; as if he had said; and thy Son ( O Lord ) whom thou hast exalted so highly, and giuen vs this glory through him, we confessē thou diddest abase him, and madest him awhile inferior to thine Angels, and gaueſt him vp vnto death for thy peoples sinnes; but thou diddest raise him againe, and gaueſt him honour and victorie ouer death and sinne.

The Prophet Esay, in the like purpose doth notably set out this great humbling of our Sauour Christ, not onelie beneath Angels, but beneath the lowest condition of all men: and after sheweth how GOD would raise him vp againe aboue all his enemies, that no man should be offended at his crosse. And in this we learne, that indeed hee had experience of euill: he was indeede abased, indeede bare our finnes in his boodie, and was truly broken for our transgressions; that in the feeling of his sorrowe, wee might the more sensibly see, what was all his loue towardes vs. And for as much as the glorie heere spoken of, is ours, as wee bee members of Iesu Christ to whome it is giuen: wee learne heere so to looke for this glorie, even as our Sauour Christ hath attained vnto it before vs.

H 2

God

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God humbled him vnto lowe degree, that hee might exalt him: our life must be as his, we must suffer with him, that we may come vnto his glorie. Without him, we are borne in anger in him, we be reconciled through many afflictions. He that liketh not thus to goe vnto glorie, hee may lie downe againe in his owne shame, where Christ did find him, and make the world witnessse of his vnspeakable follie. And hee that will murmur against these afflictions in this way of life, which are no other than Christ himselfe, did suffer (a thousand folde more than he hath left them for vs) let him leue his Redeemer, & dwell againe in the bondage of death, that the Angels may bears witness of an unthankfull wretch.

But we (dearly beloved) as many as glory in the crosse of Christ, we must reioyce in afflictions, and thinke the reproach of Christ more honourable than any ornaments of gold & siluer. Let vs comfort our selfe in this, that though Christ were humbled, and our hearty desire is to beare the yoake with him: yet his oppressours liue not ever. The Scripture saith; it is but a very little while, that thus thou hast made him lower than Angels: euен so are all our troubles, as a clowde that is blownen away, as the darke night against the appearance of the Sunne, a very little while, and they are no more. Wee may call it as Paule did, the momentarie lightnesse of this affliction; or as Peter did, a little while now we are made sorrowfull; or as the Prophet Dauid did, heauiness may endure for a night: euен so it is with vs all, & whatsoever our troubles bee, many in number, great in weight, grieuous in circumstance, why should we murmur?

The Sunne that shineth, giueth a salve vnto them: the day that vanisched drieth vp the wound, and in a very little while it is quite forgotten.

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A blessed medicine, that neither all Apothecaries can make worse with drugges, nor all tyrants can keepe it away with prisons, nor all fowardnes of the patient, can make it of lesse vertue: but all afflictions whatsoeuer they be, they are healed with this; if wee be humbled with Christ a very little while, and all is cured. If this be not enough to prepare our hearts to tribulation, that they are our leaders to a perpetual ioy; nor this enough, that Christ hath tafted of them all before vs, and wee shall be like vnto him; yet this is enough, euen for a foward man, that though all troubles doo come vpon vs, yet a very little while, and they are all consumed.

This is the goodness of God toward his Church, hee would not lengthen the daies of their life into many hundred yeres, as he did at the first, when his Church had greater peace: for if now we had such liues, it is vnspeakable: what should be the oppression of the godly, and what the tyraffic of the wicked. How would they swell in pride, and tread the godly vnder foote, if they should liue many hundred yeres, that now do hate vs to death, and beyond death shewing cructie to our bones and ashes, when their owne feete stand at the graues mouth, and the earth is ready to swallow them vp? Howe would the mightie men make vs labour out all the strength of our body, the couetous men make vs pine with hunger, the ambitious men powre contempt and shame vpon vs: if nowe since their mindes are so fraught with malice, their bodies had also strength of a thousand yeres? But a short & fraile life is such a bridle in their lawes to pull them backe, and death such a tyrant ouer them to appall their courage, that they haue no heart to doo as they would: and yet, if they do rage as mad men, not seeing their end, God hath neuerthelesse had mercie vpon vs, turning their plague into our blessing, and hath giuen

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giuen vs but a short life, least wee should mourne too long : so that, whatsoeuer temptations we fall into, yet but a very little while, and the Lord will deliuer vs from euill; and all our troubles haue but a small reckoning, to the hindraunce of our glorie. For it is but a while here, God hath made vs inferiour to Angels.

It followeth ; Thou hast crowned him with glory and honour, thou hast set him ouer the workes of thine handes, shou hast put all things in subiection vnder his feete. In all these words we learn the exceeding honour vnto which G O D hath raised his Sonne Christ : to be crowned with glory and honour, is to haue the excellencie of all dignitie giuen vnto him, as the words following in the Apostle, doo plainly expound it, where he saith ; In that he put all things in subiection vnder him, he left nothing not subiect vnto him. And in this, according to the Prophet, we must see our owne dignitie also as we are Christs: for this honor is not the natural mans; as all the miseries of our life can testifie; but it is his that setteth himselfe to be Christs, that can say as Saint Paul saith, I live not now, but Christ liueth in me : ouer such a one the prouidence of God watcheth, the Angels pitch their tents about him, and hee seeth great securitie in all his waies. Though the mountaines were mooued, or the seas did make a noyse, yet the name of the Lord is his strong tower, and he shall not be mooued : for God who hath made him Lord of all, maketh that all things worke to him for the best. If at any time he seeme afflicted to the world, it is but as a shewe or vizard that seemeth fearefull, when the milde face of a man is vnderneath ; so these are but appearaunces without of a little mourning, when within is nothing but a perpetuall ioy of the holy Ghost.

S. Paul against those that are too much troubled to behold our suffrings, saith thus (I grant you) we are wrung, but

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but wee are not crushed in peeces ; we are troubled, but not at our wits end ; wee are persecuted, but not forsaken ; wee are cast downe, but wee are not killed : as if the Apostle should haue said vnto them, O, you thinke vs in great bondage, but our freedome is more than you are ware of. And in another place hee notably setteth out these afflictions of the godly, which the world thinketh to bee so great, that men shrinke backe, and darke not looke on them : I will tell you saith S. Paul, we are as contemned persons, but indeede honorable ; as dying, but indeede aliue ; as men chastised, but there is no death neere vs ; lamenting, but indeed perpetually reioycing ; as poore men, but indeed we make many other rich ; like men that had nothing, but indeed all the world is ours. So we see how this is true in vs, euen now by faith, and after this in full perfourmance of our inheritance with Christ, in the resurrection of the iust. And thus euen in outward things we are partakers of Christs kingdome, so that nothing can hurt vs.

Now touching the inward things; that is, a freedome of conscience aboue all things ; this we knowe, if wee bee ingrafted into the bodie of Christ, we bee his, he liueth in vs, his victorie ouer all is ours, we see it by faith, and all things are in subiection vnder our feete ; Paul, Apollo, Cephas, things present, things to come, life, death, the world it selfe, all is ours, the faith of Christ exalteth vs, and hath made vs higher than the heauens. In heauen and earth wee haue no Lord, but the Lord Iesus, and all things are vnder his feete, our faith hath made vs one with him, wee are his, and all is ours, and no man can now beare rule ouer our faith, except hee will beare rule ouer Christ : by faith wee are one with him, his power is ours, wee reigne with him, wee are risen with him, and the worlde hath no more power ouer vs.

H 4

Will

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Will one come to vs, and forbid vs flesh, forbid vs whit-meate, commaund vs fish? heare it not, it is the doctrine of diuels. I speake not now of ciuill choyce of meates, drinke, apparell, &c. we be Christs, and all meates are ours. Will he say this garment is holy, this day is fasting, this relique is to be honoured; this order is religious, this crosse is defensiuе against the diuell, this cake is thy saviour, this masse is propitiatorie, this worke is meritorious, this Pope is thy lawgiver, this church of Rome is the warrant of thy faith? What shall wee say to such swine that lie wallowing in mire, and seeke for righteousnesse in dung and claye, when Christ the sonne of God hath offred vs his righteousness? What shall we thinke of such seruile men, who will lead vs into bondage of euery triffe, whō Christ hath made rulers ouer all the world? For what is it else but to make mee in bondage to things, than to bring mee in this scare of them, I may not touch them, I may not eate them, I may not vse them: that will make me holy, this will defile me, and such like. Is this the voyce of Paule, *To the cleane all things are cleane?* Is it the voice of Christ, *That which entreth in at the mouth, defileth not the man?* Is this the voyce of the Apostle in another place, *You be bought with a price, bee not the servants of men.* No (dearly beloued) if we haue faith & be of Christ, God our heavenly father hath giuen vs his owne sonne, sure with him he hath giuen vs all things: we haue received the libertie of the children of God, & the conscience of a Christian man is no more in the power of the world, but that is only sinne vnto him which is the breach of the law of God. Now sith this is the state of a Christian man, & that thus all things are in subiection vnder his feete, we see easily vpon what ground our Saviour Christ said, *That the kingdome of Christ is like vnto a precious stone, which if a man finde, hee will sell all that hee hath to buy it: for all other riches, of*

all

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all dominions, they haue their measure, only this treasure is infinite, and hath all things vnder it. Now let euerie man boast himselfe as he will, some of chariots, some of hores, some of one thing, some of another; but thou if thou wilt haue perfect ioy, boast thy selfe of a Christian hart: neither the gorgeous chambers of any Princes pallace, nor the rich iewell houses of the earth are comparable in glorie vnto this: for what is it to be garnished with gold, and siluer, and vaine sights of a corruptible eye, which in time consume, and the rust and canker fret them away? but in thine heart which Christ hath sanctified, there is greater treasure than this; if thou looke vpon the earth, thine eies are cleere to see frō East to West, & all is thine, the stones in the streates are at league with thee, & the beastes of the fielde are at peace with thee: Let all the tyrants in the earth lift vp their hands against thee, they shall not finde any thing vnder heauen to doo thee hurt: all creatures are sworne to thy safety, and it is not possible for man to break their faithfulness; they can doo nothing vnto thee but good. Looke also without the bounds and compasse of Heauen and Earth, and with pure eyes thou seest greater things than these; thou seest Hell abolished, death troden vnder feete, the first sorrow cast out into shame, Saints and Angels are in thy sight, immortality hath lengthened thy daies, and the glorie of God is before thee in a glasse. He that can build thee such another tabernacle, let hym be thy God, and where els thou findeth such treasure, there settle thy heart: or if this only be the greatest, reioyce only in this, and pray for a sincere faith, that thou maiest indeed see it, and haue thy soule knit vnsuperably vnto it, that thou maiest greatly despise all other things, & say as the Prophet Dauid said: *What is man, that thou art mindfull of him:* and thus farre at this time. Now let vs pray. &c.

The heart  
of man  
is richer  
of all tre-  
sures.

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The ninth Lecture, vpon part of the  
8. verse, and vpon the 9. and  
10. verses.

But we yet see not all things subdued vnto him.

9. But wee see Iesus crowned with glorie and honouer, which was  
made a little inferiour to the Angels, through the suffering of  
death, that by Gods grace he might tast death for all men.

10. For it became him, for whom are all these things, and by  
whom are all these things: seeing that hee brought many  
children vnto glory, that hee should consecrate the Prince  
of their salvation through afflictions.

Told you at the beginning, that the Apostle in the first and second Chapter, setteth purposely out the person of Christ, how he is God and man. How he set out his Godhead, in the first Chapter you heard; vnto which he added this earnest exhortation in the beginning of this Chapter, whereof also we haue already spoken.

Now, in these words which we haue read, he beginneth the other part of his purpose; to teach, that our Sauiour Christ is perfect man, and taketh his occasion of the text before alledged, which he applied vnto Christ as chiefe and principall, though it be inent also of all men: for when he had so highly magnified man; in consideration of mans present state, q doubt is streight mooved: how can this be, sith we see not these things yet subiect vnto him?

To this the Apostle answereth, that it is alreadie accomplished in our Sauiour Christ, who is become man for our sakes,

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sakes, and through death hath gotten this glorie for vs: so here is a full declaration how this prophecie alledged, is verified in man: And a preparation to teach more at large, how Christ is perfect man. In the wordes of this eight verse: But now, we see not yet all things subiect vnto him, he moueth the doubt, which is easilie made against that scripture, which so highlie extolled man, and answereth thus vnto it. Indeede, I graunt, all things are not yet thus subiect vnto man, but yet in Christ wee see this alreadie accomplished; for wee haue seen him made lower than Angels, and yet againe exalted, and crowned with glory and honour, euen as himselfe is withesse; all power is giuen me in heauen and in earth: and so he is risen from the dead, that death hath no more power ouer him for euer; who being made man for vs, in him it is accomplished, that man is ruler ouer all the works of GOD: now in part, and after this, fully, when our base bodies shall bee changed, and made glorious. In this wee see, how he commeth to speake of the manhood of our Sauiour Christ, which after hee declareth more at large.

For the suffering of death; some translate this, through the suffering of death, as shewing the cause why God exalted him: but neither is that so pertinent to the Apostles purpose, nor his words doo so signifie; but thus: for the suffering of death, that is, to the end he might suffer death.

So he sheweth the cause why Christ was made lower than Angels, and that is, because hee might die: for otherwise, in the maiestie of his Godhead, all death, and all corruption fall before him, and nothing can stand in his sight but life, glory, and immortality: therefore, to the end that that immortall and glorious GOD might die, and death might come vnto him, it must needes bee, that he should be humbled beneath Angels.

In

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Ioh. 3.

Math. 18.

Pr. 37. 3.

In the words that followe : That by Gods grace hee might tast of death for all men : he sheweth here the cause why hee died: as this was the cause of abasing him that he might die; so this was the cause of his death, that hee might die for vs, that is, that he might take our death vpon him, and so by him we might bee deliuered from it. Where he saith : by the grace of God : he sheweth, that it was the free loue of God that gaue his sonne vnto vs, & no desert on our behalfe; but when we sought not after him, then he offered himselfe vnto vs. And when we sate, as the Prophet saith, in darknesse, and in the shadowe of death, then a great light rose vp vnto vs, to this end, that we which are the Gentiles might praise God for his mercy. And where it is said : that hee might tast of death : he calleth it here the tast of death, to haue indeede sense & feeling of the paines, not diminishing the passions, as a thing lightly touched, but warranting the bitternessse and all the sorrowe of it, evn to the bottome of the graue, and death to be tasted and felt indeed, and saying; for all, hee meaneth not by all, good or bad, whosoeuer they be; but as S. Iohn plainly expoundeth it : God gaue his sonne to die, to the end that all that beleue should not perish, but haue life everlastinge. So our Sauiour Christ saith : all that beleue and are baptised shall bee saued. So thus farre the Apostle hath taught plainly, both how the former prophecie is accomplished in Christ, and is verified in euerie one of vs; and he hath aptly begun to teach this doctrin, that our Sauiour Christ is perfect man, which in this Chapter ( I said ) was his especiall purpose. Now, touching this great excellency of man, whereof the Apostle hath spoken, and how wee bee made partakers of it, a little further wey it. He hath spoken great and merueilous things, evn as the Prophet had said : Marueilous things are spoken of thee, thou citie of God.

There

the Epistle to the Hebrews.

Cap. 2.

There is neither Sunne nor Moone, sea nor land, golde nor siluer, meate nor drinke, no elements of the world, no obseruations of Moses lawe, no traditions of men, that is ouer man, but man ruleth all, and all is vnder his feete. Here streight way, both Iewe and Gentile saith : these be indeed golden promises, but wher are these honorable personages you speake of? Are not wee as our fathers were, and doth not death deuoure vs? To this the Apostle answereth : I saynt wee do not yet see with our eyes, how these things are : but I say againe, our eies are no judges in this case. The glorie is not earthly, and the kingdom is not of this world, whereof we speake; but the riches are spirituall, and of the spirituall man they are discerned : knowe thy selfe, that by faith thou art Christs, and he thine, that he died for thee, & thou liuest by him, that thou art flesh of his flesh, bone of his bone, a member of his body, and whatsoever is his, is thine: haue this faith, and now come and see, and thou shalt see all the glorie of the world, lesse than the glorie of such a man; for thou seest Christ humbled indeede once, that he might suffer death, but evn then when hee was in the shape of a seruant, thou sawest him full of grace and truth, evn as the onely begotten sonne of G.O.D.; thou sawest him soft of speach, but of merueilous wisedome; plaine in teaching, but full of grace and power; simple in conuenance, but of an invincible courage; of lowe degree, but of excellent power; of no accompt among men, but great in miracles, at which, man was astonished.

Thus thou hast seen Christ, evn when hee was lowest, highly exalted; that thou hast no good cause to reason against thy dignity, though thine eye see not, evn in this time, all things subiect vnto thee: but see further into our Sauiour Christ, and thou shalt see more of thine owne honour.

Thon

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Thou hast seene him in thy flesh raised from the dead,  
& in thy nature ascended into heauen, that man in his per-  
son might bee crowned with glorie and honour; wee haue  
seen him carry our flesh into the presence of G O D his fa-  
ther; and it is no more possible to take this glory from vs,  
as many as be one with him, than it is possible to pull away  
againe his personal humanitie from the person of his God-  
head. This I see in Christ, and knowe it in my selfe : And  
what, though yet awhile, the outward man bee grieued?  
Thou foole, that which thou sowest, it reuiueth not againe;  
or, 15. except it first die; a little corne of wheate, it cannot haue  
36. vertue, to become thirtie or fortie times better than it was,  
being multiplied to so many, all as good as it selfe, & bring-  
ing beside fruitfull increase of strawe and chaffe; except it  
first be cast in the ground and dye: and how shouldest thou  
haue a change, but if thou bee first corrupt? and how much  
art thou better than a graine of corne, that thou mightest  
surely know, when through corruption thou shalt come  
into incorruption, that thy glorie shall bee then vnspeake-  
able, and all things shall serue thee to make thy life infinite-  
ly blessed more than it is? Thy hope now, if thou couldest  
enlarge it a thousand fold, yet it should bee greater than  
thou canst imagine; and thy faith, if it could comprehend  
more assurance of immortality, than thy eye doth surely of  
the light of the Sunne, yet thou shalt finde the fruit of it a-  
bove all thy thoughts. This thou seest, if thou see Christ: &  
this thou knowest to be thine, if thou know thy selfe to bee  
one with him. And for thy sinnes, howsoever they cleave  
vnto thy bones, hate them as thou hatest hell; for from  
thence they afe, and the diuell worketh them; but care not  
for them, for though they were heauie in weight, and many  
in number, what then? thou hast thy hope, not in thine  
owne person, but in the body of Christ, into which thou

art

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art grafted, and in which there is not spot nor blemish, but  
perfect rightousnes, euen before G O D ; and in him as all  
otherthings, so sone also is put vnder thy feete, and thou  
art ruler ouer it. And thus farre of the doctrine of the Apo-  
stle heere taught vs, in this his exhortation.

Now let vs returne to his other purpose, how he teach-  
eth the humanity of our Saviour Christ: the first reason  
whereof is in these words: *that he might eas of death for all:*  
*for as to the end he might suffer death, it was necessarie hee*  
*would be humbled, because death els could not come into*  
*his presence; so suffering death that man might bee deliu-  
ered; by that death it was as necessary that he himselfe should*  
*be man, for so were the iust iudgements of G O D ; he gaue*  
*man a lawe and pronounced a curse to him that brake it;*  
*therfore when we had all trespassed, wee were fallen into*  
*the punishment of our sinne: for the thicatnigs of God are*  
*not as the words of a man, that can alter, or by some inter-  
cession that they can bee mitigated; but with God there is*  
*no change nor shadowe of change; that which with him is*  
*once purposed, was ever decreed, and his wordes are not*  
*weake, but what he hath threatned, if we fall into his hands,*  
*al the creatures of the world haue no helpe for thee: so that*  
*this being decree of God, Cursed is hee that abideth not in all*  
*things written in this booke: all people must needs say, Amen;*  
*and the soule that sinneth must needs die: redemption*  
*from this, therfore is none to be looked for, but by suffering of*  
*it, for the Lord had spoken, and it must be done; so our Sa-  
viour Christ, sith he would deliuere vs, hee must bee made*  
*man like vnto vs, and in our nature dye the deeth.* Deut. 27.

Our sinnes are not imputed vnto vs, but they were im-  
puted vnto him. The punishment of them is forgiuen ys,  
but it was not forgiuen him. Rightousnesse is freely gi-  
uen vs, but it was not freely giuen him. He obeyed the law  
of

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of his father euery iot, and euery tittle, that hee might fulfill all righteousnesse. He bare the condemnation of hell and death; that he might abolish it. He took vpon him the guiltinesse of our sinnes, and bare them in his owne body, that he might naile them vpon his crosse. When it pleased God our heauenly fater, of his great mercie, to accept the obedience of his law for our perfect righteousnesse, and to give vnto it the recompence of eternall life; and when it pleased God to accept this for a full punishment of all the sinnes of man, if any man could be found to beare it before God and ouercome it, our Sauiour Christ craued no more but this; the residue he perfourmed all in his owne body, and by his eternall spirit ouercame it; so that in him is life, in him is righteousness, in him is immortalitie, in him is the reconciled good will of God: and that excellent wisedome which hath made vs by faith one with him, the same hath made vs partakers of all his honour and glorie. Thus we see with what necessity we are constrained to acknowledge the humanity of our Sauiour Christ, and why he must needs bee made man.

It followeth now in the tenth verse: for, *it became him for whom are all things &c.* The Apostle now goeth forward, teaching more largely this doctrine of the humanitie of our Sauiour Christ: and first he taketh away the offence of it, then setteth downe manifest reason to proue it. Touching the offence, wee cannot denie, but many thoughts and cogitations arise in a carnall man, when he considereth the sonne of God, to take flesh of the virgin Mary, to be made man in all likenes vnto vs, except sinne, to hunger, to thirst, to suffer all that he suffered; we would thinke this mysterie very strange, if we had no more wisedome but of the heart of man to meditate in it. And therefore to stop all such offences, and vtterly to take away all the tentations of the diuell

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uell touching the incarnation and suffering of Christ, hee saith thus, *for it became him for whom are all things, and by whom are all things.* An excellent saying, and able to bring in obedience vnto God, all the thoughts of man. All things serue for Gods glory; and all things are according to his wil; hee hath so decreed, and this was best in his eyes, who will reason against it?

It followeth: *When hee would bring many children into glory, to consecrate the Prince of their salvation through afflictions.* In these words, the Apostle setteth downe, what was the decree of God, that from hence forth all mouthes might be stopped, and no man should haue iust offence in the crosse of Christ. Beside this, in these words we may gather an argument also, for the humanitie of our Sauiour Christ, which is this: God decreed to bring man to glory through afflictions, but so our Sauiour Christ entred into his glory, therefore he was also perfect man. A necessary and sure conclusion in the schoole of Diuinitie, where wee striue not about words. These words, *many children:* meaning all the elect, haue respect vnto these, *the Prince of their salvation:* meaning Christ; for in that he is called their chiefe leader into life, it is witnessed, that he is one in nature with the residue, a brother among all the children, whom the other might follow: so these words, *to bring into glory, haue respect to the other after, to consecrate by afflictions:* So that the decree of GOD, was, to make such a way of life, in which his children by many afflictions should bee made meete for an inheritance of glory, which way, according to the will of his father, our Sauiour Christ hath gone, that he might be knowne to bee man, and the author of our salvation. And so wee see the argument whereof wee speake, why our Sauiour Christ was man, and submitted vnto death. Now let vs further marke, what we may profitably learne in this verse.

I

First,

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First, where it is said: *It beseemed him, for whom are all things, &c.*

Let vs learne in all things, whereof our hearts can consider, to make this vnto vs a sure principle of all truth, equity, & goodnesse; that so it was decreed of God. How farre so euer wee decline from this, to thinke it either strange, or any other thing better: so farre we fall into all vnrighteousnesse, vntruth, and sin, being seduced with the corruption of our owne hearts. Let vs hold this then with an vnchargeable purpose: If it bee once reuealed, this is the decree of God. Bring downe the haughtines of thine own thoughts, and humble thy minde & understanding, to acknowledge all counsell, wisedome and iustice, to be in Gods ordinance: and if any thing seeme better vnto thee, confesse the hardnessse of thy heart, and say with the Prophet Dauid, *This is my sinne*: further reasoning than this, is all of euill: and whosoeuer presumeth to dispute more, he shall be ouerthrowne at the last in his owne folly, and giue glory vnto God in his owne destruction.

The Apostle here to take away all foolish questions, and superfluous, about the humanity of our Sauiour Christ, with this one word he stoppeth the mouches of all proude men: So the Lord appointed; so it seemeth good vnto the Lord. Such humilitie as this, was in Moses, when he maketh his long exhortation to the people of Israel, and foretelleth them, that when they shall forget the Lord, and despise his statutes, the wrath of GOD shall waxe hot against them, and he will bring vpon them every curse that is written in the law, even so doing with them; as he did with the nations that were before them: which wonderfull iudgements of God vpon his own people, should make the world amased, whereof yet least any man should curioslie dispute, Moses addeth: The secret things belong to the Lord our

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our God, but the things reuealed belong vnto vs, & to our children, for euer. As if he had said: these are the ordinances of God, let vs walke in them; if wee transgresse, the punishment of our sinne is before vs: further, wee shall dispute in vaine, the secret things belong vnto the Lord our God, and his judgements cannot bee searched out. Such an humble confession was in the Prophet Dauid: in his great persecutions and troubles, wherein (no doubt) all his sorrowe was not for the sonne of Isay, hee would not haue made such complaints & cries for the fall of a fraile man; but he knew the promises that God had made vnto him, and all his faith how it rested vpon them, so that all his foundations seemed to bee cast downe, and it shooke his heart and reines, to see the strength and rage of his enemies, and himselfe as a dead dogge in Israel, that is, a man without any accompt or reckoning: yet notwithstanding all this, though his own wisedome had failed never so much, yet he saith, *I should bee dumb, and not open my mouth*: for thou o Lord doest it: howsoever his owne wit was turned vpside downe, that he saw nothing how things could come to passe, yet hee acknowledgeth his sinne, that is, his folly, his ignorance, his infidelitie, if he should not confesse all that GOD did, it was best, and the next way to bring all his purposes to passe.

The Prophet Ieremie beeing vtterly amased, what it should meane, that the way of the wicked did still prosper, or why they liued all in wealth that did rebelliously transgresse, why God planted them, to make them take root and to bring forth fruit; as he was astonisched at this worke, and spake foorth the thoughts of his heart, yet first he acknowledged his owne ignorance, casting downe the thoughts of his owne reason, and said: *O Lord, if I dispute with thee, thou art righteous.*

It was a readie bridle to the holy Prophet to rule all his thoughts,

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thoughts, to say, the Lord hath done it, let vs hold our peace.

And an excellent example of this humilitie, is our Sauour Christ himselfe, to teach vs modestie that are but men: for he, who so loued the people of Israel, that hee wept ouer their City, when they would not repente, prayed for them, when they hung him on the Crosse, gaue his life for them, when they had cast him off, and would none of his saluation, hee that had this vnchangeable loue to his brethren, flesh of his flesh, and bone of his bone; yet when hee called his humane thoughts to the consideration of the decree of God, hee humbled himselfe, changed his affections, rejoyced in other thoughts, and said: I shanke thee, O fasher, that shouest hid these things from the wise and prudent, and hast revealed them vnto little ones: when hee saw hee was sent their minister, for the truth of GOD, to confirme the promises made vnto their fathers, hee had no other longing but how to win them: when hee saw another counsell of GOD, that they were not all Israel which were of Israel, hee knew this was best, rejoyced in spirit, gaue glory vnto God, and would not reason of his vnseatchable iudgements. Who is hee now, or of what wisdome that dare dispute against the counsell of GOD? Are we greater then Moses, wiser than the Prophets, or higher than our Sauour Christ? Of haue all these held their peace at Gods worfes, that wee should reason against them? Let vs then rule our selues, or rather let vs bee ruled of the Lord, that wee may say as the Apostle said, and this may bee the reason of all our beliefe: so the Lord hath thought good. A place much like vnto this, is in the 24. of Luke: when the two disciples that went to Emmaus mercieled exceedingly at all the things that had happened vnto Christ, so that their faith began to faile them: thus our Sauour Christ reprocheth them, and all the reasoning that was

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was within them: O foole and slowe of heart to beleue all that the Prophets haue spoken: must not Christ needes suffer these things and so enter into glory? He refreath them first to the Prophets, to know that this war the decree of God: but then laieth an necessity vpon the perfourmance of his word, that it must needes be so: and if that bee not only good, onlie iust, only wise in our sight that are but men; let vs not boast, there is no cause in this world of our misliking; but because we be fooles, and slowe of heart to beleue. And thus farre the thing it selfe speakeith, how meete it is for vs to humble our selues vnder all the ordinances of God.

It followeth in the Apostle: for whom are all things, and by whom are all things. This is a singular reason, why wee should be obedient, & aske none accompt of all the doings of the Lord: Is man afflicted? why should he not bee so? the Lord hath done it, and for the Lord he was made: are the reprobate ordeneid to destruction? why should they not? the Lord so ordeneid it, and for the Lord they were made: are the elect freely saved? why should they not? the Lord hath saued them, and for the Lord they were made: yea, but the reason of these things see not: yea, but (O man) who art thou that takest a contrarie part to dispute against God? are not all things for him, and art thou only envious against his glorie? Thus (dearly beloued) carry the word of God to leant on, & beleue assuredly it shal be fulfilled; and thinke that it is best, and you shall not bee moued for ever. If you come in place with those ancient worne creatures, who with a colour of gray haire, which is the wifest part in them, so long deceiue our people, whey or their discipiles, if they reason against you; hath God forsaken his Church a thousand yeere, and were al our fathers deceiuied before Luther was borne, such antiquite, vnitie, yniuersalitie, was it all in error? These words taken vp againe in our daies,

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daiies, and countinanced with the gray heads of our Pharisies, Watson, Feckham, Cole, Heath, & other like, O Lord how many men doo they deceiue? for their owne reason liftesth vp it selfe, and they say, how can this be so? so many wise, so many learned, so many noble, all deceiued? had God forgotten to be mercifull? First, I would aske of these men bnt this one question: and if they will not willingly bee deceiued, let them answere as they thinke. What one word of all these, both might not, and did not the Pharisies say against our Sauiour Christ? and how dare they now reason against the Gospell of Christ with the same argument, with which the Pharisies reasoned against Christ? but they will say, now Christ hath made a promise to bee with his Church to the end.

Deu. 33.13 And had he not made this promise before? Is not Jesus  
Mic. 59. 20 Christ both to day and yesterday, & the same world without end? Looke in the 18. of Deut. and in the 59. of Esay, as absolute, as full a promise then as now. But they were not so longe in error; put case they were not, he who punished the transgression of the lawe giuen by Angels, with 400. yeares blindness; may not he punish the transgression against his Gospell, giuen by his only sonne, with 800. or a 1000. yeares blindness: But for your sakes (dearely beloued) I doo more than I would, and with reason I confute them, which haue no reason. Let vs come to the text and answere our ofit. Was the world deceived so many hundred yeare? why should it not? The Lord ordeined that there should come an apostacie, and a generall fall from the faith of Christ, that the world might bee seduced with the man of sinne; whose age began in the Apostles times, and shall not vtterly dye till the day of Christ. Thus the Lord appointed, and so let it be, for all things are for his glory. And here let vs rest in all the things that euer our hearts can:

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can thinke vpon, if wee can see no reason of the word of GOD, we can see humilitie to confess before him: O the depth of the riches, & of the wisedome, and of the knowledge of GOD, how vnsearchable are his iudgements, and how are his waies without finding out? and because wee knowe, that of him, and by him, and in him are all things, let vs speake it; to him bee glory for euer more. All Counsels, all Doctors, all examples, all decrees, all what you will, they are not our Schoolemasters, but our fellowe scholers, that wee may learne together out of the word of G O D, whose decree shall stand for euer, and whose iudgements are perfect righteousness.

That which followeth in the latter ende of the verse: *to consecrate him by afflictions*: or to make him perfect by afflictions: the meaning is, that Christ in his death, accomplished a ful redemption, and so was prepared to receiue an inheritance of glorie, not attributing so this worke to his death, as though all his life had been impertinent: for in all his life, Christ was made our redemption. Saint Paul expressie saith: *By the obedience of one, a great many are presented righteousnes*: And againe hee saith: *For this cause hee was made subject unto the lawe, that hee might redeeme them which were holden under the lawe*. And for this cause hee permitted not one iota, or one title of it, that he might bestowe vpon vs the fulnesse of all righteousness: but the scripture attributeh commonly our redemption to his death, because it was the chiefeſt and greatest worke of all, the accomplishment and perfection of all the rest vpon the crosse, he was lowest cast downe, and vpon the crosse he triumphed ouer Sathan, and after the crosse he obtained power ouer death and hell; therefore in it, as the Apostle saith, he was consecrate to eternall glorie. And thus farre at this time. Now let vs pray, &c.

Ro. 5. 19.

Gal. 4. 4.

Phil. 2. 6.

Col. 2.

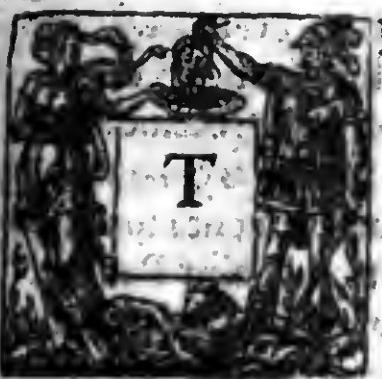
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The tenth Lecture vpon the  
11. 12. & 13. veres.

11. For he that sanctifieth, and they which are sanctified, are all of one: wherefore hee is not ashamed to call them brethren.

12. Saying, I will declare thy name vnto my brethren: in the middes of the Church will I sing praises to thee.

13. And againe, I will put my trust in him. And againe: Behold, heere am I, and the children which God hath given mee.

  
T  
HE reasons before vsed, to proue the humanity of our saviour, were these. First, he died for man; and therefore it was necessary he shoulde be man. Secondly, it was the decree of GOD to bring man into glorie, through many afflictions: but so Christ our head was also consecrate to enter into

to glory; therefore he was naturall man.

Now it followeth: For he that sanctifieth, and they that are sanctified are all of one. This word, for, noteth a cause of that which was said before; and he had said this; he that leadeth other into the glory of God, by the same way hee must enter also himselfe. He addeth now the cause and ground of that saying: because they must bee of one nature, both hee that leadeth, and they that are led into this saluation.

Now, because the Apostle hath spoken so plainly of the nature of our Sauiour Christ, that he is perfect man, to teach vs, that yet not in our owne nature, but being rege-nerate by his grace, wee are made children. Therefore the

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Apostle changeth his former speach: and in stead of saying, he that leadeth into glory, which is the worke spoken of, he saith, He that sanctifieth, naming the vertue incident, by which the worke was done; and in stead of, they that are lead, which is the benefite imployed the saith, They that are sanctified, which is the qualitie with which they are indued: meaning yet one thing before, and now; there in plaine words calling it our entry into saluation; heere by a figure naming it, our sanctification, which is the meane of our inheritance of it. And by this, exhorting vs, that we would follow holinesse, which is our likenesse with Christ. And thus much touching these words, how they hang with the former.

Now to consider them in themselves, we haue the third argument, for the humanity of our Sauiour Christ, which is this; He that shall sanctifie his people, must become one with them: but Christ hath sanctified vs, therefore he is of our nature. And the force of this argument standeth vpon that ground whereof wee haue spoken; that this is the decree of the iust God, that the nature of man could not bee sanctified, but in the person of man.

A prooff and declaration that it is so, is added by the Apostle in theresidue of the verse, And for this cause hee is not ashamed to call vs brethren: whereunto is streight added the testimonie of the two and twentie Psalme, out of which he proueth it, I will shew foorth thy name vnto my brethren, in the middes of the congregation: I will praise thee: a plaine and evident testimonie, where our Sauiour Christ calleth vs brethren: for the Prophet Dauid, who in many of his afflictions bare the image of our Savior Christ, wrote that Psalme though in his owne great calamities; yet especially in the person of Christ, as it is certaine, because the Euangelistes and Apostles alleadge out of that Psalme many places, ap-  
plying

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plying them all to our Sauiour Christ. Besides that, the whole Psalme is a liuelic description of the passion of Christ; and the latter end fortelleth the calling of the Gentiles, which were onely to be gathered, to the setting vp of this glorious Kingdome of Christ. So that is aptlie here applied to Christ, which there the Prophet David spake in the person of Christ. And here let vs marke this, while the Apostle prooueth our Sauiour Christ to be man, he alleadgeth the Scripture so, as distinctly shewing the offices of Christ, that he is our Prophet, our King, our Priest; that we might knowe, we cannot giue him these offices; and denie his manhood; nor grant him his manhood, and denie him these offices. So here this text, as in the name brother, it propheth hee is of our nature: so these wordes, *I will declare thy name, & I will sing of thee,* they shew that our Sauiour Christ is our Prophet, to reueale the will of his Father to vs.

Now where it is said here, *He that sanctifieth, and they that are sanctified, are all of one:* we haue to consider, that euē in the manhood of our Sauiour Christ, is vertue and grace, in which he dooth sanctifie vs. For not onely as he is God, he sanctifieth vs, but also in his humane nature hee hath this vertue and power, to make vs holy: not taking his nature such from the virgine Marie, but making it such by powring into it the fulnesse of his spirite. And this our Sauiour Christ himselfe witnesseth: for speaking of his sending into the world, how hee was sent of his Father to call his lost people into saluation, hee saith in like sort, hee also sendeth his Apostles, & streight addeth, *for them I sanctifie my selfe.*

The holines which the Apostles had in their calling, they had it from Iesus Christ, made man, & waiking in that vocation before them. Euen so it is with vs: all that is good in vs, and all the righteousness that can be in vs, we haue it neither out of the East, nor West, but from the body of Iesus Christ,

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Christ, neither is there in the world any other sanctification: so that all we that be here this day, and all peopleels of the world, except we know perfect manhood, and our nature to be really vnitied to the person of the Sonne of God, who hath sanctified himselfe for vs, there is no sanctification for vs vnder heauen. Euen as our hands and armes, and other members, are not nourished but onely by the meate receiuied of the head; so our spirituall meat of righteousness and life, is not giuen vs, but from our head Iesus Christ. And as the veynes are meanes by which nourishment is cōuenyed to euery part; so faith is the meanes by which wee receiuie from Christ, all that is healthfull vnto vs. And as by ioynts and sinnewes, our members are really knit, & made a body vnto the head; so reallie, truelie, and indeede, by one spirite we be knit vnto Christ, as perfectly & substantiallie made one with him, as our members are one with our head.

If thou vnderstand not this, or saiest with Nicodemus, how can this be done? I say vnto thee again, pray that thou maist be taught of God; and that his spirite may reueale it vnto thee: for if the tongue of Paule were dumbe, not able to speake what he sawe in vision, how much lesse is man able to speake the truth of greater mysteries? and if our harts can not comprehend all the wisedome of God in the winde that bloweth, how he raiseth it vp, or maketh it fall againe, how can we vnderstand this wisedome of our vnititing vnto Iesus Christ? Onelie this can I say, God hath giuen vs faith, in which wee may beleue it, and out of which such ioy shineth in our mindes, as crucifieth the world vnto vs; how farre our reason is from seeing it, it skilleth not, it is sufficient if we can beleue it.

We beleue in the Lord our God, yet wee knowe not what is his countenaunce; wee beleue and apprehend by hope,

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hope,his glory: yet neither eye can see it,nor eare can heare it. Wee beleue and see immortality,yet our heart can not comprehend the height,the breadth,the length,the depth. We beleue the resurrection of the dead, yet wee can not understand such excellent wisedome, how life is renewed in the dispersed and scattered bones and ashes. We beleue our Sauiour Christ is man, and we haue scene him, and felt him; yet how he was man, borne of a virgin, all men in the world haue no wisedome to declare. Euen so (dearly beloued) we beleue,that our Sauiour Christ and we be one, he of vs and we of him, he the head, wee the body, reallie, substantially, truly, ioyned together: not by ioynts and sinewes, for that vnitinge I knowe well inough: but by his spirite, of which wee haue all receiuied; and this vnitie I cannot conceiue nor vtter, till I knowe God euē as hee is, & his holy spirit which hath wrought this blessing. Thus we learne,that here the Apostle teacheth vs, & thus we vnderstand what is here said; *Hee that sanctifieth, and they that are sanctified, are all of one.*

And where it is said here,he that doth sanctifie, shewing the present time and the worke still a dooing; it teacheth vs, that our sanctification hath a daily increase; and when it is fully accomplished, then God calleth, and our daies are at an ende. And let vs note this well, for it behoueth vs much; if we be Christians, we are still sanctified by the spirite of Christ,for so it was in him, he grew still in grace before God and men, if thou bee graffed into his body, thou hast his spirite, and it will haue his worke in thee. Thou shalt not be weary of well dooing, nor cease to reioyce in God thy Sauiour, but still increase in spirituall gracie, till thou come to the age of the fulnesse of Christ. There can be no affection in thee, according to the flesh; but if it bee great it will appeare in his worke; much more this, which

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is of the spirit of God. If thou bee sorrowfull, it will make thy face sad; if ioy bee within, it maketh the countenance merr; if thou haue a flattering heart, all the members of thy body will streight serue so vile a thing; if hatred bee within thee, thy body will shew it forth in all manner of cursed doing: and there is nothing that can possesse the minde, but it leadeth the members in obedience of it. How much more, if the Spirit of G O D haue replenished thy minde, will all thy body shew foorth godly desires? This the Apostle noteth, when hee saith, *Hee that sanctifieth.*

It followeth; *For this cause bee is not ashamed to call vs brethren.* Upon good cause the Apostle saith, *He is not ashamed;* for if hee humbled not himselfe in great loue of vs, how iustly might hee accepte it shame to be as we are? Hee that made heauen and earth, hee that is the immortall and gloriouse God, one with his Father, before whom all Angels doe obey, and all Princes are earth and ashes: ought wee not to say, seeing it pleaseith him to acknowledge vs, that are but poore creatures, that hee is not ashamed of vs? It was great praise in Moses, being so highly esteemed of Pharaoh, that yet hee would vouchsafe to visit his poore brethren. It was singular loue in Ioseph, when hee was next vnto the King in honour and dignitie; yet not to bee ashamed of his fathers house, who were herdmen and shepheards. But all is nothing, in comparison of this, that Iesus Christ is not ashamed of vs: for what? the glory of the vaine world made not a mortall man ashamed of his dutie, to acknowledge his poore father and brethren, in whose persons hee might suffer a little reproach: but how much greater was this doing, wherof we speake. The shining brightnes of the glory of God, made not the onely begotten sonne ashamed, of his free grace, to acknowledge vs that were his enemies, in whose

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whose persons he should suffer a most shamefull and slauderous death. This is the case betweene Christ and vs, and this the Apostle meaneth, when he saith hee is not ashamed to call vs brethren. And if his highnesse abased it selfe to our lowe estate, and was not ashamed: let vs (dearely beloved) learn to be wise, and know what the Lord requireth of vs, for all the good which he hath done vnto vs; he saith in the Gospell, *He that is ashamed of mee, and my words, before men, I will be ashamed of him before my Father which is in heauen.*

And is not, trow you, this a iust condemnation, if wee wretched men will be ashamed of him, who being the God of glorie, was not ashamed of vs? howe much is he greater than we? Abraham when he approached neare vnto him, hee felt himselfe how hee was, but dust. When Job came neare to see the tokens of him, hee abhorred himselfe, and confessed how vncleane hee was. When Dauid sawe the glorie of his dwelling, he said, he had rather abide but one day, and as a doore keeper in the house of him, then 10000. dayes to beare rule in Kings palaces. When Paule saw the glorie prepared for vs in his resurrection, hee said, hee accounted all the world to be but dung, to the end he might winne him.

If then such a Christ be not ashamed to call vs brethren; a merueilous and vnspeakable foolishnesse is bound vp in our heartes, if wee bee ashamed to call him brother againe.

He were a foolish poore man, that were ashamed of the kingdē which the King did challenge of him: He is more foolish, though hee were a King himselfe, that is ashamed of the Sonne of God; when hee offereth himselfe vnto him. Yea, and hee bee never so proud a man, that now despiseth him, hee shall confess his folly then, when all that see

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him shall say; Blessed is he that commeth in the name of the Lord.

Pride, or flatterie, or couetousnesse, or vanitie, or feare, or what you will, may make vs nowe ashamed to confesse him, or to dissemble that euer we knew him: but when all this corruption is taken from vs, and the graue and death shall take their owne; that we shall liue againe in immortallitie, and knowe the length of his daies in our owne body; our former foolishnes will make vs so afraid, that wee will pray vnto the hilles to hide vs, and to the mountaines that they would couer vs; but vowes and wishes shal be but foolish thoughts.

Let vs therefore despise the shame which Christ hath despised before vs. If it be imputed vs for folly, that we feare the Lord, let vs beare his reproach. If our company haue no liking, except we bring our sinnes with vs, to be content to heare the blaspheming of Gods name, religion euill spoken of, godlines mocked at, words to sow discord among brethren, ill reports of men absent, boasting and bragging of vaine persons, wanton and vnchast speaches, or other vaine & vnprofitable babbling, such as is most vusual among men; if without this our company be not pleasant, seeing in this our Iesus is dishonored; let vs rather deny them, than be ashamed of him, and goe rather out of Babylon the mother of whoredomes, than out of Ierusalem the Citie of God.

It followeth; *I will declare thy name vnto my brethren:* wee are called the brethren of Christ, not in societie of flesh and bloud, for that the wicked haue with him as well as wee, who are yet no brethren, but strangers euuen from the wombe: But as they are naturall brethren, which are borne of the same parents; so we are brethren with Christ, that are borne of G O D, thorough the same spirit, by which wee cry Abba, Father, the fruite whereof is in glor-

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glorifying his name, euen as our Saviour Christ saith; *Hee that doth the will of my Father which is in heauen, hee is my brother.* And where it is further said, *In the middes of the Congregation I will praise thee.* First, heere wee must needs confess, what duety is among men, euen that they edifie one another: for as many as are of Christ, are called in this Couenant, *I will declare thy name unto my brethren, in the middes of the congregation, I will praise thee.* Hee that considereth the dayes of his life, and findeth his yeeres many, and in them all can not remember, that he hath been carefull for his brethren; to tell them the feare of his Lord, or how in companies and meetings hee hath spoken of his praise, hee can not know that hee hath any portion or fellowship in this kindred. The graces of God are not such, that they can be lockt vp in our hearts, or kept secret; but they will burne within like fire, and make vs speake with our tongues, that wee may make many brethren partakers of our ioy. The Prophet saith, *I have beleued, therefore I have spoken.* S. Paul rea-  
cheth that it is so with vs, if we beleue wee will also speake.  
*And tell mee (I beseech you) what man excelleth in any thing, and hath not a delight to speake of his cunning? doth not the shippman talke of the windes? the plough-man of his oxen? will not the souldiour bee reckoning vp his wounds? and the shepheard telling of his sheepe? if hee bee good in houndes, hawkes, horses, shooting, or any such exercise, is not his name spoken of, according to his skill? Nay let it be in things worse than these, cards, dice, tables, dancing, is not euery mans talke according to the delight of his minde? and shall wee thinke the knowledge of G O D hath lesse affection of our heart, or lesse obedience of our tongue, than the most vaine and vnprofitable desires of worldly minded men? or my bow and arrowes, haue they my tongue tied*

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tied vnto them, to talke of their delight, and shall not the mysterie of Christ, and God, wherein I apprehend the for-  
giuenes of my sinnes and eternall life? hath my tongue no portion of such comfort: or if it bee in my heart, will it not fill my mouth with praise? If I haue heard of it, will I not also declare it? I remember, the Prophet Jeremie, once made with himselfe a solemnne decree, that he would no more speake in the name of the Lord: but the word of God <sup>Eze. 4.1.</sup> saith, hee was in my heart as a burning fire shut vp in my bones, and I was wearie with for bearing, and I could not stay. So, when the Apostles were threatened exceedinglie, <sup>A. 4.16.</sup> not to speake a word of the Gospell of Christ, they answ-  
ered direetly, they could not choose; for the things which they had seene and heard, were such, as they were constreined to speake of them to other. So it is with vs, if wee bee the brethren of Christ, the couenant of our kindred is, *I will declare thy name unto my brethren, in the middes of the congrega-  
tion I will praise thee:* let them know this, all, to whom it is spoken, and let them discerne betweene hypocrites and true Christians. Some thinke it a praise to be close men, secrete to themselves, that by their wordes you shall never knowe them, of what religion they be: those men, where they thinke they hide themselves most, there they lay wi-  
dest open their shame: and while they thinke to keepe it se-  
cret of what religion they are, this their dissimulation pro-  
claimeth it louder than the blast of a Trompet, that they be of no religion at all: at all, I say, touching any religion of God; for if it were of him, it would shew foorth his praise, and what their heart beleued, their mouth would confess it. But these Laodicœans, that be neither hot nor colde, nor what God they loue you cannot tel, the Lord hath appoin-  
ted a day when he will spue them out of his mouth. Let vs learne a better profession: *I will declare thy name unto my bre-  
thren:*

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shren: and let vs hold it with ioy and gladnesse, that in the  
middles of the congregation we will sing praises to him.  
And note how exprestly it is said: *in the middes of the con-  
gregation*: as shewing that no feare of man should keepe him  
backe from it: for before one, we wil peraduenture speake:  
or, before two or three, we will be bold to rebuke swearers,  
or other vngodlie dooings; but if it bee before many, in so-  
lemne assemblies, and one impudent man aloud blasphemie  
the name of G.O.D: where is he that in the middes of the  
congregation will praise the Lord: O how squemish wee  
be heere, and full of good manner, not to speake openlie for  
feare of offence.

But o poore wretched men that wee bee, who taught vs  
this modestie, to be ashamed of Christ before many ? what  
is this els, but to keepe the honor of God for holes and com-  
ners, and solitarie places, and offer vp sacrifice to the diuell  
in our dining chambers, and in the market places ? We are  
not ashamed at open feasts to fil our tables worse than with  
spuynge, that is, with open blasphemie of the name of GOD,  
and with many vncleane words ; but we are ashamed of the  
sweete incense, that makes all the house full of pleasure, that  
is, brotherly to reprooue the lewed sinner, that hee may  
learne to feare before the Lord. A marueilous affection of  
mans corrupt minde, and I cannot tell how to scarne it; for  
it is ten thousand times worse then aby madnesse.

We are ashamed to exhort men to doe well; we are not ashamed to prouoke them to sinnes. We are ashamed to minister talke of faith and religion, we are not ashamed of rotten and vncleane workes of wantonnes: we are ashamed to speake to the praise of G O D, wee are not ashamed to blasphem his name: wee are ashamed of Christ, wee are not ashamed of the diuell. But such sinnes the Lord confound them. It is no reason in many words to confute them: for

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wheresoeuer they haue any louers, I am sure without any  
more wordes their owne hearts will confute them when  
they goe to bed. Our Saviour Christ is our schoolemaster,  
and hath taught vs thus. In the middes of the congregation  
I will praise thee. *Si ergo in mediis vobis bene dicam*

The Prophet David was a good scholler in this doctrine, when he opened his mouth vnto G O D and vowed : I will speake of thy name before Kings, and will not be ashamed. Pray (dearelie beloued) that wee may be partakers of the same grace. What can they say of vs ? the worst report they can giue vs, is, that we be godlie men : if they accompt this a reproach, let vs be content to beare it, for when their judgement is done, we shall reape the fruite of a better sentence.

It followeth now in the 13. verse. *And againe, I will put my trust in him.* This Psalme the Prophet made when hee was deliuert from the layings of wait of Saule, and from all his enemies : wherein, as he was a figure of Christ, so it is most properlie and truelie verified in Christ, that he sayd of himselfe. Besides this, many sentences in the Psalme are plaine, agreeing onlie to Christ. Saint Paule in the 15. to the Romanes, alledgedeth this as spoken of the mercie of God, in calling the Gentiles, by our Sauiour Christ, *I will confess thee among the Gentiles, and sing praises unto thy name :* and in the 43. verse of the same Psalme the Prophet saith: *Thou hast made me the head of the heathen, a people whom I have not knownes shall serue me.* By which it appeateth how this Psalme is aptlie applied to Christ: for these words were never accomplitshed in the Prophet Dauid. So it is alledged truelie, as spoken by our Sauiour Christ, *I will put my trust in him.* Now, because the Apostle alledgedeth this, to prooue our Sauiour Christ to be man like vnto vs, marke how the argument followeth. Christ saith, *I wil put my trust in God:* but it were a verie improper speach, & such as the scripture never

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wch, to say, God will trust in God; therefore there must be a nature in our Saviour Christ inferiour to his Godhead, in which he speakest thus: I will trust in him, and that was his perfect humanitie like vnto ours, in which we saw him subiect to perill, and how according to his trust, God his father deliuere him: and heere the Apostle alledgeth such scripture for prooife of the manhood of Christ, as also prooef that he is our king; for where he saith, I will trust in him, it noteth, that Christ was not weake in faith, but assuradlie trusted in the power of God his father, that he should overcome the diuell: and where it is said, behold me and my children; he noteth the sure safetie of his children, that he will keepe them all from death and hell, and not one of them shall perish: and that the Apostle had this meaning, to prooue also his kingdom by these places, his owne words after plainlie shew; for of these places he concludeth, that Christ in this manhood, by death overcame the diuell, and set his children free from the bondage of the feare of death. Beside this, the Apostle (we are sure) made best choice of the scriptures to prooue his purpose; and therefore with great wisedome writing vnto the Jewes, who knew the law, he tooke such places, not as in most cleare words prooue the humanitie of Christ, but such as prooued it necessarie, and prooue plainlie withall, that which they must needs learne, that Christ is our Prophet, our King, and Priest. And let vs heare learne, for our instruction, when we haue had experience of Gods benefites, as the Prophet had, let vs vow as he did; we will put our trust in him. When David remembred how God had deliuere him from a Lion and a Beare, he was not afraid of the vncircumcised Philistine. When Saint Paule had reckoned so many calamities, out of which God had deliuere him, he boasted of a holy hope, and said; he was sure that euer God would deliuer him.

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or if Jerusalem, or if the Pope, or if the high Priest, teach an other faith than out of the word of God; behold I and my children, we will beleue the Lord, & beare record against Popes and Prelates, they be all liers. All places, and all people are brought in order; if they teach things that the word of God knoweth not, let them beleue it themselves; behold I and my children beleue another. And it is not (trow you) strange, or haue not those men lost their vnderstanding, who yet runne after the crie of the Church, the Church, and beleue a man they know not, a place they never sawe, a people they never heard, and a religion they know not what? But with such foward persons the Lord hath dealt fowardly, and when they ranne headlong they know not whether, and inquired after a faith they knewe not what, God in his iustice did bring them to Rome, the sinke in the world of all sinne and iniquitie, and gaue them their scholemaster to be the Pope, a man made of all abominations and whoredomes.

This is true (dearely beloued) and the Angels are witness with vs, this is true: but to this day, God hath not giuen some a heart to beleue, wee owe them a dutie, and let vs perfourme it vnto them. Let vs pray that God may open their mindes, and let vs speake vnto them the word of God, that they may learne wisedome, and at the last, in their happy conuercion, wee may glorifie God, who hath, and will deliuer his out of all tentations.

We must further marke in these words, that the Prophet saith: behold the children which thou hast giuen mee: In that it is said, God hath giuen vs to his sonne Christ, it teacheth vs to acknowledge his free gift and grace: and let none of vs thinke there was any wisedome in our selues, why wee would chose him; nor any constancie in vs, by which wee could cleaue vnto him: but God in his grace drewe vs, that John. 5. we

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we might come vnto him, and with his power he strength-  
ned vs, that we should abide with him. This is it that our sa-  
uiour Christ said vnto the Iewes: all that my father giueth  
me commeth vnto me: and shewing in another place, that  
his children cannot perish, he sheweth this reason: because  
my father who hath giuen them to me, is greater than all:  
and in the long praier which he maketh for all that doo be-  
leeue, in the 17. of Iohn, he repeateth this often times, that  
GOD his father had giuen them vnto him: that we, by so  
many instructions, might bee taught humilitie, that in vs,  
that is, in our flesh, theredwellet no goodnes; but that he  
chose vs, hee did it of his free grace and mercy, which hee  
would shewe vnto vs. And as we knowe, that thus GOD  
hath once frelie giuen vs to his sonne Christ, to inherite  
with him eternall life: so we knowe our election standeth  
sure, because it is according to his purpose, who hath loued  
vs, and is not changed for euer. But the time is past: Now  
let vs pray. &c.

## The

## the Epistle to the Hebrews.

Cap. 2.

- The eleuenth Lecture vpon the  
Epistle to the Hebrews. 14. 15. 16. 17. & 18. verses.
- 14 For as much then, as the children are partakers of flesh and  
bloud: he also himselfe likewise, tooke part with them, that  
he might destroy, through death, him that had the power  
of death, that is, the diuell.
- 15 And that he might deliver all them, which for feare of death  
were all their life time subiect to bondage.
- 16 For he in no sorte tooke on hym the Angels nature, but he tooke  
on hym the seede of Abraham.
- 17 Wherefore in all things, it behoued him to be made like vnto  
his brethren, that he might bee mercifull, and a faithfull  
high Priest in things concerning God, that hee might make  
reconciliation for the sinnes of the people.
- 18 For in that he suffered, and was tempted, bee is able to succour  
them that are tempted.



Now, after that the Apostle hath pro-  
ued that our Saviour Christ was per-  
fect man, and died for our sinnes: he  
maketh in the 14. and 15. verses his  
conclusion in plaine wordes, shew-  
ing how he was man, and wherefore  
he died.

Touching his humanitie, accor-  
ding to the words last alledged out of the Prophet: Behold  
me and my children: so he concludeth of it: If then other chil-  
dren be partakers of flesh and bloud, enen he also is in like sort par-  
taker of the same.

This

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This is therefore our faith, and thus we beleue: as we are so is our Sauour Christ, his nature like vnto ours; a reasonable soule, and humane flesh in him, as well as in vs : hee differeth in nothing except sinne, but all is alike in him, and vs. Euen as other children, so he hath taken his part of flesh and bloud : a cleare and manifest place for the humanity of Christ, and such a one, as hath confounded all the aduersaries of it.

So it pleased the living God ; hee that in his meruailous prouidence, hath mercy ouer all his workes : euen he, who sometime in these earthly things to shew his power, maketh the flowers to spring ; and fruites to growe, where they were neither sowne nor planted : he (I say) in his great mercie, and good will to man, did bring it to passe, that our Sauour Christ should be made man, and by the worke of the holy Ghost, should be conceiued and formed in the womb of the virgine Mary, euen as all other children, as the Apostle heere sayth afterwarde ; *Like vs in all things onely except sinne.*

Heere (dearely beloued) wee must not onely reiect the fowle and rotten thoughts of such heretiques, as haue denied the humanity of our Sauour Christ, but many other vaine fancies of men, who grant indeed a naturall body to our Sauour Christ, but they giue it such qualities, as no boodie in the world hath euer had.

Some say, it may be euery where; whom God will teach better in his good time. Others say, it may bee made with five wordes, spoken with one breath, *Hoc est enim corpus meum*, For this is my body ; a foolish people, and of no ynderstanding. And yet they are more vaine than this, they thinke it may be made of a peccce of bread, without forme or figure, and into bread they thinke it may returne againe, if the wicked do eate it, or, if it begin to digest in the good mans

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Our Sauour Christ, when he would teach his disciples that they ought not be too carefull for meate and drinke, he bad them remember, when of ffeue loaues and two fishes, he multiplied so much, that he fed 5000. men, yet remained 12. baskets full. Likewise, how with seauen loaues and a fewe fishes, he fed at another time 4000. and seuen baskets ful remained. By this experiance, hee would haue them bold, that God would feede them in all places; euen so it ought to be with vs. Hast thou experiance of any benefite of GOD, which thou hast receiuied in all thy life?

In this is the greatest thankes thou canst render vuto him againe, to trust assuredly that he will be good vnto thee stil. Hath God giuen thee ioy at any time in his Gospel, that thy soule hath had comfort in the hope of eternall life ? be glad of that in all tentations, and knowe that God is well pleased in thy faith, and this shall be the fruite of the former benefite, if thou perswade thy selfe that God will bee mercifull vnto thee, and give thee the life that is eulasting. Thus we shall be like our Sauour Christ, and Gods benefites shall be thankfully receiuied of vs : he hath beene good vnto vs, and we will trust in him foreuer.

Another testimonie yet followeth, to prooue the humantie of our Sauour Christ, and it is this : *Behold mee, and the children which thou hast given me.* This is written in the eight of Esay, in which Chapter the Prophet fortelleth the captiuitie of the Israelites, by the King of Ashur, how it is determined of God, that the people for all their rebellions, should surely perish ; but yet so, that God for his Churches sake, would bridle their rage, and saue some who might praise his name.

These threatnungs and promises both, while the people contemptuously reiect : the Lord biddeth the Prophet cease, and binde vp these promises for another people, that

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should beleue ; and then the Prophet answering againe to God, in acknowledging all his trueth and goodnesse, saith thus : Behold, I and the children that God hath giuen me. This is the sense of the Scripture, according to that time. But in all deliverances of the people of God, then the benefite came vpon them onely in respect of Christ, and it was euer a figure of the great deliueraunce through him, which at last shoulde bee openly giuen, from death, and from the diuell. For this cause in all extreame perils of that people, when they would conceiue any hope, they would make mention of their Messias, and of the promises of God in him, which should never bee frustrate : euen so in this place, when the Prophet would speake certainlie of saluation, in the middes of danger, he said of all those troubles, they shall happen in thy land, O Emanuel ; at the mention of whose name, hee hath so sure hope, that he defieth the world, and saith : gather together on heapes, & ye people, and ye shall be broken in pieces, gird your selues and you shal be broken in pieces ; take counsell, and it shall be brought to nought; pronounce a decree, and it shall not stand ; for GOD is with vs : and so, continuing his prophecie all according to the similitude of the happy daies of Christ, hee saith presently in his owne person, and figuratiuely in the person of Christ : Though both the houses of Israel stumble, and the inhabitants of Ierusalem fall downe, yet behold I and the children that God hath giuen me, will endure the reproaches of men, and will beleue thy promises : which words in Christ haue this meaning ; that howsoeuer the wicked of the world do fall, and are snared and taken, yet Christ will keepe his, and not one of them shall perish.

Now here we must learne, as the Apostle teacheth : was the Prophet Esay a man like vnto his children, that is, like vnto those which obeyed his word ? then was our Sauiour

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Christ perfect man, like vnto vs, whom hee hath deliveredd from sinne and death : and if he haue sauied vs, he hath sauied those whome GOD hath giuen him, flesh of his flesh, and bone of his bone ; for this is his intercession vnto his father : Behold me and my children.

One other thing we must learne in this. There was a na-  
postacie of all men, so that they which beleued, were made  
as signes and wonders ; yet howsoeuer the world was, the  
Prophet saith : Behold mee and my children. Such shall be the  
daies of Christ, many shall fall away, religion and faith shall  
bee persecuted, iniquity shall abound : what then ? our Sa-  
uiour Christ saith : Loe, I and my children, if the whole  
world fall away, wee would not regarde their multitude to  
followe them to doo euill, but wee would alone stand with  
the Lord our God.

Such a faith and constancie was in Ioshua, when hee said Ios. 24. 13.  
vnto all the people of Israel, if it seeme euill to you to serue  
the Lord, or if you will serue the Gods which your fathers  
serued beyond the riuere, or the Gods of the Amorites in  
whose land you dwell ; yet I and my house will serue the  
Lord. Such a faith was in Elias when he constantly follo- 1. Reg. 19.  
wed GOD, although he thought there were not one man  
beside in Israel, which had not worshipped Baal. Such a  
faith was in Peter, when he sawe all decline, euen the disci-  
ples and kinsfolke of our Sauiour Christ, to fall from him  
and vtterly forsake him ; yet Peter vowed it vnto Christ,  
that he and the Apostles would not forsake him, shewing a  
good cause of all their constancie : Thou hast the wordes of e- 10. Ioh. 6. 68.  
ternall life, and whither shoulde we goe ?

Such a faith was in Paul, who cared neither for man nor Gal. 19.  
angel in this respect, but groûded his faith vpon Iesu Christ ;  
and if an Angell would teach otherwise, let him (saith Saint  
Paul) be accursed. Thus (dearely beloued) our faith must be  
sealed

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sealed in our owne hearts, hauing the witnesse of the word of God, on which we must so surely rest, that though wee sawe the whole world to fall away, yet wee would stand alone and in the middes of skorners and presumptuous sinners, we would speake as the Prophet speaketh of our Sauour Christ: behold I and my children which God hath given me; if other will needes by ynbeleeuing, seale vp the promises that they may never see them, and binde vp the testimonies that they may never heare them, let them fall and be snared, and be taken, yet I and my children wil serue the Lord.

This boldnes is the witnesse of a true faith: and this triall shall bee made of men, while the Gospell is preached; for thus Christ commeth vnto his father when all the world forsaketh him; behold me and my children. Here I would faine know of any learned man, nay of any wise man, or rather of any reasonable man, whose hart is prepared to heare the word of God, and to obey it: let him tell me, why doo they crie the Church, the Church? or why doo they thinke the Church is alwaies in a visible gouernement? or why doo they carrie vs away to Rome, and tell vs, the Pope cannot err, his faith is Catholique, beleue as he beleueþ & thou shalt be safe? How can this prerogatiue of place and person, stand with this triall wherunto Christ calleth so many: behold me and my children? that is, to hold the assurance of their faith in their owne hart, when all the world shalbe against it. The Prophet would then haue said, if such priuiledged places had been: beholde Ierusalem, I and my children will dwell in it: and our Sauour Christ would haue said; behold Rome the Citie which thou hast chosen, I and my children will abide in it: but neither Ierusalem, nor yet Rome haue any exception: the Prophet Esay and our Sauour Christ regardeth neither of them; but if Rome,

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mans stomacke. Is this to make him like unto us, sinnes and all excepted? Nay (dearelie beloued) it is so be drunken, or els to be mad in dallyng with the bodie of Christ, we can not tell how? But they alledge Scripture for this, and say: Christ hath shewed such miracles in his naturall bodie, as he walked on the Sea; hee came in, when the doores were shut; hee became iuinisible to the men that would haue throwne him downe the hill. Therefor, notwithstanding his likenesse with vs, yet he may be in either Churche in the pike ouer the Altar. adiutorio iustitiae but: it bideth him, & him. Indeede, if wee sawe him in thein pike, as wee sawe him walke vpon the Sea, there were some reason in their foolish and vaine talke; but of shinges done by Christ, iuinisible and plaine fourme, no imagine another thing quite contrarie to our eyes and eares, what force is in such an argument, or what reason is in such words? Besides this, in all these shinges, Christ did nothing, but he hath made man do the like; that even in this also he might shew his likeness with vs. Christ walked vpon the sea, so did Peter; he was conuictid away fodeinlie out of his place, so was Elias: hee entred when the doores were shut, so did all the Apostles. (if master bladding say true) and cam into the Chapel to helpe Basill to Mass, I ffull this may propue transubstantiation, when Peter and Elias, and all the Apostles might holde transubstantiate with him. But the follie of this confundeth it selfe, and let vs leue it. Now if I may say true, in this world: Now it followeth in the Apostle, wherefore this man Jesus Christ dyed, and he saith: That by death hee might set lib: him who had the power of death, that is, the diuell. And that he might deliner all them, which for feare of death, were all their life long subject to bondage. Two speciall vertues of the death of Christ are here set out: one, that he might vanquish the diuell; another, that he might set his people at libertie, which both

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both shinges how they were wrought in Christ, in the words themselves we shall more plainly see. Of the vanquishing of the diuell, he saith thus: *that by death he might extinguish him who had the power of death.* The diuell hath the power of death, that is, he is the author of it: by his malicious nature he brought it into the world; for God made it not, nor hath any delight in it, neither is it good in his eyes, nor was ever mentioned among the workes of his hands, but from the diuell, and of the diuell, and in the diuell, it began, and is, and abideth: and therefore in the Apocalyps his name is given him, *Abaddon*, that is, the destroyer: and as death is destruction, so for this cause also he is said to haue the power of it, because through his manifold tentations, he maketh men sinne, by which death reigneth: for so Saint Paul saith of Adam, being seduced by the diuell: *by one man sinne entered into the world, and death by sinne, and so death went over all men, because all have sinned.* This is it then that is said, Christ vanquished him that had the power of death; that is, he abolished sinne, and the condemnation of sinne, which was the kingdome of the diuell, and thereby triumphed ouer him. So Saint John saith: for this cause the Sonne of God appeared, that he might loose the workes of the diuell, that is, sinne and death, which are both of the diuell: for sinne God condemneth, and of death he hath said, *I will be thy destruction;* protesting he is author of neither of both. And how hath our Sauiour Christ done this? even by death: a marueilous wisedome, and an unspeakable mysterie, such as could never haue been found or done, but by God alone: for what els is death, but the power of the diuell, and the verie miserie of the world.

To make this the vanquishing of the diuell, and the meane to bring all happynesse vnto man, what was it els but his excellent vertue, who as Saint Paul saith, calleth things

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things that are not, as though they were, and can raise up light out of darknesse: and sure it all men should batte laid their heads together, to wish a plague to haue fallen vpon the diuell, they could not all haue devised such another, that his glorie, shoud be his shame, his power shoud be his overthrow, his kingdome, his undoing: What could the Prophet David in all his zeale of G.O.D, wish more against reprobate men, traitorous to Christ, and to his Gospell, than thus to wish: Let their deintie tables be snares to take them, and let their prosperitie be their ruine? Even thus Christ hath vanquished the diuell: and yet it is true, that he geth about like a horrid Lion, seeking whom he may devoure: <sup>1. Pet. 5. 8.</sup> and it is true that Iohn saith, that he bath great wrath, and <sup>Apoc. 11.</sup> maketh cruell warre against the Church of Christ: but it is a true, his strenght is alweakened, and his power is broken, that it cannot budge vs, for Christ bath now ouercomme him. <sup>27.</sup> And as Saint John saith the time is come, in which the Prince of the world is cast out, and Christ hath spoyled all principalities and powers, and triumphed ouer them vpon his Cross. <sup>Col. 2. 15.</sup> *Behold a great conuictiōn, blidwyls vpon diuill!* But how is it then, thou will say, that his assaults are so fearefullie described, that he is said to bee Prince of this world, ruler of this darknesse, full of power, and authoritie, <sup>Eph. 6. 12.</sup> ouer flesh and bloud? Because we shoud know, no flesh is able to withstand him; neither was it according to the power of mortall man, that he vndi vanquished; but onlie Iesus Christ of the tribe of Iudah, was the Lion to crush him in pecces. <sup>1. Cor. 11. 25. 1. Cor. 15. 25. Col. 2. 15. 1. Cor. 15. 26.</sup> *Wilt thou know then, where, and to whom, the diuell is abolished?* before Christ our head, and to all the faithfull, that are members of his bodie. <sup>Col. 1. 18. Col. 1. 20.</sup> *Wilt thou know, where, and to whom, the diuell is in full power, and ouercometh?* before the naturall man, and <sup>to</sup>

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go all those which in their owne strength, seek to resist him: and therefore S. Paul, when he had described him in all his greatness, hee biddeth streight, cast away the strength of flesh and bloud, and put on all the armour of God: for onlie by it, we should stand vpright in the day of euill. So the diuell is abolished to all those that haue the shield of faith, to quench his fierie darts, that is, to all those which beleue only in Christ to be partakers of his victorie. The diuell is in full force to those that are Iusticiaries, trusting in their owne works, or in the libertie of their owne will.

In that the diuell is said, to haue the power of death, as in other places, where he is called the God of the world, the Prince of this darknesse, the Author of sinne, we must note this. If we rest in sinne, liue in error and ignorance, follow the lustes of the world, or walke in all the waies of death, then let me feare, for here is the kingdome of Sathan; and my perill is nigh, that I should be holden in it. But if I be at conuant with my selfe, to haue no pleasure, but vitterlie to haue those things: if I like not to go in the paths of death; if I loue not the world, nor the things of the world; if I haue my delight in the word of God, to vnderstand the mysterie of Christ, and to bee lightned with it; if I hate sinne, and all the misements of it: then may I hope, I walke in the like-nesse of our Sauiour Christ, and all the power of Sathan is broken before me.

Where it is further said, that Christ hath done this by his death, that by death he ouercame him that had the power of death: we see a cleare and manifest testimonie, what manner of death Christ suffered, evn that, ouer which the diuell had his power; the same death, which is the reward of sinne, by bearing it, he ouercame it; and he conquered no more than he submitted himselfe vnto; for by death he ouercame death; if he suffered no more but a bodilie death,

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he ouercame also but a bodily death, we shall all rise againe, but in the condemnation of the sinne of our soule: or if hee haue ouercom death and the power of it; both in our body & soule; then Christ hath suffered the paine of it both body and soule, that wee might rise againe from the bands of death, and liue with him for euer. For this is true, by death he hath overcome death, & he hath broken the force of it, no further, than he hath felt the sting of it in himselfe. Therefore, this let vs hold, & let vs so beleue; Christ, body and soule, was made a Sacrifice for our sinnes: so hee sayde himselfe; *My soule is exceeding sorrowfull even unto death.* And at the entry into it, Saint Marke sayth; *Hee began to be astonisched at his griefe,* and was ouerwhelmed with his sorrow. *At the entry into it,* Saint Marke sayth; *Hee began to be astonisched at his griefe,* and was ouerwhelmed with his sorrow. In which agonies Saint Luke saith, *his sweate* <sup>Mat. 26. 38.</sup> *was as drops of bloud falling from him:* and God sent an Angell from heauen to strengthen him. And can we thinke all this came vnto our Sauiour Christ, for feare of the death of the body: his seruants that receive of his fulnesse, doe they so easely despise this death, that either they wish for it to be with Christ, or they reioice in the middes of it before the persecuter: and did our Sauiour Christ himselfe, in whom is the fulnesse of the spirit, so feare and tremble at the remembrance of it? Did the Apostles sing in prison, & went away reioycing when they were whipt & scourged? did Paul glory in so many tribulations which hee reckoneth vp? and did our Sauiour Christ in the like paine, crie with a fainting heart, *My God, my God, why hast thou forsaken me?* No (dearly beloued) it is not so: but that which hath made Christ to tremble, would haue crushed his Apostles in peeces; and that which made him to sweate bloud so plentifullly, would haue made them sinke into the botome of hell; and that which made him crie, would haue held both men and Angels vnder eueralsting woe and lamentation.

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mentation. If then our Sauiour Christ were as the Prophet sayth, like water poured out, and all his bones out of ioynt; if his heart were like waxe, molten in the middes of his bo-wels; if his strength were dried vp like a potsherd, and his tongue cleaved vnto his lawes; if he were brought with his sorrowes into the dust of death; sic vpon the blasphemous speeches and cursed words, which say hee suffered nothing but bodily paine. I would those which are Papists among vs, and in their simplicity are deceiued with the errore of many, I would (I say) they knew the wickednes of this one point of their doctrine, that they say the soule of Christ suffered nothing but onely for the bodies sakes, as our soules suffer when our bodies are weake, or are sick, or die: if God impute this their ignorance vnto them, how shall they bee sauied from the death of sinne and condemnation? Do they not know what the Scripture saith? he bare our sins in his body, he submitted himselfe vnto death of them, & by the wounds of his stripes we be healed. Did our sinnes deserue onely a bodily death? or did they not deserue the second death, which is the wrath of God, holding body and soule in an euerlasting fire? and how shall they escape it, if they knowe not this death in the body of Christ, by whose stripes they may see themselves healed? Let them pray, and let vs pray for them, that if it bee the will of God, they may soone be conuerted, and know the vnspeakable loue of our Sauiour Christ, who was accursed for our sakes, and suffered for vs, not onely the torments of his body, but the anguish of his soule, & the wrath of his father, which wounded his flesh & spirit vnto death, & would haue holden him in that condemnation for euer, if he had beene no stronger than we had deserued it. But because he was also the sonne of God, in whom the fulnes of the Godhead dwelt bodily, the eternall spirit that was within him, did loose the chaibes

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of death and hell, and mightily arose vp from the power of Satan, of which it was impossible that he should be holden: and he hath left those his enemies, the diuell, death and hell, in ignominie and darkenesse, and hath abolished them for euer and euer, not to hurt vs any more, world without end. In this hope (dearely beloued) is our delight and dwelling place, and they that know not these sufferings of Christ, our soules shall haue no pleasure in their counses. And thus farre of the first benefite mentioned of the death of Christ, that he hath abolished the diuell.

The second benefite is, that we be set at liberty from the bondage of the feare of death: for so the Apostle sayth: *And should set them free, as many as with the feare of death, all their life long, were holden in bondage.* In these words, let vs now consider what bondage wee were in, without Christ, and what liberty wee haue obtained through him: without Christ, all our life is a miserable bondage, in feare and terror of eternall condemnation, to come vpon vs for our sinne, in the day of death: through Christ, we see our sinnes purged, the diuell vanquished, death and condemnation abolished, and our selues in the liberty of the children of God, to say: *Our father which art in heauen.* This is the difference of estate betweene the children of G O D, and the children of this world. And what misery (trow we) then doe the wicked of the world liue in? there is indeede, no peace vnto the wicked, as the Lord hath sayd, when in all their life is feare and terror: when they carry in their breasts tormenting furies to hold them day and night, in feare of endles destruction, God hath done it, and no doubt they feele it, there is giuen vnto them a spirit of bondage, and of feare, in which they tremble at their owne estate: they are the children of the handmaide Agar, borne in the bondage of her wombe, Gal. 4. 22. and dwell in the desart, and are in mount Sinay, where Heb. 12. 18

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Rom. 8. 35

2 Tim. 1. 7

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is the burning fire, and blacknes, and darknes, and tempest, and sound of trumpet at which they tremble : for they are without Christ, and therefore must needs be in bondage; and in the feare of death all their life. But thou wilt say; the wicked prosper and rejoyce in their dayes, they are bound in no such bondage, nor feare no such feare. Thou canst not tell, nor thou knowest not the heart of a wicked man; howsoever hee boast in his substance, and hath peace in his riches : peraduenture there is a bitter remembrance of death within him. When Pharaoh the proud tyrant, had hardened his heart, and boasted exceedingly against the people of Israel; yet hee saw no sooner the death of the first borne, but he feared and trembled, as the leaues in the wildernes: and I remember, Salomon saith: there is indeed, a way that a man thinketh straight and pleasant, when the issues of it leade vnto death : but what pleasure is that, and what delight? Salomon addeth, euен in that laughing the heart is sorrowfull, and that mirth doth end in heauines: they doe indeede strengthen themselves, and striue marueilously to cast out feare, sometime with one pastime, sometime with another: but if they could cast it out as out of a Cannon, yet would it euermore returne againe and vexeth their heart, that so flieith from it. Balaani would faine haue comforted himselfe with tiches and honour, which he loued so much: yet was he not without feare, but at the last it brake out and he spake : let my soule die the death of the righteous, and let my latter end be like vnto theirs.

So I beleue it is with all these men of reprobate mindes, that store vp violence and robbery in their pallaces, that fill their tables with drunkennesse, their bodies with uncleannessse, their mouthes with blasphemy: they knowe it, I thinke, and even as Joshua sayd, with all their hearts, and with all their soules, they knowe it, that the righteous mans

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mans life is better than theirs : they know that a groat well gotten, is better than a pound stolen : that sobriety is better than riotousnesse: that the chaste body is more blessed, than the adulterous flesh : that the mouth that praiseth God, giueth a sweeter sound, than all their wicked talke : and if they doe knowe this, would they never so faine seare off their conscience as with a glowing iron, yet sometime it awaketh them as out of a sleepe, and they see a fearefull sight of death and bondage: so that, let vs not fret our selues because of the wicked, nor be enuious at their prosperity ; for neither their house, nor land, nor hidden treasure, can either take from their bodies their quarten argues, nor this care from their minde, that they should not feare at the remembrance of their sinne : and if there be any that feareth least, in whom the strong man so possessterh all, that the things he hath seeme to bee in peace ; yet for all that, hee is never the better, no more than the stalled Oxe is the better, because he knoweth not that hee is taken out to goe to the slaughterhouse ; but a sodaine death shall haue the greater feare, and therefore (dearly beloued) seeing their condition, though wee make the best of it, it is yet extreame euill : let not our lot be with theirs, but with the righteous, of whom the Apostle saith, that they are set free from the bondage of the feare of death. But you will say, where is this freedome, for the righteous man is yet afear'd to die? not euerie one ; for Paul sayd, I desire to be dissolved and bee with Christ : and Phil. 1.23. no doubt God hath so revealed their hope to many Saints, that they despise the graue and death : howbeit, I graunt this is rare, and it is naturall to all, to bee loth to lay downe this earthly tabernacle, notwithstanding wee are free from this bondage to feare at it, as though we had no hope. And though we die in bodie, yet we are free from eternall death, and no feare of it shall overcome vs : so this is our blessing,

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not that we shall not die, but that we shall not be holden in death, & not that we shall not feare, but that we shall not be ouercome with feare : and he is a true Christian man that neither refuseth to die, nor yet fainteth for any feare of death ; for why should I repine to giue this body to death ? I must needs die, because my body is full of sinne, and I will willingly die, that I may be deliuered from this bodie, subject vnto sinne : I must needs die, because I am full of corruption which must be changed ; & I will willingly die, because I would put on incorruption, that I might see God : I must needs die, because I beare the image of an earthly man ; and I will willingly die, that I may bee like the heavenly Iesu Christ : and I must needs die, because so is Gods ordinance ; and I will willingly die, that I may shew mine obedience to his will : for these causes I submit my selfe to the decree of God, who hath appointed for all men once to die, and I am either not at all afraid of it, or the feare of it is not much ; for I know the sting of it is gone, the vi-

Gal. 3. 13. story of it is lost, the curse of it is taken away, that which 1 Co. 3. 22 remaineth, is only profitable for vs ; for it shall bring an end Rom. 14. 7 of all our labors & give vs vp into the hands of Iesu Christ.

Thus it is now accomplished that heere is spoken, that Christ hath set vs free from the bondage of the feare of death : which (dearly beloued) if wee will learne and know, assuredly it will worke great increase of grace, it will change our mindes more than wee are ware of, and when wee are wise hearted to see indeed, no doubt we shall bee as bold as Paul, and say vnsafinedly : wee desire to bee dissolued, and be with Christ.

It followeth now in the 16. verse : For hee tooke not at all vpon him the Angels, but he tooke vpon him the seede of Abraham. These words are a further declaration of that he said : he tooke part of flesh and bloud, even as our children. This

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he maketh plaine thus : hee tooke not (I say) any nature of Angels, but he took the nature of Abraham, and was of his seede ; naming Abraham, both in respect of the promises, which were first made personally to him : and because by his name, there was more weight to perswade the Iewes that he was their Messias, and by example the doctrine is more plaine, and indeede it is very plaine : as other children tooke flesh, so did he, flesh I say, not the nature of Angels, but the seede of Abraham. And if the Apostle conclude all this, of these words of the Prophet, Behold mee and my chil- dren, what may we conclude, and how boldly of the words of Marthew : Abraham begat Isaack, Isaack begat Jacob, Jacob begat Indas, and so foorth, till he came to the virgin Mary, of whom Christ was borne : how faithfully may wee be- lieue it, that bee was borne a man as other children were ? and how boldly may wee detest all the madnesse of Mar- cion, Maniche, Nestorius, Eutiches, Appelles, Apollinaris, Ennomius, Credo, Valentinus, the Pope himselfe, and all their disciples, who haue so many waies denied the true huma- nity of Christ.

It followeth in the 17. verse : Wherefore in all things it be- came him to bee made like vnto his brethren, that bee might bee a mercifull and faithfull high Priest in things concerning God, that he might make reconciliation for the sinnes of the people. In these words the Apostle sheweth another necessary cause, why our Sauiour Christ was man ; that by experience of our infirmities, he might bee mercifull, and faithfull to worke the reconciliation betweene GOD and vs : and so concludeth this disputation of his humanity, applying it now vnto his Priesthood, as before particularly he had done to his king- dome, and prophecy.

These wordes, hee ought in all things, to be like vnto his bre- thren : which are repeated againe c. 4. 15. they are to be mar-

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of vs, that we see how expressly still the Apostle vrgeth, that Christ is a very naturall man, altogether as wee bee, except sinne : like nature, the same flesh, like affections, the same soule, like properties of body, the same hunger, thirst, and other desires. And as he is now, so we shall be, our bodies glorified as his is ; nor his no more infinite or in many places than ours shall bee : and thus it was necessary it should be, that he might bee a faithfull high priest, to reconcile vs, euen vs, body and soule, vnto God his father.

It followeth in the 18. verse : *for in that hee suffered, when himselfe was tempted, hee is able to succour those that are also tempted.* These words shew the cause of the former saying, why our Sauiour being made man, was so much the more meet to bee a faithfull mediatour vnto vs toward God : for being man, and himselfe tempted, hee felt our infirmities, and had the more compassion toward vs. Other things we haue to note in the 17. and 18. verse, which the next time we will more speake of. Now let vs pray, &c.

NO PAGES MISSING  
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The

*the Epistle to the Hebrews.*

Cap.

*The twelfth Lecture more, vpon the two last verses, and vpon the first verse of the third Chapter.*

17 Wherefore, in all things, it behoued him to be made like vnto his brethren, that hee might be mercifull, and a faithfull high Priest in things concerning God, that hee might make reconciliation for the sinnes of the people.

**C H A P. III.**

1 **T**herefore, holy bretheren, partakers of the heavenly voca-  
tion, consider the Apostle and high Priest of our profes-  
sion Christ Iesua.



HE Apostle, as I sayd, shewed in these last verses, what profite is vnto vs, in that Christ became man ; for so hee was made a mercifull and faithfull high Priest. The meanes of this faithfulness was, for that hee hauing experience of our temptation, had the more compas-

sion on vs, to deliuere vs.

Heere were we first taught, that Christ became a faithful high Priest for vs, because hee was man like vnto vs : so that whosoever denieth our Sauiour Christ to haue a naturall body like vnto ours, he also denieth that hee is either a mercifull, or faithfull mediatour for vs : for so it pleased God to instruct him according to his manhood, that by experiance and feeling, he should learne to haue pity on others: he calleth him mercifull, in respect of the affection of his minde, which.

How dan-  
giouse a  
thing it is  
to deny  
that Christ  
hath a na-  
tural body  
like unto  
ours.

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which was full of compassion toward vs : he is called faithfull, in respect of his constancy, who would never leue vs, till he had brought vs into eternall life. In all this, we must learne how to doe good vnto our brother in affliction: and these two things in our Sauiour Christ, wee must carefully keepe, if we will be righteous after his similitude. We must ioyne vnto all our doing, a loue and compassion to our brother in his want, and a constancy in well deseruing, that our loue bee not wearied with paine and labour : for without loue, whatsoeuer I do, it is nothing : no, not though I gaue, as Saint Paul sayth, all the goods I haue vnto the poore.

<sup>13.4</sup> And, I pray you, is not this the Law of God: Loue thy brother as thy selfe : wherein all our duety is taught vs betweene man and man ? What then though I doe no murther, or steale not, or speake not euill, though I helpe the safety of my brothers life, though I maintaine his estate, though I bring him increase of goods, though I care for the purity of his bodie, though I maintaine his good name ; except I haue in all this an inward loue and affection to doe it to him, with such a heart, as I would haue another do the like to me, and to bee grieved with all his hurt, as though I my selfe sustained it ; except (I say) some measure of this loue and compassion be in my doing, my doing hath none accompt in the sight of God. Marke this (dearely beloued) and teach it your children : and I would our fathers knew it well, that boast so much of the good workes of the olde world. There is no good worke vnder the Sunne, but that which is done in loue, and compassion of minde : and were their workes such whereof they brag ? when they gaue the rich Altar cloathes, and Vestiments, the costly hangings for their Chancels, their Bels, their gilded Crosses ; when they carued curious Images, and clothed them with Goldsmiths worke; when they builded Chappells & Chanteries ; when

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### the Epistle to the Hebrues.

they went farre on their knees, gaue rich gifts vnto shrines ; in all these workes so much magnified, where was mercy ? what loue, what compassion was there in them ? they pitied not (I am sure) the pouerty of lime and stones, to cloth them so gorgeously ; nor they pitied not the Priest in his furred gowne, to put vpon him a Coape of great price: and for all men in the world, let him speake that euer was the better for it. Whose body was the warmer for the costly cloathing of the Church wals ? whose house was the lighter for the Torches and Candles about the Altar ? whose head aked the lesse for the goodly garland of an Image ? or if there were in all this no profite to my brother, no loue, no compassion of the thing to which I gaue a gift, how could these be good workes, that had no goodness in them ? for I thinke, there is no man so vaine that will thinke he did these things vnto God ; that were unspeakable blindnes, to think, that with the gifts of gold and siluer I could please God : he gaue no gold nor siluer for our ransome, nor hee will take none for recompence of our sinnes.

The Prophet plainly saith, all my goods can bring no- Psa. 16.1  
thing vnto thee, O Lord : and how doth the Lord himselfe reject such vaine thoughts of our hearts, when he sayth : if I bee hungry I will not tell thee : and such other like speeches in the fifty Psalme, commanding expressly, if wee wil do good with meat, drinke, cloth, gold, siluer, &c. bestow it vpon the needy brethren; for God taketh no such gifts at our hands. And therefore (dearely beloued) all these good workes of which you haue heard such boasting, before God they are nothing, & there is no goodness in them; for neither is there any mercy in such doings, and without it, it is impossible to please God in thy doing. And thus wee see their workes, euen their greatest workes, and of supererogation, when you haue weyed the well, they are found lighter than

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than strawe. And their workes of dignity next vnto these, they are of the same sort, of no value, as light as vanitie it selfe. Such are their penny or groat dole, when the man is dead, that his executors vse to giue for his soule. Was there euer folly like vnto this? No worke is good without loue and compassion of mine owne flesh; yet then is the worke done for me, when my flesh is without sense, & when there is no compassion or feeling left within me? But God is iust, and for so fruitlesse a worke, he gaue a helpleſſ reward: they bestowed a very idle liberality, and God recompenced it with very idle thankes, that for their benefit the foolish people should say, Lord haue mercy on his soule; for whom I thinke they praied not all the daies of his life, when the acceptable time was, and the day of health, as S. Paul saith, in which they might haue been heard. But God at the last hath visited vs, and this vanity is scattered away; I would the remembrance of it were gone with it.

Another property is heere attributed to Christ, that he was faithfull, that is, constant, and vnmouable in his loue, till he had finished our reconciliation: a lesson vnto vs, that loue should not faint within vs, nor we be weary with the labour and trauell of it: for true it is, loue is not an idle affection, to say, I would he were well, or G O D helpe him; but loue is painfull to helpe in time of neede, and well willing, that no paine can wearie it. So S. Paul sayth: eternall life is giuen to them which looke for it, in continuance of well doing: and in another place, he biddeth not be weary of well doing; for wee shall reapē the fruit of it, and not be weary: a thing (dearly beloued) confessed of all men, yea, the verie Gentiles knewe it, that all my well dooing is nothing woorth, if at last I would leauē my brother in misery, and not helpe him still: but it is a thing practised of very few, when I haue once or twise traualled in my brothers cause,

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cause, not to bee weary, but to helpe him still: this corruption of the world, let vs take heed of it, and correct the frowardnesse of our owne nature. Tell me, I pray, if I saw a man like to drowne in the midds of the Thameſ, what if I came vnto him, and brought him nigh to the ſhoare, and then leſt him drowning by the banke ſide, what good did I to him? ſure no more than he that looked on, and let him alone in the midds; only I made him languiſh with a vaine hope, whereby his death was the bitterer. And tell me thou fainting weary friend; if Christ ſhould haue done ſo with thee, how great had beene thy misery? if he had endured for thee the paine of his birth, the trauell of his life, the affliction of his flesh, the reproaches of men, the temptationis of the diuell, and then had leſt thee in bondage of death which thou couldest not escape, what hadſt thou beene the better? Let vs leaue then to be faſthfull as he was faſthfull, and endure to the end in well dooing. I ſpenke this with griefe, to ſee the world, how every man is leſt in his righteous cause: faire words, and goodly countenances are not hard to get, but a faſthfull heart to deliuer the iuft out of trouble, I haue ſeen it in Christ; I haue not els found it in one. Yet this I am ſure of, he that is faſthfull in this behalfe, he is like vnto Christ, and Christ liueth in him. And thus farre of the laſt verſes of this 2. Chapter.

Now let vs come to the third. Therefore holy brethren partakers of the heauenly calling: conſider the Apostle and high Priest of our profeſſion Ieſus Christ. Now the Apostle leaueth to make any further deſcription of the person of Christ, whereof wee haue heard, and beginneth a more particular declaration of his offiſces: and first, how he is our Prophet, to the 14. verſe of the next Chapter. And let vs now leaue to bee fruitfull hearers; and this exhortation, let it make vs wiſe, that carefully and diligently wee may hearken, and leaue:

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learne the mystery of the Lord Iesu in which we bee saved: that we may haue the testimony in our selues, that wee bee the children of the New testament.

Therefore holy brethren &c. Let vs marke diligently every word in this excellent exhortation: for they are not only a wise perswasion to mooue vs to care and diligence in learning; but the exhortation is so gathered out of the former doctrine, that this one sentence is a plaine exposition of all the doctrine taught before from the 1. verse, to the end of the Chapter. He sayth first: *Therefore, or for this cause:* as if hee would say: Seeing it is so with vs, seeing God hath receiued vs into this grace, seeing such an excellent Prophet is giuen vnto vs, let vs heare him. So in the first word, he sheweth, that this exhortation, is according to his former doctrine.

Then he calleth them, holy, alluding to that hee spake in the 11. verse: *He that sanctifieth, and they that are sanctified are one:* to teach vs, that wee bee holy, that wee are one with Christ, and that by his spirit sanctifying vs, wee be receiued into his fellowship. He calleth them *brethren*, repeating that he taught in the 11. & 12. verse, that Christ hath taken our nature, and wee are euен as his brethren, fellow-heires with him in the kingdome of his father: and that this is the meaning of *brethren*; the words following declare: *partakers of the heavenly calling:* These words shew what brotherhood he speakeith of: that is, a heauenly brotherhood which wee haue with Christ: for Christ the sonne of God, who hath brought downe heauenly gifts, hath imparted himselfe vnto vs, and made vs fellowes with him in these heauenly blessings: first revealing his fathers will, then defending vs from our enemies: and at last presenting vs faultlesse before God, abolishing the diuell and the feare of death, of which heauenly gifts he spake in the 12. 13. 14. 15. verses. After,

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hee addeth: *the Apostle and high Priest of our profession:* In those words hee teacheth, what offices hee had before attributed to Christ, in the texts alledged: first that he is our Prophet, calling him by the name of Apostle, that is, the messenger of God, to teach vs our profession, verse 12. then that he is our Priest, to present vs before GOD, as verse 13. And although, as I haue often told you, his kingdome is also manifestly prooved by that is layd afore; yet by this place I gather, that the Apostle hath especially and of purpose, onely taught this, that Iesus Christ, God and man, is only our Prophet and Priest, to declare and worke our salvation, exhorting vs now to learne carefully so great a mystery. Now let vs consider further this exhortation, to see what profitable things wee haue to learne in it: where wee are first called holy brethren, wee may see in these words, a good image of the Church of Christ: brethren (as is sayd) noteth our vnitie with Christ our head, by the participation of his spirit, so the Church is a people grafted into Christ, that is, made members of Christ, and sanctified with his spirit. This is our knowledge of the Church, which is true and catholique: it is not in any obseruation of time, of place, of person, but where this brotherhood is a people ioyned to the Lord Iesus, and sanctified by him, there is the Church: to talke of any places, it is great folly, Christ will not haue his Church to bee knownen by country or kinred, or respect of persons, but only by this that they are grafted in him, & made a holy brotherhood. And here let vs learne what is true holinesse, even to be made partakers of the holiness that is in Christ: for hee hath sanctified himselfe for vs, and is made vnto vs our sanctification of God, without whom we are flesh and bloud: the cogitations of our heart bent to euill, and all our rightcounsiel as a defiled cloath. For if the Angels that are greater than we in all poster and excellency,

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excellency, cannot iustifie themselves in his sight : what can we doe, as Eliphas saith, that dwell in houses of clay, whose foundation is in the dust, & who shall bee destroyed before the moth. The Lord hath no neede of our workes, nor they shall euer come in accompt before him : for if one man could doal that al flesh hath euer done, yet stil he might say, he were vnproufitable. The great justice, fortitude, temperance, liberality, and all other vertues, which so abounded in some of the Gentiles, what haue they to glory in them ? nothing at all before G O D ; except they say, as Paul witnesseth of them, when we thought our selues wise, wee were very fooles. And why was all their dooing nothing worth ? because they sought their righteousness in themselves, and were not of the brotherhood of Christ, to seeke all their holiness in his person. Euen thus (dearly beloued) and none otherwise, it is with all Iusticiaries in the world, whether they bee Gentiles, or whether they bee Papists, in their righteousness they are defiled, and in their wisedome they are made foolish: if they seeke their holiness in themselves, or iustifie the work which their hands haue brought foorth. And let no man, be he never so holy, if he were as good as Paul, exempt himself ; for Paul himselfe confesseth this with vs, that whatsoeuer he could doe, hee would accompt it but as dung, that hee might haue the righteousness, not which was of himselfe, but that which was by faith in Iesus Christ, that he might be of this brotherhood, and as he sayth, that he might be found in him. This is the true rule of holiness, otherwise to talke of our grandfathers and fathers, what good workes they haue done ; it is to shewe foorth our owne ignorance in the faith of Christ. For what haue our fathers done ; but Socrates, Aristides, Scipio, Fabricius, and a thousand among the Gentils, did as much ; or, if they had done never so much, if they had giuen

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all their goods to the poore, and their bodie to the fire, what then ? except they had been brethren with Iesus Christ, one with him, and sought for their rightousnesse by faith in him, they had no holinesse in them. And I mer, waille how this being so plaine, so many yet can be deceived, to loue still that idolatrous nation, which teacheth them to glorie in their owne workes ; and let no man thinke wso slaunder them, or that they givis not this glorie to their owne works ; for their owne words testifie against them : they haue named it distinctly, *opus operium*, a worke wrought of it selfe without grace, without Christ, without faith, *opus operium* the thing done, is it meritorious : Did ever Pagan attribute more to themselues ? then wee may boldlie conclude against them, and our Sauiour Christ shall be our warrant, they are not of God, because they seeke their owne glorie : and let vs give glorie vnto God, to acknowledg all our holiness to be in this brotherhood, as wee bee one with Christ, and Christ with vs, whom G O D hath giuen a sanctification vnto vs. In that we are said, to be partakers of the heauenly calling, we must consider, what is the honour offered vnto vs, and that we be not dull of hearing, when such a blessed sound is brought into our eares : if we were called to vile things, we might stop our eares ; but having a heauenly calling, they be, and let them be, excuselesse, that despise it. It was a vsuall perswasion with Saint Paule, to put the Churches in minde of their calling they had of God, to stirre them vp the more willingly to follow it ; *I beseeche you bretheren (faith he to the Ephesians) walk worthy of your calling, in which you are called.* And of himselfe he testifieth to the Philippians, *Phil.3.14*, that his continuall travell was, to be carried to the price of his high calling of God, which was in Christ Iesus : so let vs also be inflamed with the loue of our calling, to follow it,

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least it comys vpon vs also, which was spoken in the Prophete; Isa. 13.45. See you despisers, and maruell, and say nothing away, for I will worke a worke in your dayes, a worke which you will not belieue, though a man shold tell it you. Vnde haue not to doute, as our fathers haue, with men that preach lies, and haue learned to tell tales, and haue had they beyn if they haue rejected them. but the Sonne of God is come unto us, and hath called vs with a heauenly calling, and by exaggarate his voyce hath shaken, not the earth onely, but also heauen: and how muche thinke you were it better for vs that we were againe in the dark dayes, and blackenesse of our olde superstitution, than thus openly to hear the Gospell, and little or nothinge to giue heed vnto it? But this is a case almoste desperate, and when we speake, wee are almoste without hope. We haue so manye yeres despised this heauenly calling, and lewd men, lewdly may well call them, though some be rich, and some be high, who take such libertie, by reason of their riches, and titles, that they dare openlie blasphem the Gospell, and contēmne our church and congregations, and no man is to controll them: for this cause, for my part, I am high perswaded, that God will cut off this generation, whom he hath loued, and raise vp another, which yet he will blesse more, and they shall bring a discipline into his Church, which shall stop the mouthes of these mightie Giants, which thinke by their strength to doe what they will. But I leau this to the Lord, who doth regard it.

Where Christ is said heere to bee the Apostle and high Priest of our profession? we must leare this, that we that be Christians, profess no other teacher, nor no other Saviour, but this is all we beleue, and all we speake, that Christ is both our wisdome and our iustification, his word is ours, his doctrine is ours, his wisdome is ours, we profess no

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one ioy or oþer ride, wherof he hath not been an Apostle, varrys, and whosoeuer he be, that teacheth other thinges then what Christ haþ taught vnto adde, he shal be of his profession, not of oure brotherhood: and more than this, we are sure he teacheth nothinge, but vaine illusions and imaginations of men: for all treasures of wisdome, and true knowledge are hid in Christ. And seeing iþ haþ pleased him to be our Apostle, who is the Sonne of God, the brightness of his glorie, the ingrauen forme of his substance, the heire of all things, the maker of heauen and earth, sanguiner than Angels qþ dw̄ in charfull beþee, if his doctrine be not our profession, say, how mad be we, if we will change him either for anie other, or els for all other. Whosoever glorious names they bring of fathers, doctors, counsels, and such like boasting words; we neither know them nor their names. If they bee ministers of Christ vnto vs, their seeres are beautifull, and their names are honorable. If they be their owne ministers, we know them not, nor all their glories: if they say they be doctors, we may well say againg, they are but Pharisies that will be called Rabbi. We haue no doctor but one, and that is Christ; and he is the Apostle of our profession.

Now, where the Apostle calleth Christ, the high Priest of our profession, as we haue learned before, if hee bee our Apostle, we haue no other teacher: so we leare here, if he be the Priest of our profession, no part nor parcel of the office of his Priesthood, we may giue to another, but profess it clearelie, that he is our Priest alone. And as the Priest is ordyned to make sacrifice for sinne, and to be a mediator betwene God and man: so all this worke we must leare wholie vnto him, know no other, receiu no other, profess no other, vpon whom we will lay this reconciliation, to purge our sins, and to bring vs to God, but Christ alone:

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for hee is the Priest of our profession, hee hath washed vs from our sinnes, he hath ioyned vs vnto God, let him haue all the praise of his saluation. liet vs call all the world into a reckoning, whosoeuer they be, Popes, Prelates, Abbotts, Monks, Friers, Hieremites, Ankers, their indulgence, their pardons, their blessings, their orders, their garments, their vowed, accept all their workes, prayers, fastings, medita-  
tions, poueris, nakednesse, and all the chastisings of their bodies; if in all this laide on a heape, thou seekest to coun-  
terpoise but the least iot of thy sinne, thou makest thy selfe  
thy priest, and art an hypocrite, or an hypocrites disciple,  
and hast denied Christ to be the Priest of thy profession :  
for if he be thy Priest, he is thy Priest alone, purging all, and  
everie one of thy sinnes, and hath neither fellow nor helpers  
in his worke, but as he hath said, so doth he done, and hath  
troden alone the wine-presse of the wrath of God. Beware  
therefore (dearely beloved) of such doctors, and of such do-  
ctrine, which in the question of forgiuenesse of sinnes, car-  
rie away your sensis to any man, or worke of mans hande:  
for it is but subtilitie to make you blinde, that Christ should  
not be the Priest of your profession. And as it is thus in the  
purging of our sinnes, so in being Mediator betweene God  
and vs, to offer vp our workes, our praysers, and vs our selues.  
faulstesse before his Father, there is no other but he alone:  
for if all Angels would present our prayers, yet they could  
not; our thoughts are so euill, and our words so vndeane,  
that the Angels of God cannot make them righteous in his  
sight. But if Christ giue vnto vs his spirit, to minister sight  
in our hearts, and in his own righteousness in whose mouth  
was no deceipt, will sanctifie our prayers, which are of pol-  
luted lips, then wee haue a free entrance vnto the throne of  
grace; for hee hath sanctified himselfe for vs, and what-  
soeuer wee aske in his name, wee shall obtaine : for thus  
neither

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neither our praiers are of vs, but they are of the spirit of  
God, neither are they presented from vs, but from him who  
is our mediatour, and giueth them his owne righteousness  
to make them accepted: and thus in his holie and vnsearch-  
able wisedome, finding a meanes to sanctifie with his holie-  
nes all that is ours, euen vs our selues also he hath sanctified  
in himselfe, and giuen vs the righteousness of his humani-  
tie, to be righteousness vnto our flesh, and so presenteth vs  
vnblameable vnto his father. Thus Christ is the Priest of  
our profession, and in all Christianitie there is no other. It  
grieueth me heere, to see the subtilitie of some, who with co-  
loured words deceiue the hearts of many that are not euill.  
When they would pull this profession out of our mouth,  
they speake not in plaine words, to bid vs denie that Christ  
is our Priest, for then wee would hate them: therefore to  
keepe their credite, and yet to worke their mischiefe, they  
stammer in their tongues, that the simple shold not per-  
ceiue them, and they say, a mediatour, which is one part of  
his Priesthood, is of two sorts, one is of redemption, and so  
is Christ alone: another of intercession, and so are all the  
Saints and Angels. Thus they stop the mouthes of ignorant  
men, and then with a harlots forhead, boast in their lyes.  
But when you meeete these Rabbines, and Apostles of their  
owne profession, aske of them what they meane by a me-  
diatour of intercession: they may aswell say, an interces-  
sour of mediation, for both are one: and it is as the Logi-  
cians call it, a meere nugation. For where there is one me-  
diatour betweene God and man, the man Iesus Christ, it is  
his office to redeeme vs from sinne, and to make interces-  
sion to God for vs: and they rob him of this last part of his  
honour, who make you beleue, it is a seuerall thing be-  
longing to another; as by example we may make this more  
plaine. It is the office of a King to rule ouer bodie & goods,

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in which cause God commaundeth our obedience: now a froward person, that would denie to pay his tribute, shall say, a King is of two sorts, one ouer the bodie, another ouer goods: my bodie I graunt to any lawfull seruice, as due to our King; but our King is not onlie the King of our goods, and I will bestowe mine otherwise. Doe you not see what follie is in this? because G O D hath submitted to Kings, two things, bodie, and goods, therefore, to say, there be two sorts of Kings: Euen so, G O D hath made a mediatour, both to redeeme vs, and to present vs vnto God: and they blind your eyes, and tell you, there be two sorts of mediatours. Surelie, euen with as good reason they might say, because a man hath bodie and soule, there bee two sorts of men, one of a bodie, another of a soule: but to let such deceiuers goe, let vs confesse a better faith, and acknowledge that Christ is the one, and whole priest, of our profession.

And heere let vs not forget this, that our religion, our faith, our hope, is called our profession: so he calleth it againe in the fourth Chapter, verse 14. and againe in the 10. Chapter, the confession of our hope: whereby wee learne, except we professe it, it is no religion, no hope, no faith.

The Prophet saith: *I have beleued, therefore I have spoken:* - Co. 4.13; and Saint Paule maketh this common to vs all: wee haue also beleued, and therefore haue we spoken: and Saint Paul Ro. 10.10. saith to the Romaines, as in heart wee beleue, vnto righteousnesse, so in mouth we confesse vnto saluation: and Saint John saith, whosocuer shall openlie professe that Jesus is the Sonne of God, God dwelleth in him, and he in God. And whosocuer he be, that for any feare of man, or for anie cause, maketh it hot knowne, that thus he beleueth, or will not professe his faith, the Scripture testifieth against the thoughts of his heart, and saith plainlie: he loueth the glorie of man more than the glorie of God. Let vs not begui-

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tie of so great sinne: for this cause the calling of the Gentiles was so greatlie magnified, because the name of G O D should be great from one end of the earth to the other: how doe we hold our peace, if we be called in this cotenant; and not onlie so, but what creature is there, which in his dumbe nature, sheweth not out the praise of his Creavour? The heauens declare the glorie of God, & the firmament sheweth his handie worke: how should then man, of whom God hath been especiallie mindfull, tye his tongue, so excellent a member of his bodie, and not with it speake foorth the praise of G O D, and make the world his witnesse what faith he hath in Christ? but of this I spake before in the eleventh Lecture, and vpon the twelfth verse. Now let vs pray &c.

M. 4

The

## Readings of M. Detring vpon

### The thirteenth Lecture, vpon the 2.3.4.5. & 6.verses, to these words: *Whose house &c.*

- 2 Who was faithfull to him that hath appoynted him, even as Moses was in all his house.
- 3 For this man is accounted worthy of more glorie than Moses, in as much as he which hath builded the house, hath more honor than the house.
- 4 For every house is builded of some man, and he that hath built all things, is God.
- 5 Now Moses verilie was faithfull in all his house, as a servant, for a witnessse of the things which should be spoken after.
- 6 But Christ is as the Sonne, over his owne house, &c.



Told you, the Apostle in this Chapter, beginneth a speciall discourse of the prophecie of Christ: first (as you haue heard) making an earnest exhortation, for vs to hearken vnto him.

Now, hee goeth forward, and teacheth what manner of Prophet Christ is, and how wee ought to accompt him. First, that hee wasordeined of God: next, that hee was faithfull in his calling, for he saith: *He was faithfull to him that appoynted him:* for in that the Sonne of G O D was as wee haue heard, thus made man, this was Gods appoyntment, to make him our Prophet: and in that hee was appoynted of G O D, hee is set foorth with his warrant, that hee did not glorifie himselfe to be our Prophet, but his Father

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Father gaue him this honour; by his glorious voyce sounding out of the clowde; *This is my beloved Sonne in whom I am well pleased, heare him:* and let vs take heed, not to refuse or despise him, that is thus sent of God, and speaketh from heauen, least wee should be found to striue against God. And here, that it is said; *God appointed him:* we see the roote and fountaine of this loue, that Christ should come a Sauour among vs. It was not onelie in the person of the sonne, who gaue his life for his sheepe: but it was also in the person of the Father, who so loued the world, that he gaue his onelie begotten Sonne, that euerie one which beleeveth, shalld not perish, but haue everlasting life. So that we know as the worke and instrument of our saluation is in Jesus Christ, God and man, who was crucified for our sinnes; so the first cause is in God the Father, who according to his owne purpose and will, hath predestinated vs in Christ, before the foundations of the world were laid, that we should be vessels of honor, to set foorth the praise of his glorie, who had mercie vpon vs.

And as we must give vnto our Sauour Christ, the glorie of our redemption, in the sacrifice of his bodie, or els we denie him to be the Sonne of God; so wee must give vnto the father the praise of his mercie, that hath frelie loued vs, and predestinated vs eternallie vnto life, or else wee denie that he is the Father of our Lord Jesus Christ: for as this is our profession, that Christ hath done the deede; so this is our profession, that God the Father hath appointed him vnto it. And as the Apostle speaketh heere, that God appointed him to be our Prophet; so our Sauour Christ ever acknowledgeth, that he was sent of his Father.

The second thing here witnessod of Christ, and in which we are assured he is our onelie Prophet, and are prouoked so hearken vnto him, is; *Thus hee was faithfull in all the house*

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of God. This faithfulness is trueth and integritie in discharge  
of his office committed to him, wherein he set all his care  
and industrie, that he might be found faultlesse, that like as  
he was sent of God to be a Prophet to reveale his will: so  
he did faithfullie performe it, teaching onelie doctrine and  
ordinances of his father; as in many places Christ testifieth  
this faith in his doing: *My doctrine, saith he, is not mine, but*  
*his that sent me.* Againe, *I doe nothing of my selfe, but as my Fa-*  
*ther hath caught me, so I speake.* And againe, *The words that*  
*thou hast given me, I have given them.* How diligently then  
ought we to heare such a Prophet, as hath so faithfullie spo-  
ken: And here we haue all a verie good lesson taught vs, in  
the person of Christ, to what calling so ever we be called of  
God, in the same let vs be faithfull if we be preachers, faith-  
full preachers; if we be Princes, faithfull Princes; if we be  
Judges, faithfull Judges; if wee bee treasurers, faithfull trea-  
surers; if wee be merchants, faithfull merchants; whatsoever  
we be, faithfulness must be our praise; for as S. Paule re-  
quireth of all; *he that habb an office, let him be diligenc in his*  
*office:* so he giueth this as the praise of all diligence. It is  
required of euerie dispenser that he be found faithfull; and  
euerie vnfalhfull seruant shall be condemned in his worke,  
in the day that his accompt is called for; for he that hath  
been vnfalhfull in things of this life, which are fraile and  
few; how can he thinke there shall ever be committed vnto  
him eternal things, and infinite in number. And we must  
here also marke, that it is sayd of Christ, he was faithfull to  
him that called him, that is, to God; for vnto God we must  
make our accompt of euerie worke. It is true that Kings  
make their vnder officers, but the offices are all of G O D:  
Kings serue to appoynt the persons, in this ministerie of  
man; but God alone appoynteth them their worke, which  
is the ministerie of his justice, and the safetie of his people,

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of which he also will aske an accompt, and before him we  
doe all that wee doe. When Josaphat King of Iudah ap-  
pointed his judges and officers, he giueth them this charge:  
*Remember that now you execute not the iudgements of man but of*  
*the Lord:* therefore in euerie office, thou bearest the image  
of God, and nothing must make thee breake the righteous-  
nesse of it; not thy profite, not thy pleasure, not thy kins-  
man, not thy friend, not thy father, not thy king; for if thou  
do, thou hast sinned, and thy sinne will finde thee out in the  
day, in which shall be said; come give accompt of thy ste-  
wardship. The Prince may set thee in the seate of Justice,  
but the Prince must not make thee peruerit Justice: he may  
giue thee an office, but he cannot giue thee thy *quietus est*,  
for the vnfalhfulness of thine office: if magistrates and of-  
ficers knew this, they would not so ambitiouslie sue, as  
they do, and when they had obtained they would be more  
faithfull than they are: but this is a desperate disease; and  
for me let it grow til it be rotteness in their bones. I speake  
not in hope of any amendmēt, but I beare witness of their  
sinne against the day of vengeance. Further I say nothing,  
they haue made their gaine their God, and with the idoll  
to which they are ioyned, let them alone. In this matter of  
faithfulness which we haue in hand, let vs learne this; that  
as it is necessarie in all, so it is especiallie necessarie in the mi-  
nister: and to the end that wee may all learne what is the  
faithfulness of a minister, let vs see what was in Christ,  
whose faith is the example for all to follow.

It followeth: *he was faithfull as Moses in all his house:* Exo. 39.  
What was the faithfulness commended in Moses? that he  
did in euerie poynt, according to that which God had com-  
maunded, and pretermitteth nothing of all that the Lord  
had sayd. This was then the faithfulness of Christ, to doe <sup>Num. 30.</sup> <sup>The faith-</sup>  
nothing but at the will of his Father: and this Saint <sup>strength</sup> <sup>John.</sup>

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John witnesseth expressly in manie places, that Christ did, and said, all things, according to the word and will of his Father.

17 And thus Saint Paule, when hee would shew the faithfulness of himselfe and his fellowes, hee maketh no merchandise of the word of God, nor mingleth it as vinteners doe their wine, but speaketh as from God himselfe. And in  
on 4.2 another place, he saith, he doth not mingle deceipt with the word of God. Now, the word it selfe is called by Saint Peter, the milke that is without all deceipt; shewing, whatsoeuer is els of man, it is falsehood, and no sweete nourishment of life in it: therefore he that is faitfull, speaketh onely the words of Christ, as Saint Paule saith, in cleare and manifest declaration of truth. And expislic in plaine words this is taught vs by Paule, in the first Epistle to the Thessalonians, saying, our exhortation was not by craftiness, nor by deceipt, nor by vncleannessse: but as God allowed of vs to commit his Gospell vnto vs, so wee speake, not as studying to please men, but to please God, who trieth our hearts: neyther ever did we flatter you (as you know) nor sought subtle meanes to win ought vnto our selues, (as God is our witnessse.)

Heere is the image of this faithfull Minister, like vnto Christ, one that preacheth nothing but the word of God, nor for anie cause, but Gods glorie. How manie ministers know this, the Lord alone can tell; but how few follow it, all wee this day are witnesses.

1.6. And I may almost say heere, as I said before of officers; I speake not for any hope I see of amends: for I assure you it is almost with vs in the Ministerie, as it was in Esayes time with the people of Israel; *The whole head is sicke, and the whole heart is hearie, from the sole of the foote to the crowne of the head, there is nothing whole therein, but wounds and swellings,* and

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and sores full of corruption: from the Priests of the highest chaires, to the Beggerlie Curats of the countrie, a generall neglect is of this faithfull teaching of Gods people.

The other and greatest part of vnfalhfulness, is, when we corrupt & defile the word of God committed vnto vs, to mingle it with our owne deuises, and bring it into small accompe, that we might magnifie our own traditions: this vnfalhfulness we pray day and night, that the Lord would keepe it from vs, and wee exhort you, in the name of the Lord, receiue the word ingrassed in you, which can sauе your soules, and receive the immortall seale which is the word of the liuing God by which you may be regenerate, and wherein you haue the power of GOD to saluation, through a pure faith; and haue no trust in man, for euerie man is a liar. This falhfulness, by the grace of God, wee bring vnto you, and beseech you to abide vpon the foun-  
dation of the Apostles and Prophets; but of this faith, what Rom.1.16  
one iot or title is left vnto our aduersaries? Zimri was as Eph. 1.10.  
faithfull yf to Elahor, or Hazaell to Benhadad, as they haue  
been falhfull to the Lord Iesus in this behalfe: for what is  
it els but to be guiltie of the death of Christ, to pollute as  
they haue done, his Testament, which was confirmed in  
his bloud? what is it but to bring him downe againe from  
heauen, or to raise him vp againe from the dead, to take a-  
way from vs the word of faith printed in our hearts, by the Deut. 30.  
preaching of his Gospel, and to send vs to Rome to inquire  
of our religion? Surelie (dearelie beloued). I tell you true,  
and yet not I but Paule, nor Paule but Christ, that he that  
sendeth vs beyond the seas to learne our faith, when wee  
haue the word of God at home, he is an vnfalhful creature,  
adulterating the word of GOD, and as one that would pull  
Christ againe downe from heauen: and all the Decrees, and  
Decretals, and Constitutions of the church of Rome, which  
they

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they haue ioyned to Gods word, and tell you, you must  
needs beleue them, they are the verie formications of the  
whore of Babylon, and haue nothing but flichinesse in them:  
and if any doubt of it, let him consider what hath been said.  
This was the faithfulnessse of our Sauiour Christ, to speake  
oulic the words which his Father had commanded him to  
speake. This was the faithfulnessse of Christs Apostles, to  
preach onelie, what our Sauiour Christ had taught them.  
This is our faithfulness, to beleue according to the preach-  
ing of the Apostles, and to bee built vpon their foundation;  
not the Popes, who haue exalted himselfe, and commeth  
with his dispensations against GOD the Father, against his  
Sonne Christ, against his Apostles, and maketh lawes of his  
owne: what a periured and faithlesse creature is he? And  
thus farre of the ministers faithfulnessse.

Now, more touching this comparison heere made be-  
twene Christ and Moses, there is no doubt but the Apostle  
writeth it the more to ioyn the Hebrews vnto Christ: for  
how they accoupled of Moses hee knew well, and what  
socuer was spoken of him, they did willingly applice them-  
selues to marke it, and learme it, and his praise did win their  
affections to bee more equallie bent to learme Christ. Ta-  
king this occasion, he beginneth his comparison, making  
this as common both to Christ and Moses; that either of  
them ruled in the house of GOD, and either of them was  
faithfull in his charge: but yet so, as Christ was much more  
honorable, and therefore to be of ys acknowledged our on-  
lie Prophet. The place here alledged, that Moses was faith-  
full, is written in the 12. of Numbers, where GOD giueith  
him this testimonie, and therfore maketh it a warrant, that  
God had chosen him aboue all other Prophets, to whom he  
would more clearelie and fullie reueale his will: and there-  
fore, none in all the children of Israel, nor Aaron, nor Mi-  
siam,

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riam, nor any, to presume against him. A notable place, and  
verie fit for the Apostles purpose; for directly it teacheth,  
that likewise Christ, who of all other was most faithfull,  
was also most glorified of his Father to be a Prophet aboue  
all Prophets: and where he saith, *that Moses was faithfull in  
all his house*: that is, in all the people of Israel, which was his  
Church, called in the Scripture many times the house of  
God, to shew in how nigh a bond God had taken them: and  
that he addeth (all) it sheweth, that to euery one, Moses  
was ordained of God, a Prophet to reueale all the will of  
God, neither any part of it was concealed from him that he  
knew it not, neither kept secret by him that he would not de-  
clare it, but faithfull in all his house, whom in all things  
euerie one shoulde follow: and in this was an image of  
Christ to come, who in all the house of GOD, should be ab-  
solutelie faithfull aboue all other, that euer were before, or  
after. Heere we haue two especiall things to learme: Christ  
was faithfull in all his house; if in all his house, then is there  
no peice of the house of GOD which Christ hath not buit  
vp vnto perfeccion: for if any little part of parcell of it, be  
left by Christ imperfect, then lo! it he was not faithfull, to fi-  
nish the worke that GOD had giuen him: Our Sauiour  
Christ then if we wil recclue him with all his praise, and giue  
him the glorie of all his worke, wee must confesse he hath  
built a perfect house, and made full all the holinesse of his  
Saints, that they might be washed from all vncleanesse,  
and at the last be presented by him, vnto his Father, a glo-  
rious Church, not having spot, or wrinkle, or anie like; for  
he is faithfull in the house of GOD: oure faith, our hope,  
our loue, our wisdome, our worshipping of GOD, our or-  
der, our gouernement, Christ hath taught vs all, and he is  
vnto vs all, and him alone wee must set to leade vs in all  
our waies: if wee shoulde attribute vnto him the great and  
highest

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highest mysteries, our predestination, our redemption, our justification, our sanctification, &c. and say, in such hard points hee hath instructed vs, but other things hee hath left to bee done by man: what were this but to say, Christ was faithfull in building the stately roomes of his fathers house, to make the parlour, or hall, or great chamber, but nothing els: so, manifestly robbing Christ of his glory, that hee was not faithfull in all his house. And how are we blinded, if wee doe belieue it: hee that abased himselfe so low, that hee refused not the shame and curse of the Crosse, what meane we to thinke, he did not abase himselfe, to be with vs in our owne likeness, and reveale vnto vs, and teach vs all the will of God, whatsoever wee ought to know or doe? let them go, themselves alone, and let not vs walke in their counsell, who dare require more than Christ hath taught, or to presume to speake more than they haue learned of him; which is, to make him vnfalchfull in some part of the house.

Another thing in this, is to bee marked; if Christ were faithfull in all his house, then are they no part of this house, which are not built vp by him; hee hath not onely made all perfect, but hee hath also done it alone, and not only hee buildeth the house, but they alone are the house who are built by him; so that we, if we will be this house, wee must know and feele his workmanship in vs: and whosoever knoweth him not, hee hath no place in the house of God; for the faithfulness of Christ is in euery part of it, which faithfulness, if it haue not wrought in vs, wee belong not vnto it. And thus farre of this comparison with Moses, in which first the Apostle giueith them both their praise, that they were faithfull in all the house of God.

Now least the comparison shoulde seeme equal, or Moses shoulde bee accounted as great as Christ; euen as before hee hath giuen Moses his due praise, to testifie how hee honoured

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noured so great a Prophet of God: so now he sheweth the great excellencie of Christ aboue Moses, that the Iewe may also learne to honour their Messias, as it becommeth them.

It followeth; Now this man is counted worthie of more glorie than Moses, euen as much as he that buildeth the house is more honour than the house: for euerie house is builded of some man; but he that hath built all things, is God. Here, in one especiall point, the Apostle reserveth vnto Christ a singular honour aboue all other, and aboue Moses; that is, that Moses was so faithfull a ruler of the house of God, that yet hee was himselfe a part of it: but Christ is so a ruler of it, that hee hath also built it himselfe. Now then, seeing the workman is more honourable than the house, and euerie part of it; Christ is so much more honorable than Moses. This reason, we see, is taken of the similitude of a house, a thing vsuall in our life, and vnderstoode of all: and seeing it hath pleased God to teach vs wisdome by so base similitudes, we are so much more excuselesse, if we will not learne.

Will you see the difference betwene Christ and Moses? looke vpon a house, and him that made it: when you see a faire house, who hath the praise? the stone and timber, and other matter: or else the workman that built them vp together? so is it with Christ and Moses: Moses was faithfull, it is true: and so is the stone and timber good, and sound, and verie apt to abide the hewing, till you can frame it together: but what is this to compare it with the workman? be it neuer so good, it is a lumpe without fashion, and neuer will haue beautie in it, except the workman set too his hand: euen so Moses, because hee is flesh and bloud, which nature our Sauiour Christ hath sanctified, to bee a vessell of the grace of God, he was an apt matter to be made euen a beautifull portion of this house: but what is this to

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Christ,

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Christ, without whom, Moses had perished in his own corruption, and his nature had been lost, no piece of it to come into the house of God.

Seeing then Moses is as a part of a house, and Christ as the builder, who hath set it vp: Moses may haue the praise that he was set in an honourable place; but the praise is not his owne, but the worke-mans that set him in, if wee make a comparison between them.

In this similitude of the Apostle, that it might bee a full perswasion to the Iewes, they must know certainly, both that Moses is but a part of the house, and that Christ is the builder of it. The first is a thing without controuersie, that Moses was part of the house, for how was he els one of Gods Saints? or what comfort could he haue had of all the promises made to Israel, if his owne portion had not been in them, by being one of Israel.

The other, that Christ hath built this house: the Apostle proueth it thus. It must needs bee, that every house must be built of some body, and therefore the house of Israel, in which Moses was so faithfull, was also built by some man; it grew not alone, no more than timber & stones can ioyne together alone to make a house: who was it then that built it? or who made it? who? but euuen he that made al things, and that is God himselfe: if then, as we haue taught, Christ be God, and the wisdome of his Father, by whom all things were made, in heauen & in earth: and if hee hath taken our nature, that in one person God & man, he might bee a faithfull ruler in this house of God; then he ruleth as the builder, as the maker; so much more glorious than all other, as the builder of the house is more glorious than the house it selfe. This is the plain meaning of the Apostle in these third and fourth verses.

Now if it bee here obiecttd, onely God is the builder; there-

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therefore Christ being man, is also a part of the house: wee grant it, hee is a part, because hee is as one of vs, hath part with vs, and wee with him, he our head, and we his body's; but as he is a part, as he is man; so he is the builder, as hee is God: and therefore taking mans nature into the person of the deity, to glorie it with his owne glory, hee in this person G O D and man, is now also the builder of the house: and therefore, all other must giue him the preminence of honour.

If it bee againe obiected, that Moses was also a builder, as Saint Paul calleth himselfe a builder and a wise builder, it is true, that this name is giuen them, but only improp-<sup>1. Cor.  
10.  
Rom. 12.</sup>erly, as vnto the instruments by which God buildeth; for o-  
therwise, Paul may plant and Apollo may water, but there  
is no growing into the house of God, except Christ, who is  
God himselfe, giue increase; for he is onely the effectuall  
builder. Hee (as the Prophet Dauid sayth) evn the most  
high, hath established her; and by him all the body being  
coupled and knit together by euery ioynt for furniture  
therof, receiueth the increase of a perfect body, and is made  
a glorious house of God.

It followeth now in the fift verse. *And Moses was fey-  
full in all his house, as a servant for the testimonie of the things  
which should be spoken, but Christ as the sonne is ruler of his house.*  
Heere is another difference, in which our Sauour Christ  
farre exceedeth Moses, and that is, that Moses was in the  
house of God as a servant, but Christ as the sonne. Now,  
how much more honor the sonne bath in his fathers house  
than he that is a servant, so farre Christ is aboue Moses, and  
aboue all.

And in this, the Apostle needed not vsc many wordes;  
for the trueth in all was cleare, that Moses was a servant:  
all confessed, that GO D calleth him oft his servant Moses.

And

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And that Christ was the sonne no man doubted, and the Scripture giueth him plainly the title of the Sonne of God.

This was vnto the Iewes a very plaine and a very strong persuasione: for though they had been alienated from this Sonne of Dauid whom the Apostle preacheth vnto them, neuer so much: yet they must needs confesse it, Moses was but a seruant, the Messias must bee the Sonne; therefore hee to rule in the house for euer, and Moses to giue him place.

So now this high honour of the Sonne of God, beeing giuen to this Christ crucified among them, they could not bee offended at the wordes, but were wisely to consider, whether this was hee they looked for or no: which by tricall and searching of the Scriptures, when they should finde true, then Christ shoulde haue the glorie of our Redemption, which thing the Apostle now so carefully goeth about.

Heere we haue all taught vs a lesson of good humility, & how to knowe our selues, and what place wee haue in the Church of God. Who is there among vs, dare aduaunce himselfe aboue Moses, yet Moses was but a seruant. Which of vs is so great as an Apostle: yet Paul sayth, wee confesse our selues to be seruants of the Church.

To the end there should be no mo masters but Christ, it was necessary all other should bee seruants: and to the end he might be Lord alone, so G O D ordained it, that all his Ministers should bee fellowes: so they are all fellowe seruants that are appointed of God, for the ordering of his house.

Moses in singlenesse of heart, was, and was called a seruant: Paul a seruant, Peter a seruant, all seruants for the woorke of the Ministry, to build vp the bodie of the

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Saints of God: this is Gods ordinance from the beginning. But of late, one is risen vp, a beast full of hypocrisy, more lowly in name than any Apostle, or Prophet, and calleth himselfe a servant of seruants: but as proud in spirite, as the Whore of Babylon, which maketh her selfe Ladie ouer Kings and Emperours.

And this deceiuers hath thus as wee see, prophane the Lords Sanctuarie, and exercised tyranny in his Church: he hath drilien out the seruants, which laboured in paine and lowlinesse, to gather together by preaching al the people of God, and bath set maisters in their steede, after his owne likenesse, who too too long haue now kept the Church of Christ in bondage, and cease not to striue to keep it in bondage still.

And therefore we ought the more earnestly to pray, that God would giue vnto the Nurse-fathers, and Nurses of his Church, that is, to Kings and Princes, wisedome to see it; and then wee shoulde haue hope, that they shoulde also finde grace to amende it. But let vs returne to the Apostle.

When hee hath thus shewed, that Moses was but a seruant, he telleth after, wherin his seruice was, and what was his faithfulness in it.

It followeth; for a testimony of the things which should after be spoken: For this purpose Moses was a seruant, and in the performance of this duty Moses was faithfull: hee was a seruant, to beare witnesse vnto the people, of all the words which God should speake vnto them, that is, a seruaunt faithfully declaring all the law of G O D: for these words, the things which should after bee spoken: though they bee truly vnderstood of the Gospell of Christ, because in the figures of the Lawe it was shaddowed: and Moses also himselfe did beare witnesse of Christ; yet because heere is coniparition

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Ion made betweene Iesus Christ and Moses, distinctly speaking of both their callings; therefore I rather take these words of the Apostle here, onely to bee spoken of the law given by Moses; so, Moses was a servant to bear witness of all the things which should be spoken of the Lord. Here is the full office and whole authority of a true servant, faithfully to doe his masters message.

And Moses, the most renowned of all Prophets and greatest among the people of Israel; what was he? a servant, to declare unto the people all that the Lord had spoken. Who is hee now, will presume aboue Moses, to speake of his owne head, ordinances and lawes, which the Lord hath not made? who will establish Decrees of his owne in the house of God? whosoeuer he bee, he shall carry his judgements; he is not a servant, as Moses was, because hee beareth not witnesse only to the words that God hath spoken; but he exaltesth himselfe to bee a master, and hath a mouth that speaketh proude thinges, because he presumeth in the house of God, to raigne lawes and orders of his owne; for if he were a servant, he would doe the worke of a servant, and beare witnesse what his master had sayd.

And heere by this place, wee may well expound it, that the Apostles Paul, James, Peter, writte them selues the servants of Iesus Christ. The word it selfe is manifest prooofe, they speake nothing but the words of Christ, no decree, no constitution, no order was of their owne, they were but servants; but all was of the Lord Iesus Christ, who was their onely master; and as their name giuech this testimony vnto them, so Paul openly affirmeth it in plaine words before King Agrippa, that euuen to that day, he never witnessed any thing, neither to great nor little, but only that which Moses before, and all the Prophets had sayd, shoud come to passe.

Then

## The Epistle to the Hebrews.

Then let not the Papists heereafter say, when wee speake against all their vaine deuices, that they are traditions left by the Apostles: For as they haue not the Apostles places, but in stead of seruants are made Lords; so they hold no whit of the Apostles doctrine: or if they will still auouch it, that the Apostles haue deliuered all such things as they teach, then they must shew, where Moses and the Prophets haue foretolde it; for the Apostles were seruants to beare witnesse onely of such things, as G O D had spoken by his seruants before them, that is, by Moses and the Prophets; without whose warrant, whatsoeuer commeth, wee may boldly say, we vtterly refuse it.

It followeth; *But Christ as the Sonne is ouer his house.* In this name Sonne, hee doth not only giue preheminence to rule in the house, but a perpetuity to dwell in that house, and to raigne (as the Scripture sayth) in the house of Iacob for euer. So that, beeing the Sonne of God, who is heire of all things, hee ruleth in this house as Lord and Gouvernour, whose comandements alone doth stand.

And againe, being the Sonne of God, eternally begotten of his Father; he ever did, and shall doe to the end, rule and haue the soueraignty in this house: and whosoever he bee, that in this house shal presume against the Sonne, as a rebellious servant, he shall bee cast out of the house, and another shall haue his roome.

Therefore, euuen as before the Apostle made his exhortation, that they would consider this Apostle & high priest of their profession: euuen so let vs, and humble our selues vnder this high Lord in the house of God: let vs obey his voyce, and (as Salomon sayth) bee more ready to heare, than to offer the sacrifice of fooles: & let vs bee all faithfull in our calling, that before him we may haue a good accouit;

## Readings of M. Deering vpon

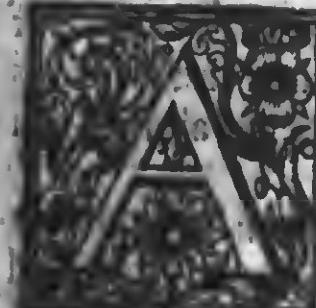
especially, the Minister, that he will bee a faithfull servant keeping his fellowship in the Church of God, and bearing witness of all that the Lord hath spoken. And now let vs pray, &c.

## The fourteenth Lecture, vpon the

texte of the 6. verse.

Christ is as bee Sonne, ouer his owne house, i. i. whose house we are, if we hold fast that confidence, and that recyving of that hope, v-

erachend,



S. the Apostle had, generally before exhorted them, to hearken vnto Christ, the high Priest and Apostle of our profession, shewing the necessity of our so doing, because of the excellency of Christ above all other, who were sent of GOD vnto vs, yea, above Moses himselfe : so now more particularly hee appliceth this vnto them, and sheweth, that by necessity of their condition and calling, they are bounde especially to this dusty ; because they, even they themselves are this House of GOD, whereof hee speaketh, of which, Christ is the builder, and in which, hee ruleth aboue all : so that they might bee sure, it was all one to denie him to bee their onelie Prophet, and to denie themselves to be the House of God : to this our purpose, are these first words : Whose house we be.

Another

## the Epistle to the Hebrews.

Another purpose of this speech, is, for their better instruction in the truth of the Gospell of Christ: that they should not, as their fathers did, hold their faith toward GOD with respect of the temple, then commonly called the house of God ; nor with any religion of all the ceremonies vsed in it ; for all these things had an end. God was now gone out of the saefuarie, and dwelt no more betweene the Cherubims, but had made him a new tabernacle to dwell in, which was the body of man : which tabernacle onely wee must haue care of, to keepe it pure from the concupisence of the flesh, and to keepe it holy from the vaine inuentions of our hart, and then the Lord should be alwaies with vs, as with the people whom he had chosen, to make them an habitation for himselfe, and a tabernacle of his glory.

To this end also the Apostle saith: whose house we are this we must learne in all like places of scripture, where we are called by like name. Saint Paul saith : Do you not know that

1 Cor. 3.

you are the temple of God, and that the spirit of God dwelleth in you? And againe, Do you not know, that your body is the temple of the holy Ghost which is in you, and which you haue of God ?

1 Cor. 6.

And againe, You are the temple of the living God, as God hath sayd : I will dwell in them, and I will walke in them, and they shall be my people, and I will be their God. And againe we bee no

16:

more strangers and forreinr, but fellow citizens with the Saints and of the family of God. In these and all such places, wee bee taught, that the temple which was once the house of God, is now taken away, and all the religion of the temple, which

2. Cor.

was once the service of God, is now finished and hath his end : from henceforth, there is neither circumcision nor uncircumcision, neither Jew nor Gentile, but Christ is all in all: the pure and chaste body is his holy tabernacle, and spirit and erthe is his heauenly worship. Thus much directly the Apostle teacheth them in these words, whose hense

16:

Eph. 2. 19.

wee

will

see

- Readings of M. Deering vpon

me bee : and therefore called the house of God, because his  
holy spirit dwelleth in vs, as appeareth in all the places be-  
fore alledged out of Paul. It followeth now : If we hold fast the confidence and rejoy-  
cing of our hope unto the end. These words he addeth to teach  
them manifestly to knowe themselves, whether they bee  
this house or no : for if they be, they do hold and shall hold,  
the rejoycing of their hope, constantly and faithfully, vnto  
the end. These words (dearly beloued) let vs marke them  
well, and learne them every iot and ticle, with a wise heart ;  
for they containe a blessed instruction, and most necessary  
for our time. There is not this day any other thing, that hol-  
deth backe a great number from the Gospell of Christ, but  
onely the ignorance of this one sentence : for what say all  
our aduersaries against vs, but only this ? Shall we leauel the  
Catholique Church, to beleue a fewe newe sprung vp ?  
Shall we leauel the Church, and followe Luther or Zwing-  
lius ? the Church hath beleued as we beleue, the Church  
hath taught as we teach, and in the Church we abide : thus  
vnder the name of the Church, the Church, the worlde is  
knocked, and as Paul sayth, the hearts of many men which  
are not euill, are seduced ; so that though they haue nothing  
to blame in vs, yet they dare not come vnto vs, least they  
should forsake the brotherhood in the Church of Christ.  
This generall plague is easily cured, and all the euill of it is  
soone remedied, if we can but hold our peace, and heare the  
Apostle speake for vs all. This same very question is heere  
handled : the Iewes were nowe afraide to receive Christ,  
they thought him a newe Doctour, they had Moses, the  
temple, the ceremonies, things full of excellent glory ; and  
they were sure the Church was here, and these things were  
in the Church, to leauel them all sodenly, & cleave to Christ  
alone, were to leauel the Church, and follow new doctrine.

The

the Epistle to the Februires.

The Apostle to stop this offence, he setteth downe first this  
plaino doctrine without question or controverie, that the  
Church of GOD, or (to use his owne word) the house of  
God, is not any building of wood or stones, nor any Citie  
or any materiall temple, but man is the house of God. Here  
first we learne one necessarie lesson : wilt thou know the  
house of God, that is, his Church ; looke not at Ierusalem,  
nor at Mount Sion, for neither the Citie, nor the temple in  
it, are now the house in which God dwelleth. If thou dou-  
btest, knowe it for a truthe, that Ierusalem long since is tro-  
den downe of the Gentiles ; the Turke and Infidels haue  
defiled all the stones of it, and for the temple, there are many  
hundred yeares since the vncircumcised haue entred into it,  
and the abomination of desolation hath stood in the holie  
place, that it might be fulfilled that was spoken by the Pro-  
phet Daniel. This therefore learne for a truthe ; the Church  
of God is not in any materiall temple, nor it is not knowne  
by any citie or countrie : Ierusalem, that for this cause, once  
was the glorie of the world, and the beautie of the whole  
earth, hath no more this dignitie, neither shall it be gien to  
any place for euer. But to finde the Church of God, seeke in  
the heart of man ; for the Apostles haue all spoken plainlie,  
*we are his house.* Now let Rome go and boast her selfe, & pro-  
nounce her proud Decrees, that in her palaces the Church  
of Christ doth dwell : let all her louers striue for her prises,  
that she is our mother ; her wee must serue, vpon her wee  
must wait, she cannot erre, against al these children of pride  
wee dare set our selues. The house of GOD is neither in  
Rome, nor in the Capitol of Rome, no more than it is in  
Ægypt, or the high pinacled Churches in Ægypt ; but in e-  
uerie nation and in euerie countrie, the men that feare God  
and worke righteousness, they are the Church, and the  
house in which God doth dwell.

And:

Readings of Mr. Dering upon

And as the Lord hath done to Jerusalem, & to the ruines thereof, that the place should not boast of the Oracles of God; so God hath done to Rome, to the Idols thereof, that their boasting should be in vaine of the Church of God; for what was Rome even from her birth, but a Cittie built in a parricide, then strengthened with robbery, and made a sanctuary for murcherers of all nations? & what was he after, but a slaughter-house of the Martyrs of God? and what is it in ours and our fathers dayes, but the Queene of pride, the nurse of idolatries, the mother of whoredomes, the sink of Iniquity, out of which, sorceries, witchcrafts, payfamings, adulteries, rebellions, and bloudy warres, have overflowed the whole earth. I lie not on them (dearely beloved) neither they themselves can accuse me, if any of them hear what I say. A thousand testimonies I haue of this out of their owne stories, and tenne thousand riming versi haue been made against them, for their great iniquity: by example of one, learning the residue.

A hundred and forty yeres past, one saith of Rome, and of the Pope thus: *Immaculata super, calum habet plena: et ac rebus dignis anima brava, though in gomina stercor, ans pectora lata.* Wee haue broughte God into hell, and the devill into heauen: dignity is now added to a bruit bruit, as a peacocke to a dunghill, or a faire picture to a piece of art. Even such as these are, and no better, a thousand testimonies are of the Church of Rome, all which, if wee could not beleue, yet let vs beleue our owne eyes: we haue scene his wicked dispensation, the brother to marry his brothers wife, and the sister to marry her sisters husband, the uncle to marry his neice, and the nephewe to marry his aunt. Wee haue scene his Buls to make the subiects rebell against their Prince: we haue scene his Styes in open and known places. The Turke hath no more defiled Ierusalem, than the Pope hath defiled

Rome:

the Epistle to the Hebrews.

Rome: and all the Altars of Mahomet are not so vndeane, as the Popes reverend Altars, which serue for Sodomites; and as the Popes honorable Churches, in which they nourish vp amorous boyes. *Nulla hic arcana revelo,* Mantuan sayth, *I speake no secretes,* the world knoweth this well enough. And yet, if they will boast, the church of Rome, the church of Rome, shall we still beleue them? or shall wee rather beleue the Apostle, that the Church of GOD is not, neither Rome, nor not Rome; but in Rome and ouer Rome, the men that feare God are the Church of Christ.

And let this bee our first lesson, heere taught vs by the Apostle, the Church of God is not found by places & countreyes; it is but a foolish thing to say, heere is Christ, or there is Christ; hee is in the desert, or hee is in the towne; but as where the carcasse is, there are the Eagles: so where are men that beleue in Christ, there is his Church: this is the Apostles meaning when he saith, *whose house are we?*

Now as we haue learned to seeke the Church, not in places, but in the hearts of men; so in the words following, the men are also described, that by their markes we may know them from other men of the world, which are not the house of God, but an assembly of the wicked. It followeth: *If wee hold stedfast the confidence and recyning of our hope, until the end.*

Heere the Apostle setteth downe three especiall markes and properties, by which the Church and children of God are knowne: the first is the joy of their hope; the second, the assurance of it; the third, the constancy and perseveriance vnto the end. The joy of our hope is, a present feeling of immortality and the glory of God, which the holy Ghost kindleth in our hearts, and filleth vs with all heauenly gladnesse; according to the promises preched in the wordes of trueth, which is his Gospell.

And

## Readings of M. Deering upon

And let vs not thinke, but that God bath done thus with  
vs, whom he hath chosen to eternall life. He hath prepared  
our hearts to know and feele his vnspeakable gift, which he  
hath given vs ; for if wee should bestowe any gift vpon  
men, wee are not so vnwise to giue a precious thing vnto  
him that knowes not what it is : wee would not giue him a  
diamond that would thinke it to bee a peece of glasse ; nor  
we would not giue him a pearle, that would thinke it to be  
a graine of salt ; for so wee should lose both our labour and  
our thankes. And shall we thinke the Lord will so bestow,  
his beauchly blessings ? will he giue his gifts to those that  
knowe them not, who cannot giue him againe the praise of  
his goodnesse ? no, he will never doe it, but as Peter sayth,  
he hath taken vs for his owne people, to the end we should  
shew forth his vertues, that hath called vs out of darknesse  
into his marueilous light : and therefore, if we be in the co-  
uenant of his grace, appointed to the inheritance of his glo-  
rie, it is impossible wee should not feele the comfort of it,  
and knowe the height and breadth of his great mercy and  
grace. If there be a barren and fruitlesse man, that knoweth  
nothing of all this, in whose eares the sound of the name of  
God hath neither feare nor reverence, and in whose heart  
his knowledge hath neither ioy nor gladnesse, hee is yet a  
stranger from the Church of God, and cannot challenge a-  
ny part or fellowship of the Gospell of Christ ; for while he  
can feele no greater pleasure than of bodily delight, his eye  
to see, his eare to heare, his mouth to taste, his skin to touch,  
why is not the Ox as good as he ; for these things are vnto  
the Ox as well as vnto him ? Or if honour, riches, autho-  
rity, credit, fauour, be the things he loue most, & in which  
he hath greatest comfort ; what is he better than the Pagans  
and Infidels that were before him, in whom this desire was  
as much, and this delight much more abounding than vnto  
Phil. 1.9

vs;

## the Epistle to the Hebrews.

vs; for we, in respect of them are beggerlie tenants; and they  
in respect of vs were Monarchs of the whole world. If these  
things could make the house of G O D ; the house of God  
were among the beastes of the field, or among sauage peo-  
ple worse than beastes : whose desires, if they be our de-  
sires, and their delights, if they be our delights, we shall be  
of them, and they of vs; but the house of God shall be of nei-  
ther of both : for in the house of God is this hope we speake  
of ; a feeling (I say) of Gods glorie, in which we haue plea-  
sure more, than in all the world. Let vs take an example of  
Paule in stead of many, he protesteth thus ; I accompt all the Phil. 3.  
world to be losse vnto me, yea, I accompt it but as dung, to  
the end I may win Christ : haue thou this heart, and thou  
haest peace, and thou hast sealed it, that thou art of the house  
of God : and this is it, that the Apostle teacheth vs here in  
these words ; if wee hold this rejoicing of our hope stedfast  
vnto the end.

Another thing haere to be learned, if wee will know our  
selues to bee this house and Church of God, is, that as wee  
hold this hope, so we must hold it stedfast, and without wa-  
uering, vnto the end : for so the Apostle saith, we must haue  
stedfast assurance of our hope ; he calleth it in the sixt chap- Chap. 6.  
ter, *a full perswasion of hope*. Saint Paule calleth it, *his inward Phil. 1.30.*  
*true hope*, a hope, in which heo shall never be frustrate. So  
that this assurance, and full perswasion, is in a true and li-  
uing hope, and it casteth out mistrust and wauering, euen  
as faith doth ; for faith and hope cannot be separeate, neither  
in nature nor propertie ; but if you haue faith, you haue  
hope, and as your faith is, so is your hope ; a sure faith, a  
liuelie hope ; a wauering faith, a blind hope ; for our faith  
is a perswasion of the loue of G O D in Christ, and our hope  
is an apprehension of the glorie which by that loue is giuen  
vnto vs.

It

## Readings of M. Deering upon

It cannot be that we should know the loue and grace of God, which is our faith, but we must know the fruit of his loue, that is, his glorie and eternall life, which is our hope: if therefore we be sure, God doth loue vs in Iesu Christ, wee e also sure that God will glorifie vs through Iesu Christ: as our faith reioyceth in Gods fauour, so our hope reioyceth in Gods glorie: and as our faith is sure that nothing shall separe the loue of God from vs, so our hope longeth after the incorruptible inheritance which we feele & know is laid vp in heauen. So this constancie and boldnesse of our hope, without waering, laid vp in our breasts, and crying still within vs, Come Lord Iesu, this hope is our warrant, wee be the house of G O D. And all this I speake more plainlie and in moe words, because there are so many which either cannot or will not understand it, for they conceiue no other thing when we speake of hope, but a desire to haue a thing whereof we doubt: and if wee ask of them, whether they be sure to be saued through Christ, they will answeare they can haue no assurance, for then how could they hope: shun they make them a hope of their owne, a new hope which the Church of G O D knoweth not, a doubtfull desire of a thing they wish, in stead of a present feeling of the thing they long for.

But let vs be wise hearted, and know before the Lord (as the Apostle here plainly teacheth vs) that wee be the house of God, if wee hold the reioycing of our hope stedfast and sure vnto the ende; and if there bee another people which haue cast their hope from them, and taken in stead of it a new fancies, worldlie minded men which bring our worldlie speach to measure the trueth of God, because in worldlie things, we say we hope of that which we cannot surely tell whether wee shall haue or no: therefore to make also the hope of saluation, a desire in vs, whereof we are yncertaine: if

## the Epistle to the Hebrews.

if I say there be any such people, let them boast they are the Church, yet we knowe they are not the Church, but an absurd people: for let them answeare mee but this one question. I aske of them whether they be sure they are the church of God or no? If they be not, sure they be blinde leaders of the blinde: and shall we follow them, who know not whither they goe? If they be sure, doe they thinke the Church of God can perish? If it cannot, the hope of it is sure, and no man can come into it, but hee must haue his portion in this assurance of hope. And all this I speake not as though Gods children are euerie one, and alwaies in this assurance: for sometime their faith is weake, and their hope is shadowed, that they might humble themselves vnder the hand of God, till they doe acknowledge their owne vnworthiness, and hunger and thirst after the righteousnesse of Christ: but in all their weakenesse, they will confess their sinne, and say, they ought more assuredly to hold their hope: onelie this I say, and this the Apostle saith, this is the doctrine of the house of G O D, that they ought to hold the reioycing of their hope stedfast and sure vnto the end: and this doctrine, that our hope is doubtfull, and cannot haue any assurance of the thing we hope for, this (I say) is not the doctrine of Christ, nor of the house that he hath built, but of some other, an idols house, and house of idolaters, that either know not whether their God be faithfull and iust, or but a deceiver: or whether themselves should beleue his promises, or rather mistrust them. And thus far of the Church, as heere the Apostle hath described it.

Now, the third thing which wee must heere marke for our instruction, is perseveriance: for so he saith: *We must hold our reioycing continually vnto the end.* A most necessarie thing, and such as without which all our labor is lost: but a thing hard to attaine vnto, and ful of difficultie; know it by:

## Readings of M. Deering upon

the experience of it : for scarce one of a great many dooth grow vp into feruency of zeale, and so continueth vnto the end. And therefore the more danger is vnto vs in this behalfe, the more watchfull wee must bee to auoyd the perill. Let vs first knowe it, and perswade our selues in it, there is no pleasing of God, but in this perseuerance vnto the end : for even as the Prophet sayth, so wee shall finde it true : if the righteous man of an hundred yeere olde shall forsake his righteousnesse, the Lord will also forget all the righteousnes that he hath done : and a most iust cause why our sinnes should bee imputed, if at any time wee shoulde faint and fall away : for hee that can measure his obedience to God by dayes and yeeres, & accounteth times how long hee will walke before the Lorde, hee is not worthy to bee reckoned among his seruants, nor to bee one of Gods chil- dren : for God is not as men are, nor his rewardes are as the rewardes of Princes : hee measureth not his gifte by such scant accounts of yeares and moneths, and times past, as though at last hee could bee envious at our prosperity; but he filleth his hand with blessing, and his loue with immor- tality, neither is thereno any ende of his mercie ; and if wee shall come to such cold reckoning, to skore vp our yeares and number our dooings, like prentices or hired men, let vs goe serue some God that againte skoreth vp his benefits, and with an euill eye looketh vpon his louers : let vs wor- ship with the Papists all their abhominations : Saint Cor- nells, who can only keepe vs from the falling sicknes : Saint Apolline, who will helpe vs of the tooth-ache ; or some o- ther Gods of the mountaines, or Gods of the vallies ; if thou haue such a God, that can doe so little good, make thy bar- gaine hereafter, and serue him by times and moments. But if thou serue the Lord God of hostes, whose mercy is ouer all his works, and whose infinite goodness doth endure for euer.

## the Epistle to the Hebrues.

ever, thou seruest a bountifull Lorde, who giueth thee all things, and ypbraideth none : and thou mayst not be a nig- gardly seruant, to give vnto him either thy hand or thy foote, but all is of him, and with all thou must serue him. Thou seruest a louing Lord, who will not change his fa- vour towardes thee for euer more ; and thou mayest not serue him by account of dayes, but to the last houre thou must bee euer faithfull. A perfect God, a perfect seruant ; an everlasting God, a perpetuall seruant ; if thou fall at the last, thou art fallen from him, and not hee from thee : and thy condemnation is of thy selfe.

Therefore, our Sauiour Christ hath ginen vs a cleere warning ; that hee that setteth his hand to the plowe, and looketh backeward, he is not meete for the Kingdome of Heaven : but thus his promise is vnto vs : he that persevereth vnto the end, he shall be safe : and in this assurance Saint Paul held the reioycing of his hope, *I haue stroken a good strife : I haue finished my course : I haue kept my faith.* Now the crowne of righteousnesse onely is behinde, which hee will give me, who is the righteous judge. Euen so (dearely beloued) let vs bee con- stant, let vs cast away the burthen, that presseth vs downe, and this sinne which so easily compasseth vs about, and let vs run with patience all out the race which is set before vs, so we shall be like vnto our Sauiour Christ, who for the ioy that was set before him, did despise the crosse, and is now the author and finisher of our faith.

The greatest enemy wee haue to make vs stumble and fall, that wee should not hold this constancy, as perseue- rance vnto the end, is, our owne flesh. And if it may haue any rule in this worke, or if we consult with it in these hea- uenly things, wee are vndone, and all our labour is lost, for flesh will like of nothing long.

All delights must haue their change, and the greater

*Readings of M. Deering vpon*

the pleasure is; the neerer is facietie; in any thing whatso-  
ever appertaineth vnto the bodie. Wouldest thou never  
so faine sell thy selfe to serue any thing, thou shalt finde  
nothing that will give thee a perpetuall pleasure, to buy  
thy seruice: hunger and thirst are soone satisfied, the hea-  
nie eyelid is easilie filled with sleepe, labour hath wear-  
inesse, and rest is soone tedious; all play and pastime, which  
so many make the crowne and garland of their life, this  
also is dullnesse in a little while, and this garland is as wi-  
thered hay.: an other thing must come to take this vp, or  
rather than this should be still, we would never play while  
we liued.

Thus, as the night doeth ouertake the day, and the day  
doeth driue away the night; so our worldly pleasures run.  
one after another, and the best of them all doe not indure  
long. Euen as Salomon saith, the eye is not satisfied with  
seeing, nor the eare with hearing; but be the tune never so  
sweet, at last we desire another. This flesh & fleshly minde,  
if we shall bring to our religion, can wee (think you) per-  
seuer in the profession of it? Wee cannot, no more then  
the cat of the mountaine can change her spots, or the black  
Moore can change his colour. If therefore wee will hold  
this excellent vertue of perseuerance vnto the end, let vs  
make a good beginning; euen that God (who changeth  
not) with his holy spirit which never forsaketh vs, may  
kindle our hearts with the loue of his trueth, which shal not  
be quenched for euermore.

This it is (I say:) let this be our comming vnto the Gos-  
pell, in this preparation of our heart, that our heauenly fa-  
ther, the God of al grace, may giue vs his spirit, that we may  
loue his trueth vnto eternall life. This beginning shall haue  
still increase, & haue at the last a perfect worke; but if this be  
not it, if the loue of God be not all we looke for, if ambition,

authoritie,

*the Epistle to the Hebrews.*

authoritie, riches, praise of men: if any fleshly affection bee  
with vs, when wee haue our purpose, our worke is at an  
end. Or, if by occasion the Gospell shall hinder this pur-  
pose, our religion is at an end, farewell the Gospell, booke  
and all: we begin to sing, a new master, a new. But o man,  
blinde and foolish, what is thy glorie but in shame, and  
what is thy song, but lamentations, and mourning, and  
woe? Thou hast gotten, in deede, a new master: for thou  
haft forsaken God, who is from the beginning: and seruest  
the crooked serpent, who was an Apostata afore thee: and  
yet thou hast no new master, but whom before thou ser-  
uedst in hypocrisy, him now thou seruest in vanitie, and he  
holdeth thee bound, euen as he will himselfe.

Let vs take heede (dearely beloued) and never be ouer-  
taken of such a shame. Let vs feele our hope, reioyce in it,  
loue the glorie that is set before vs, inlarge our hearts to  
comprehend immortalitie, and with all our soule serue the  
God of glorie. Let vs delight in his statutes, and iudge-  
ments, and make them our songs in the night season: so  
we shall know we be the house of God: we shall haue this  
perseuerance, whereof I haue spoken, and wee shall not be  
confounded for euer. Now, let vs pray, &c.

O 3

The

## Readings of M. Deering vpon

### The fifteenth Lecture, vpon the

7. 8. 9. 10. and 11. verses.

7 Wherefore, as the holie Ghost saith, To day, if yee shall heare his voice.

8 Harden not your hearts, as in the prouocation, according to the day of the tentation in the wildernesse,

9 Where your fathers tempted mee, prooued mee, and sawe my workes forte yeres long.

10 Wherefore I was grieved with that generation; and said, They errr atter in their heart, neither have they known my wates.

11 Therefore, I sware in my wrath, if they shall enter into my

E E Haue heard hether too in this third chapter: how the Apostle hath taught, that our Saviour Christ, is our onely Prophet, faithfull in his worke, euen as Moses was faithfull: yea, much more honorable than Moses, as the workeman is aboue the house: or the sonne aboue the servant: and this house which Christ hath built, and in which he reigneth, are euen wee our selues, if wee hold fast what hee hath taught, and reioyce in the hope of it vnto the end.

Now, hee addeth another reason, taken of the Prophet David, who in spirit spake this of Christ: *To day, if you will heare his voice. &c.* as by all circumstances of the time and words doth manifestly appere, and therefore let vs open our ears and heare this excellent prophet, and neuer suffer

his

## the Epistole to the Hebrues.

Ca

his doctrine to fall vnto the ground: to this purpose, he alledgeth this long sentence of the prophet Dauid, and beginneth thus: *Wherefore, as the holy Ghost doeth say:* hee had before exhorted in his owne words, he addeth now more weight by the authoritie of the prophet Dauid, to prick them the more that were dull to learne: for howsoeuer they would otherwise haue made light account of the Apostles words; yet to haue despised the admonition of so high a prophet, it had been intollerable, euen among them selves. And to the end, he might feare them yet more with their sinne, if they would not heare, hee nameth not the Prophet Dauid, whose wordes they knewe well enough, but he nameth the holie Ghost, who spake in the Prophet, that they might knowe, to refuse it, were not to refuse a man, but God, who spake by man vnto them: for this purpose, he beginneth thus: *Wherefore the holy Ghost doeth say:* and let vs here learne, euen as the Hebrues ought to haue learned, with reverence to heare and to obey the word, for it is not the word of man but of God, nor spoken by man, but by the holie Ghost. So Saint Paule speaking of the Scripture, he giueth it this title of speciall honour aboue all writings, that it is inspired from God, and Saint Peter saith, that prophecie is not of man or mans wisdome, but the holy men of God spake as they were caried of the holy Ghost. This must breed in vs a singular regard of the word of the Prophets, except we be exceeding blinde: for if I doe beleue in my heart, as I confesse in my tongue, that God only is wise, God only is holy, God only is our Lord: then I must needs acknowledge, that his word onely is my wisdome, and my vnderstanding before all people: his word is my warrant, of all pure, holie, and blameless religion. If I doe confesse that G O D onely hath immortalitie, and is in light that shineth for euermore, then must I needs also

O 4

say,

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say as Peter saith: All flesh is grasse: and the glorie of man is as the floure of the field, the grasse withereth, and the floure fadeth: but the word of the Lord endureth for ever: To be short, if this be a commaundement vnto mee, thou shalt haue none other Gods but me: let mee hold this as a commaundement from him, that I haue no word of life but his, yea whatsoeuer I owe vnto him, in the thoughts of my minde, in the words of my mouth, in the works of my hands, in all my life: If this be his word, this must be my teacher, and in obedience of it, I must doe all that I doe: make this account of the word of God, or you make no account of it at all: and make not this account of any other thing, or else thou worshippest God, and an Idol too. And consider (I beseech you) but this one thing, and marke it well, that the Scripture is thus called, the word of God. There is no doubt, but the name of G O D is great ouer all the earth, and his name ie. praised from the rising of the sunne to the going downe of the same, neither is there any creature, but it sheweth forth his glorie, yet hath not God reserved the sound of his name to bee called vpon in the name of any creature, but hee hath giuen this onely to his word: Wee doe not say, the Heauen of God, nor the earth of God, nor any thing in them vnder the name of God is noted, notwithstanding they all shewe forth his glorie: but the writings of the Apostles & prophets, by this name we know them. The word of God: why else? But that his wisedome, his power, his glorie, his mercie, especially and aboue all things, shineth in his worde: and therefore let vs perswade our selues, that his Maiestie cannot bee so highly offended in any abuse of all his creatures, as when his worde is despised. When man sawe not his eternall power and Godhead, which was manifest and might haue beene knowne, in the workes of the creation of the world, yet G O D did oversee:

## the Epistle to the Hebrews. ¶

oversee all their ignorances, and had pitie on them, he gaue them a better testimonie of his presence, and made his word knowne in the middes of them, that they might belieue it, and be saued; which word whosoever shall despise, he hath despised the power of God by which he should be saued, and is more guiltie before G O D than Pagans and Infidels which never knew him: neither can there be any other meane of saluation vnto him. To this effect i (no doubt) the Apostle giueth this reuerend speach to this prophecie: *The holie Ghost bath said.*

Thus hauing prepared the people to haire and regard, he setteth downe the words of the Prophet, as followeth: *To day if you will haire his voyce, harden not your hearts, as in the bitter murmuring in the day of temptation in the wildernesse, where your fathers e. To understand this exhortation well, wee must see the whole purpose of the Psalm. The Prophet maketh this Psalm, no doubt, as a preparation for the people in all their holie conuocations, how to present themselves before the Lord: after the same manner, in a good and laudable custome, wee vse it now in the Church in our seruice vnto G O D, beginning with this Psalm, to stirre vs vp vnto feare and reverence, and an earnest desire of the praise of God. O conseru us sing unto the Lord, etc. and because our zeale toward God is faint, and hypocrisie hath infected the hearts of many, therefore the Prophet toucheth them neerer, that if they will stand acceptable before God, delay not, chon bee faint hearted, but euē speegidly and with a good euangelio: To day if you haire his voyce, harden not your hearts e. And he remembreth the examples of their fathers, who romped God, and fell in the wildeenesse, also scared of whose eximbiies, should make vs wiser, vnto it now: This being now aboue blithe纪念 of the Prophet, do you see how fidelit this scripture is attested by the Apostle; as here.*

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then the Prophet cried vnto them in their assemblies. To day if you will heare his voyce, &c; that they might keepe holie their Sabbath daies, and bee holie in their assemblies before their God, to heare his word with humilitie, and offer themselves in a holie obedience vnto it: So here the Apostle applying it vnto Christ, who then spake by his Prophets, that his word now might haue also the reuerence of his owne person, he saith also to them: To day if you will heare his voyce, harden not your heares, &c.

Now, touching the words that he saith, to day: he meaneth all the time in which the Gospell is preached, teaching vs hereby, that so long as the word is preached, so long saluation is offered. In like sense Saint Paule exhorting the Corinthians not to receive the grace of G.O.D in vain, alledgeth this saying out of Esay: I have heard thee in an acceptable time, and in the day of salvation have I succoured thee: whereunto he addeth: behold now is the acceptable time, behold now is the day of salvation: plainelie expounding this time, and this day, to be so long as the Gospell is preached: by which we learne, how great a benefite it is, to heare Christ preached; for then God offereth himselfe vnto vs, then he stretcheth out his hands (as the Prophet saith) to imbrace vs, then he calleth vs to come vnto him, then he will accept vs, then is the time of salvation for vs; all his fauour, loue, mercie, goodnes; all his graces are laid out vnto vs; he hath opened the heauens that wee might see, and shewed foorth his glorie that we might understand, and be no more vnbelieuing, but belieuing: and what excuse (trow we) can we take vp to bring before him, if this gospel of grace, of peace, of life, bee preached vnto vs, and not regarded? therefore even as the Apostle saith afterward, so let vs learne, While the Gospell is preached, it is still called, to day, harden not our hearts against it, through the deceits of sinnes.

And

## the Epistle to the Hebrews.

C. 2

And this (I beseech you) once againe to remember, that when the Gospell is preached vnto vs, then it is to day. Take away this word preached, which is the power of G O D to thy saluation; and what time art thou in? sure in the night in which no man can worke; for this is the day, when his voyce is heard. Even as the daies of our life, they arise with the Sunne, and goe downe againe with it: so the day of our salvation it springeth in the preaching of the Gospell, and it is shut againe with the ceasing of that voyce: and therefore the holie Ghost saith, when our Sauour Christ doth come to Capernaum in the borders of Zabulon and Nepthalim: the people that sat in darknes sawe a great light, and to Mat. 4.16. them which sat in the region and in the shadowe of death, light arose vpon them: this light is the light of the Sunne of righteousesse; how long so euer it shineth, so long shineth the acceptable time and the day of health: now would I faine know, what auale praiers for the dead, what helpeth sacrifices for them in Purgatorie; is not this Sunne gone downe vppon them? is it not night with them, and they had all made their bedz in the darke? haue they layng more care to heare; or are they not as men dead long ago? how then can yet their state be changeable? how can they obtaine grace, mercie, and peace, by our intercession? if they can, the Apostle saith not true; that it is no longer to day than while the Gospell is preached: Saint Paule saith not true, that now onlie is the acceptable time: our Sauour Christ deceived vs when he said, when i have vnto you a world: but this was the enie of the diuell, robbing vs in a fooles paradise of praiers when we be gone, that we might not reaigne, the God of glorie while he affreates all life vnto vs: And for the Saints that are dissolved and bereft with Christ, they shalbe left with meselfe againe vpon a forme of indeue, which receaved them as tormentes soules of Purgatorie:

and

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and other whom G O D hath taken away in his anger, to make them dye in their sinnes, when wee fill their hands with our foolish praiers, wee ioyne with them in rebellion against God; but their torments cannot be healed with medicines, and therefore as an vnprofitable and euill thing, so let it go: let the darke fancies of dead men alone, and let vs doe our ductie one to another, in all praiers and works and loue, now in this time, while we may doe good, and while the day is yet vpon vs.

Now further, where it is said: *if you will heare his voice;* we leare by warrant of the holie Apostle, that our Sauiour Christ was euer the Prophet of his Church, in vertue and power of his spirit, euen from the beginning, as well as in nature and substance of manhood, after he was borne of the virgin Marie: so the Apostle afterward againe saith of the Prophets times, *that the voice of Christ did shake the earth then;* and in all the disobedience of the people of Israel, in the wildernesse.

*Saint Paule saith, they tempted Christ:* as noting him to be their guide and leader in their desert waies. And this is the true acknowledgement of our Sauiour Christ, to bee the lambe killed from the beginning of the world: to confess that he is, and euer was, the mediatour and redeemer of his Church, and the welbeloued sonne of his father, and the Prophet for euer, whom he had ordained for his people: all which, when we shall beleue, then wee shall boldlie say, as this Apostle saith: *Iesu Christ is day and yesterday he is the same: and shesame abideth for evermore:* the same Prophet, the same faith, the same hope, the same God, euen as wee confess one, and the same Catholique Church. As our fathers were tried, so are we: and at this day we beleue, not as did Paule and Peter did beleue; but wee walke in the steps of that faith, which was first in our father Abraham, bus

yea,

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yea, and in all Patriarches before him, as we haue all had but one heauenly master. And whatsoeuer outward ceremonies God hath ordained, according to diuersity of times, they were euer appoynted to bee schoolemasters to leade men vnto Christ, in whome onely God was well pleased, and without whom there is no saluation.

And heerein, the singular loue of God to vs hath appeared; and these dayes of the Gospell preached, are aboue all other, blessed dayes; because this Sauiour hath shewed himselfe vnto vs, and hath been in the middes of vs, flesh of our flesh, and bone of our bones, and wee haue seene his glory; as the glory of the onely begotten sonne of G O D: and he hath reuealed vnto vs the cleare and shining way of this salvation more openly, than euer before: and therefore let vs heare the admonition: *To day if ye will heare his voyce harden not your hearts.*

And heere that he saith, *harden not your hearts:* we see how great a sinne wee commit, in not harkening to the voyce of God, we harden our hearts and couer them as with a couering of brawne, that they may not bee mollified with the grace of God: for the word of God is liuing, & more sharpe than a two edged sword, and entereth to the diuision of the soule and the spirit: neither is it possible to keepe it out, but as a sword, so it will pearce our heart, except wee haue made it hard as flint. And as he sayth, *doe not you harden your owne hearts:* so let vs perswade our selues, our sinne is our owne, and we haue done it, we may not excuse our selues, as the manner of some is, and say our hearts are hardened whether we will or no: and who can doe withall. True it is, and the Prophet saith it: *We haue of our selues stonie hearts;* Eze. 11.19. and all the imaginations of them are euill, euen from our youth: so & 36. 26. Gen. 8.21. that all men, father and children, may say a like; wee know that in vs (that is in our flesh) there dwelleth no goodness, but

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but whatsocuer the corruption of our nature is, be it never so great, yet our fault is never the lesse, no more than if wee had an Angels nature, which willingly and wittingly wee would peruer : for vnto our corrupt nature, wee bring of our selues a peruerse will, which did corrupt the Angels nature, and made them fall from God ; so lay no more thy fault on thy nature, for thy will is set to woorke iniquitie, with all delight to doe euill. Wee wish to bring our ill purposes to passe, wee rejoyce, wee are glad, it is the thing we would haue ; we will not heare any other call; we bid farewell to all, whatsocuer would turne vs from our sinne.

The corruption which we haue, our pleasure is in it ; and all the goodnessse which wee want, wee care not for it ; but our will is after our worke, and as wee are, so wee like our selues best : if there bee any wicked and dissolute man, that denieth this, either he hath taught his tongue to lye, or a seduced heart hath deceived him ; for let him speake that can, the cheefest that stealeth, the adulterer that defileth his body, the envious man that speaketh euill, the beastly man that murdereth another, the blasphemous tongue, the rebellious band ; which of these is not thrust forward of his own will ? or who euer, that mourned and wept, that fasted & praied, not to bee lead into temptation, hath been giuen ouer to so shamefull sinnes ? No, no, if God make vs once mourne vnder the body of sinne, the grace of Christ is offered, to the broken and contrite heart, and sinne raigneth not in vs, but because we delight in it, let vs hearken therefore to this admonition : *To day if you will heare his voyce, harden not your hearts.* It followeth : *as in the bitter murmuring, as in the day of temptation in the wildernes, where your fathers tempted me, proued me, and sawe my workes fortie yeeres.* This example of their fathers rebellion, is well alledged, both to mooue them the more to take heede by their fathers example, and because they

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Cap.

they were a people exceedingly holden with an opinion of their fathers, that they shold yet remember their fathers were but men, and they shold not follow them in their finne and wickednes.

The story which the Prophet especially meaneth, is written in the seventeenth of Exodus, where Moses sheweth, how the people murmured in Rephidim, for want of water ; for then Moses gaue these very names to the place, and called it, *bitter murmuring*, because they stroue bitterly and contended against Moses ; and hee calleth it tentation, because they ceased to put their trust in God, and rebelled for want of water.

So by the names, it is plaine what story is ment, and wee haue in it to learne, first how great a crime it is to resist the Minister of God ; for the name of that sinne, God hath giuen vnto the place for a perpetuall remembrance, what the punishment of it hath beene : and againe, what it is to fall from our hope that wee haue in Gods prouidence, to mistrust him, to feare that he will faile vs ; for this is to tempt God : with which sinne how highly hee is displeased, the name of the place to this day, beareth witnessse, which Moses for that cause called temptation. And heere againe, let vs learne, how, and in what case, we may giue names vnto places, & that is, when the remembrance of the name is a putting vs in mind of some speciall worke of God toward vs : as in remembrance of the excellent vision that G O D gaue Jacob, he called the place Bethel : when God gaue to Abraham the life of Isaak his sonne, and sauved him from sacrifising, Abraham called the place Iehouah Iireh.

Likewise, in remembrance of Gods punishments, when hee chidided the peoples tongues, he called the name of the place Babell : When G O D destroyed from heauen, the hoste of Israel with fire, for remembrance of the punishment,

Gen.12.14.

Gen.12.14.

Nu.11.14.

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ment, they named the place Taberah. Many such examples are in the Scripture, good and profitable for vs to follow, if wee had hearts that feared God, and had comfort in the remembrance of all his workes: but wee haue left that good worke of our forefathers, and as time corrupteth all things, so it hath heere corrupted our manners.

Indeed, wee giue names still vnto places, but not now for any conscience toward G O D, the better to remember his goodness toward vs: but we erect thereby monuments to our flesh, and make shrines of pride. Wee doe (I am afrayd) as the Prophet David saith: *the wicked doe shinke their houses and their habiations shall continue for ever, and call their lands by their names.* Wee swell with vanity, and are puffed vp with pride; & in this haughtiness of heart, we giue names vnto our houses: this boasting is not good, & of such high minded men the Prophet sayth: *They shall lyke sleepe in their granes, and death shall denoure them,* yea, and all their pompe with them: of this let vs beware, for it is a sinne that cleaveth fast vnto vs, and wee are easily lead with it: otherwise, if God giue vs humble hearts, and mindes, in the naming of our houses after our owne names, or after other, there is no hurt at all.

Now, where it is sayd: *they temped God, and prouoked him in the wilderness, where they sawe his workes fortie yeares:* wee must know, the wilderness was a terrible & fearefull place, full of temptations, where the people alwaies wanted, sometime meate, sometime drinke, in feare of enemies, in feare of serpents, in much affliction; but what of this; yet if they tempt God, they are rebellious against G O D. For he that made the wilderness, and all the terror of it, is not his power ouer it, to sauе his Saints? No place, no man, no terror, must overthrow our hope in Gods prouidence; or, if it do, we tempt God, and prouoke him against vs: therefore Da-

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## the Epistle to the Hebrews.

uid said: *though I walked through the valley of the shadow of death, yet I would not feare, because thou art with mee.*

And let vs never deceiue our selues, for if wee bee not, as David was, to trust still in God, yea, though he seemed to kill vs; Surely, let our daies be never so peaceable, yet eu-  
erie occasion will make vs fall from God.

Salomon saith: *if we faint in the day of aduersitie, our strength* Pro. 31.11  
*was never great:* and if with the Israelites wee would mur-  
mur in the wilderness; with the Israelites we would also  
rebell, euen in the land of Canaan; for they were no more  
obedient when they had peace, when their land flowed  
with milke and honie, than when they were in the solitarie  
desert.

And let vs not looke vpon our fathars example, but  
looke vpon ourselues this day: dooth this peace of the  
Gospell make vs more thankfull, or more desirous to giue  
our selues to be seruants of the Lord, than we were before,  
when we felte the prison houses and hot fires of Idolatrie?  
The Lord knoweth, and he iudgeth: and wee are wise, if  
our hearts bee settled, for no cause at all to leaue our obedi-  
ence to God: then we may be bold, and say with Job, if the

will kill vs, let him not spare: for wee haue not denied the  
words of the holie one, let it come that he sendeth. Neither  
the wilderness, nor sirtle serpents, nor yet the fruitfull vines,  
and pleasant springs of the land of Canaan, shall seperate  
betweene God and vs. Jam. 1.12: Rom. 8.35.

And heere, that God saith, he did fortie yeares shew his  
workes vnto them, he meaneth both Manna, with which  
he fed them from heaven, and their continual leading with  
the pillar of cloude, and pillar of fire, and all other miracles  
which hee did before them: wherein appeareth the long  
suffering of God, and as Paule sayeth, *the riches of his bounde- Rom. 11.4  
fulness and great patience, which is not overcome with our  
sins;*

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sinnes : but hee once promised it vnto Abraham, to glorie a land vnto them, and all the rebellion of his children, could never falsifie his promise. This ought to strengthen our faith to the forgiuenes of our sinnes ; wee haue a couenant of God, greater and better than that made with Abraham : euen a couenant made in his only begotten sonne, through whome hee hath sayed, hee is well pleased with vs, and will remember our sinnes nor our iniquities any more. And let vs not feare, neither the greatness of our sinne, nor the craftines of our enemy, but in a repenting and faithfull heart, trust vnto his promise that cannot change his grace, nor repente him of his mercy for euer. And yet, that wee should not be heere secure, and commit sinne without regard, as men that carry away the grace of God to wantonnesse, thinking any outward calling to bee warrant enough of our election : to take away this grosse opinion, and make vs search better, whether wee bee the children of the couenant, or no, therefore hee addeth, that hee was angry with this generation, and sayd *as it is a people that doe err in their hearts, for they haue not knownen my wayes,* &c. testifying by this threatening, that his promises were not to them onely in their birth, that they were the children of Israel, but much more in this ; if they walked in the steps of the faith of Abraham. So all wee this day, saluation is promised vnto vs in Iesus Christ, in a holy couenant, which shall never be broken : but God will make all our enemies our footstools, and will surely take vs into his glory. But let vs be wise, to see whether the couenant is made with vs or no ; for as, not all that were borne of Abraham, were the children of Abraham : so, not all that shall profess the Gospell, shall haue the saluation of the Gospell : for there are many drunkards, glutons, adulterers, covetous men, blasphemers, liars, contentious persons, and such other, which

## the Epistle to the Hebrews.

which shall never enter into the kingdome of Heauen : yet will they boast of the Gospell of Christ : but hee that dyeth with Christ, and is buried with him, touching the olde man, and as Christ is risen from the deade : so by the Sperie of Christ, he that riseth vp into newenesse of life, with him this couenant is made, and with none other : and he shall be iustified by his faith, when the sinnes of the wicked shall fall vpon them.

Further, in this threatening, wee haue to marke first the cause, euen the peoples sinne, which the Prophet setteth out thus : *It is a people that doe err in their hearts, for they haue not knownen my wayes.* This is the beginning of all euill, to leaue the ordinances of God, and walke in our owne imaginacions : and this is onely folly, to forsake the woorde of God, the fountaine of all wisdome, and to followe our owne inventions, which are vaine and fruitlesse. So Moses vpbraideth the people, when they obeyed no longer Gods ordinances, to doe them : but made new lawes vnto themselves, to liue by. They are (sayth hee) a hation voyde of counsell, neither is their any vnderstanding in them, by this we knowe what they are, what wisdome and counsell is in them, that take away the word of God, and teach their owne traditions. It is a plaine sentence, *They err in their hearts, for they haue not knownen my wayes.* So wee may boldly say, it is a foolish people, an ignorant people, a people full of blindenesse and sinne, whosoeuer walke in their owne imaginacions, for they haue forsaken the wayes of GOD, and now, what wisdome can there bee in them ? And marke that he sayth, *they err in their hearts* : noting, what study is in them, and how full they are of thoughtes and cogitations, what to devise, euer musing, euer inuenting, and never the better, no quietnesse is within vs.

So that wee are sure, our owne traditions, the more wee

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folloewe them, our owne foolishnesse dooth the more vexe  
and disquiet vs; and we doe nothing else, but waste pensiuue  
dayes, and heauie nights, studying with our selues how we  
may perish. If thou doubt of this, whosoeuer thou art, heare  
the word of the Lord, *They erre in their heart, for they haue  
done my waies;* if thou hearest it, and knowest it, leaue  
off all wofull waies, who seeke traditions, and erre in their  
hearts, and haue no peace: and follow the word of God,  
which onely giueth light and security vnto vs.

Another thing, in this threatening is: *that God sweareth,*  
*they shall not enter into his rest.* This oath is to perswade vs,  
that with a constant purpose, God is iust, euen as he is mer-  
cifull; & let vs not flatter our selues in vaine hope to escape  
his anger, while we will neede walke still in our sinnes: for  
in iustice and judgement the glory of God shineth, and so  
more than hee can breake his promise of loue and mercie,  
made with his Saints; no more will he defile his couenant,  
in which he hath threatened the rebellious people: but hee  
will surely recompence their sinnes into their boosome, and  
his anger shall consume them. Therefore to these also hath  
hee sworne, and hee will not repent him: *they that haue not  
knownen his waies, they shall never enter into his rest:* of this rest  
we shall haue occasion to speake hereafter. Now let vs pray,  
that God for his sonnes sake would prepare our hearts to  
the hearing of his voice, that wee may not bee despisers, as  
our forefathers haue been, whom God threatened in his hea-  
vy displeasure, and hath shewed his iudgements towards  
them, euen as he would; but let vs be as his sheepe, that do  
haire his voice, that his word may be in our hearts, a seede  
of regeneration, by which wee may bee borne anew, into  
holinesse and righteouinesse, to glorie him that is our  
God for euer, &c.

The

## the Epistle to the Hebrews.

### The sixteenth Lecture vpon the 12. 13. 14. verses.

- 12 Take beede brethren, least at any time there bee in any of  
you an euill heart, and unfaithfull, so depart away from  
the living God.
- 13 But exhort one another dayly, while it is called, *To day:*  
least any of you bee hardened through the deceitfulness  
of sinne.
- 14 For we are made partakers of Christ if we keepe sure vnto  
the end, that beginning, wherewith we are upholden.



In these wordes, the Apostle begin-  
neth more particularly to handle  
the former wordes of the Prophet,  
and so to amplifie his exhortation,  
that in no wise the Hebrues should  
forgette to haire and to obey Christ  
their onely Prophet: and first of all, in  
this that the Prophet sayth, *To day:* by  
which the Apostle gathereth, that we must not neglect this  
time of our calling, but whē the voice of the Lord is heard,  
then we must shew our obedience: for it is not meete that  
he should speake, and we should be deafe; nor he should call  
to day, and we to make answer, wee will come to morrow;  
such loose regard of the word of the liuing God, becom-  
meth not those that are his Saints, neither doeth our Sau-  
our Christ so teach vs himselfe, when hee sayth so many  
times: *hee that bath eares to haire, let him haire*: therefore,  
when the Lord openeth his mouth, let vs erect our eares;  
and in the day that hee doth teach, let vs learne in the same,  
and glorie God in his goodnes, this is the plaine meaning

## Reading of Mr. Deering upon

of the Apostle in these wordes of the twelfth and thirteenth verse: Take heed brethren least at any time there bee in any of you an euill heart and unfaiffull, to depart from the living G O D : but exhort one another daily, while it is yet called to day, least any of you bee hardened with the deceitfulness of sinne: Besides this generall doctrine in the words of the Apostle, we haue many things profitably to note.

First that heere againe, hee calleth them by the name of Brethren, hee sheweth a great affection of brotherly loue toward them; for there is no doubt but hee was free from flatteryng words, and of the abundance of his heart his mouth did speake; so that this testimony of his good will had great weight to allure the Hebrews the more willingly to heare him.

And we must learne a very good lesson, with what care, and loue, and earnest desire, wee must doe all things to our neighbour. We must not as in other things, where we care not greatly whether they come to passe or no, so vse our exhortacions and admonitions to our bretheren: but what we advise aboue or speake vnto them touching the feare of God, we must haue all our heart bent to doe them good, no care, nor desire, ought to be greater in vs, than this, that by some meane we might doe them good.

This affection the Apostle sheweth, when hee calleth them brethren and we that this day preach vnto you when we say (dearely beloued) or (loving brethren) or vse such like names by which wee call you, either wee haue this earnest affection to winne you vnto Christ, or else in the pulpit also wee haue learned to dissemble: I note this now, both to stir vp my selfe, and to admonish oþer, for I haue dayly such loving names of the people in the Preachers mouthes, and I pray G O D, as much loving affection may be in their hearts vnto them.

Another

## the Epistle to the Hebrews. ¶

Another thing, in these wordes of the Apostle might vs. is this, what the cause is why all the day long the Lord spaketh vnto us, and few regarde it: and the cause is an unbelieveing heart: therefore the Apostle sayth, Take heed, where be not in any of you an euill and unbelieveing heart, to fall away from the living G O D: which wordes hee addeth as a declaration of the former wordes of the Prophet, where hee sayth; It is a people that doþ err in their hearts, for they haue not knownen my wayes: heere wee must first see where is the roote and fountaine of oure sinne, which is not farre off from every one of vs, in the East or West endes of the world: but it springeth vp, and is nourished in our owne hearts; and whatsoeuer is euill in vs, heere it hath his fountaine: in which we knowe first our sinne is our owne, and of our selues it riseth: accuse not neither this nor that, but humble thy selfe, and confess thy sin, which is bred without in the oþer. Mat. 15.15

It is true, we haue many tentations, but we could not bee overcome of them, if the corruption of sinne were not within vs: for our Saviour Christ was also tempted, yet hee sinned not, and the cause was, when the Prince of this world came vnto him, he found nothing in him; if it were so in vs, all tentations should be in vaine: but wee, because wee are borne in sinne, and no goodnesse dwelleth in our flesh, therefore wee are straight carried as wee most desire, and our owne concupiscke giueth strength to our tentations. Mat. 15.15

¶ And againe, hee see, as our heart is a roote of sinne: so there is no sinne but commeth from the heart: if thy heart accuse thee not, bee of good comfort, thy sinnes are abolished; if thy heart condemne thee, mock not thy selfe, for thy sin abideth: Our Saviour Christ saith: the things come not from without which doe defile a man, but they Mat. 15.15  
doe

## Readings of M. Deering upon

doe proceede from the heart that is within: for out of the heart come euill thoughts, murders, adulteries, fornications, thefts, false witnessesse, flaunders, and all such things as defile a man: a notable sentence, and full of godly comfort in all our life; for when I see so many men vexed in minde, this way or that way, some vowe pilgrymages, some obseruation of dayes, some abstaine from meats, some one thing, some another: in this wauering of many, my hope is stedfast, I feare not, meat, drinke, day, time, place, person; for all this serueth me, and I serue the Lord, before whome when my heart is settled in loue and obedience, all the world beside cannot defile mee: let vs therefore take good heede of this, and wee take good heede to the safest Tower of defence, that wee haue in all our life; take heede of thy heart, for if it accuse thee, it will kill thee; if it be on thy side, let the heauens fall, yet the ruines of it shall not make thee afraid: let thy aduersaries bee who they will, let their counsell bee never so subtile, and thy destruction that is conspired never so cruell; yet if thy heart shall be faithfull, thine enemies shall feare more than thou, and they shall be ashamed more than thou; for innocency assisteth thee, which is strengthened with the arme of G.O.D., and is not vanquished of a vaine man. Let vs follow then the calling of the Apostle, and let vs regard well our hearts.

Now, as this is the safetie of thy life, to haue thy heart cleane: so marke these words of the Apostle, and hee will teach thee how to haue thy heart cleane, *Let there not be in any, (saith he) an euill heart of infidelity:* Infidelity is it which maketh thy heart abound in euil, & if by any meanes, it can get roome to lodge within thee, thy heart is taken, and imagineth from henceforth all mischiefe. When our Sauiour Christ so many times reprooueth sundry sorts of men, he maketh this as a general fault of al, that they are vnfaithfull,

## the Epistle to the Hebrews.

faithful, & slow to beleue. When S. Paul condemneth them as reprobate men, which doe never see the light of the Gospel; he maketh this the cause of their sinne, that the God of this world hath blinded the eyes of their vnbeleueling heart. And if wee will bee free from so great a plague, let vs follow this counsell of the Apostle, that there bee not in vs vnbeleueling hearts. Let vs bee, as our Sauiour Christ teacheth Thomas to be, not vnfaithfull but faithfull: whatsoeuer is spoken in the word of truthe, let it haue within vs a sure perswasion. If God say, he will be our defence, and our exceeding great reward: let vs beleue the assurance of his promise, and know hee will not leaue his Saints, neither yet forsake them. If God haue promised eternall life to those that walke faufullie before him, let vs beleue his word; that a thousand thousand, and ten thousand thousand yeres before him haue none accompt, neither yet any time, which can be expired at the last; but aboue all time, in immortality hee hath established a dwelliug for his Saints. If G.O.D. haue threatened eternall fire, to consume and devoure his enemies; let never our hearts doubt or wauer, through the temptations of the diuell: but let vs acknowledge it in a certaine truth, & beleue it, as if we heard euen now the fearefull voyce to sound: *Goe ye cursed into eternall fire.* With such a beleueling heart let mee foresee the latter end, and I shall not sinne for euer. But take now this feare away of those last iudgements, and bring a wauering heart to Gods promises, and the sentence is pronounced ouer thee, because thou hast not beleued truthe, thou shalt erre in thine heart, and beleue lyes, till vanity waste away thy yeres, and thou fall away into the destruction, which thou shall feele, before thou canst beleue that it is prepared.

And let vs not onely beleue these last things, of which last of all, men must haue experience; but in all things now inci-

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incident into our life. Let vs not bee hard hearted, but bee  
keare the truthe what it speakeþ vnto vs. *John 19:22*  
*If Paul saye: The glorie of the wicked is to their shame.* Let  
vs yet while we haue time, deteue it, and cast out such am-  
bitious desires, as most assuredly shall bring confusion.

*If Paul saye: They shal myght be rich, they salt into vni-  
tions, and measures, and into many fadish and hurtfull desires  
which drawes men to perdition and destruction: why doe wee  
not beleue it? and why make wee nor our affections as  
strange from couerouesse, as we wish to bee farr off from  
death, and from the grave. *1 Cor. 15:10*: by woris grievous*

*10.14.13. If our Saviour Christ saye: If yow law mee keeps my com-  
mandement: who hath bewitched vs, that wee should not  
beleue the truthe? what meane wee to live in all excesse of  
sime, and powre over our selues? yow riot, and yow still saye:  
we loue the Lord? Surely (derry beloued) one cause is of  
all; an unbelouing heart hath seduced vs. We thinke wee  
cate of the secret Manna, when indeede wee feede of ashes.  
Wee cannot see, that G O D resisteth the proud, his judge-  
ment care high aboue our reach: and therefore, wee will  
set vp our owne praise, and stiue for honour, euen vn-  
to death; and wee feare not the shame that wee cannot*

*Wee know not what the kingdome of heauen is, nei-  
ther can wee knowe; for our eye cannot see it; our eare can-  
not heare it; our heart cannot comprehend it; neither hath  
the spirit of God reualed it vnto vs. And when infidelity  
hath this couered vs, it is no maruell though wee heare in-  
vaine, It is easien for a Camell to creape through a needles eye,  
than for a rich man to enter into the kingdome of heauen: for  
wee cannot feare, where wee thinke there is no daunger;  
wee cannot hope, where we looke for no goodnesse; pro-  
mises and threatnings are but blasts of winde, where infide-*

lity

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lity hath taken away our wisedome: let vs now looke in-  
to our selues, and search our heart and raines, whether wee  
stand in faith or no: for behold, this knowe, and the spirit  
witnesseth it, there is no ambitious minde aspiring to ho-  
nor, no vncleane and filthy concupiscence of adulterie, no  
covetous desires of gold and siluer, no sinfull delights of  
worldly minded men, no falling from God, for these cor-  
rupible and vaine things; but infidelity is both roote and  
branch, the beginning & ending: an vnfaythfull heart cau-  
leth all in all; and let faith but dwell within thee, to beleue  
the word of truthe; knowe there is glory, and honour, and  
immortality, and eternall life to those that patiently seekke  
the Lord: and indignation, and wrath, and tribulations, and  
anguish vpon the soule of euery man that doth evill. Know  
that the world is vanity, and all flesh is grasse; that righte-  
ousnesse is perfect blessing, and the feare of G O D is hap-  
piness; beleue this, and thou beleuest thine eyes to see  
the light of the Sunne, or to discerne the darkenesse of the  
night, and thou shalt never fall: were thy temptations ne-  
ver so many, thou shalt overcome them, till the daye him-  
selfe doe flee from thee: let vs therefore pray, and pray  
continually even as the Apostles prayed, O Lord increase  
our faith. *1 Cor. 15:10* *1 Tim. 6:12* *Heb. 10:22*

*The wordes following heere: In falling away from the li-  
ving God: they shewe, both what it is to bee vnfaythfull, and  
what worke it hath in vs: For to doubt when the Lord  
hath spoken, or mistrust what he hath promised, it is to fall  
away from him: and when wee begin in heart to waue,  
and call into question, whether his worde shall bee per-  
formed, or no; wee lay our selues open to the assaults of sinne,  
and soone fall away from the living G O D, to our owne  
vanitey. And this generall rule, that infidelity maketh vs  
fall from G O D, wee must particularly apply to all the  
works.*

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wortes of our life, that we be not hardened (as the Apostle sayth) with the deceit of sinne : if I fall into danger, and mistrust Gods prouidence, and seeke worldly meanes and vn-lawfull helpe of man for my deliuernace, the Prophet Jeremie curseth this infidelitie, and sayth : wee withdrawe our hearts from the Lord. If in maintenance of our Common wealth, we seeke onely pollicies, and doe that which is wisted with naturall men ; the Prophet Esay crieth, woe vnto such, for they fall away from God, they looke not (sayth he) vnto the holy one of Israel, nor seeke vnto the Lord. If I use lying words, or any deceit, in buying, and selling, thinking so to waxe rich ; I am a lying merchant that am fallen Pro.13.17 from God ; and as Salomon sayth, *the bread of deceit shall bee sweete but for a while, and then my mouth shall bee filled with gravel* : and therefore that we may not at last be ashamed, and bee guilty of this great sinne, to forsake the liuing God, let vs take heed there bee not in any of vs an euill heart of infidelity.

It followeth now : but exhort one another dayly while it is yet called to day. As before the Apostle taught vs to beware of the sinne ; so like a wise teacher hee telleth vs heere, how we shall doe it, that is, by dayly exhorting one another. So Saint Paul, when hee would perswade the Thessalonians, to walke as children of the light, and as in the day time, hee setteth out this rule vnto them, *Exhort one another, edifie one another* : and this is the discharge of that great commandement, *Loue thy neighbour as thy selfe* : as appeareth by the law that is written : *Thou shalt not hate thy brother from thine heart, but thou shalt reprove him, and suffer him not to sinne*. Thus the Lord hath ordained, and this duety hee will aske at our hands, in which he will iustifie vs, or els condemne vs. Saint James sayth : *Hee that converteþ a sinner from going astray, let him know it, bee ſhall ſave a ſoule from death, and ſhall cover a multitude*

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multitude of ſinnes. Salomon faith : *The fruite of the righteous is as a tree of life, and he that winneth ſoules, is wiſe*. And the Prophet Daniel in cleare and absolute words speaketh plainly : *They that be wiſe ſhall ſhine as the brightnes of the firmament, and they that turne many to righteouſneſſe, ſhall ſhine as the ſtarres for ever and ever*.

This duety, I confesse, is chiefly the ministers, then the magistrates, then the fathers and masters, who are all according to their calling guilty of bloud; if men perish in their gouernment for want of instruction : but yet, this duety is also common to all, and none excepted ; we ought all to edifie and exhort one another.

There is no excuse of ignorance, there is none so ſimple, but hath learned the roiall lawe : *I haue ſhall loue the Lord thy God, with all thy heart, and with all thy ſoule ; and thou ſhalt loue thy neighbour as thy ſelfe*. In breach of this duety, who is ſo ſimple, but he can ſometime eſpie the ſinne of his brother ? in this, let him exhort him after his ſkill ; for though he haue received but one talent, yet muſt he occupy that ; else he ſhal be condemned for a wicked, and a faithleſſe ſervant. Looke therefore vnto this, and watch every one ouer his brother, that he may conſirme him in the grace of Christ. We haue often meetings for the comfort of our life, and many brotherly feaſtings are among vs. Take heede wee drinke not our wines in carued boſls, and haue ſweete muſicke at our tables, and none of vs, as the Prophet ſayth, remember the affliction of Iofeph ; that is (I meane) and none of vs care for the adultery, drunkennes, gluttony, blaſphemey of his brethren ; for if our meetings be ſuch, our comfort of our meeting will ſoone bee at an end, and our laſt mirth will bee in heauiness : *Amos 6.3*

And heere wee muſt marke, when this duety of muſuall exhortation is required : the Apostle addeth, *while it is yet called*.

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called to day : this is, as I told you before, while yet life and forgiuenes is offered vnto vs through the preaching of the Gospell : this is to stirre vs vp not to neglect the time of our calling : so the Prophet Esay, *Seeke (saith he) the Lord while he may be found, call ye upon him, while he is neare.* We haue all our times in which we are called to repentance : if wee neglect them, we shall not haue them againe, though we sought them with teares. The day was past with the rich man to call vnto Abraham for Lazarus to helpe him, when they were both dead : the day was, when Lazarus lay at his gate despised of him. The day was past with Pharaoh, when he was in the red sea : the day was, while Moses and Aaron wrought such miracles in his sight. The day was past with Iudas, when the diuell was now entered into him : the day was before, when Christ reprooued him of his wicked purpose. The day is with vs, while yet we feele our hearts flexible, and our conscience is touched with the feare of God : the day is past, when at the last, our hearts sinke downe into infidelitie, and wee can no more be sorie for sinne ; therefore while time is, and we be yet sure it is the day of health, let vs regard it, and take hold of it, as it commeth : for when it is gone, it is past recouerie ; and behind, there is no handfast to pull it backe againe.

It followeth : *Lest any of you be hardened with the deceit of sinne :* wee see heere, how we be carried into euill, that is, by craftiness, and by deceit of sinne. Sinne never appeareth in her owne countenance, no more than the diuell sheweth himselfe in his owne shape ; but as he is a lyar from the beginning, so all his doings are deceiuable error ; as he himselfe is false, so are all his doings in falsehood. Saint Paule calleth Eph.4.14. it, *Juggling craftiness, to deceiue cunningly.*

Now then, if we this day confesse that sinne is of the diuell, why do we not beleue as the holie Apostle belieueth, that

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that the sinner is holden in deceit & error, to do the things he knoweth not ? And if in sinning wee doe wee know not what, and as wee would never doe, if wee knew what wee did : what meane we so willingly to bee deceived : where is the glory of our gray haires, or the reioycing of a manly countenance, when so childishly wee will bee lead into the pit and snares. Wee knowe it is ill, wee knowe it is of the diuell, wee hate the name of it, we are ashamed of the light of the Sunne, when wee commit it, wee knowe the ende of it is death, and it bringeth foorth nothing but our destruction : and what hearts haue wee yet within vs, of flesh, or of stonye ? of wisedome, or of madnesse, that wee bee still deceived with such a Monster ? where bee now our politique heads, and wise counsels, of which wee boast so much, that we be wary men, circumspect in all things, foreseeing harmes, presenting enemies practises, and I wot not what idle praises of vaine men. For, where is their wit, where is their counsel, where is their sound advise & deepe considerations, when their greatest and deadliest enemies, ambition, pride, revenge, vniustice, covetousnes, adultery, lodge in their priuy chambers, and lye betweene their breasts ? Alas (dearely beloued) what gaine should be vnto vs, if wee with you, and you with vs, should both perish together. How much were it better, that we should admonish one another, and liue together to eternall life ? Let vs not then be mocked with the deceit of sinne. And at one word, to all those wise men, of which I speake, and to all you that be present of that number, this I say : and yet, nor I, but the Prophet Ieremie, that you may bee sure I say the truth. When all your vaine praises shall bee scattered into the wind ; when the Lord shall cut off all flattering lipper, and make perpetuall silence of these empie idle blaste, that haue puffed vp you : another, and a truer, and a more enduring testimony.

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testimony shalbe pronounced of you, that except you turn, while it is yet called to day, and bee not hardened with this deceitfulness of sinne, you are vnwise, and shall bee ashamed of your grosse ignorance; for you haue refused the lawe of the Lord, and what wisedome can be in you? This testimony I am sure is true, and the living God hath spoken it of the children of men: and how blessed are we, if we doe believe it? and how much more happinesse is in one day of our honour, in which wee are wise to escape the deceit of sinne, than in ten thousand dayes, in which wee should fall from the Lord of life? This is wisedome, and he that hath vnderstanding, let him marke where, and how many are his footsteps, that he bee not overtaken with the sleights of sinne.

It followeth now in the words of the Apostle: for wee bee made partakers of Christ, if we hold the beginning of our substance stedfast unto the latter end: he amplified before the exhortation of the Prophet, by pondering of this word, so day: willing vs not to pretermit the time, but diligently to stirre vp one another while this day of health abideth. Now, hee continueth the same exhortation, by wayng of the residue of the words: If you heare his voyce, harden not your hearts, as in the bitter murmuring: shewing, that our forefathers example should be our instruction, and we ought to take heed by their punishments: for, if GOD spared not them, how should he spare vs? but they, when they heard his voice, yet they sinned; and though he spake vnto them: yet they believed not, and therefore his anger fell vpon them: even so, if now the voyce of Christ shall be heard of vs, and wee believe it not, or els little regard it, as we fall into the same example of disobedience, it standeth with the iustice of our God, that wee should bee partakers of like punishment. To this purpose are the words of the Apostle, to the end of this

Chap-

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chapter. Touching the 14. verse, the more to perswade vs, the Apostle sheweth what great benefit is vnto vs, if we will be faithfull to heare his voyce, and abide constant in obedience of it, for so wee shall bee partakers of Christ. We know, this is our hope, and all the assurance we haue with God, that we be made members of Iesu Christ, wee must bee grafted into him, and bee made members of his bodie.

Even as the vine branch, can haue no life nor bring foorth any fruite, except it abide in the bodie of the vine; no more haue we either life or righteouſnes, except we be, and abide in Christ. This is the mystical vnitng, and spirituall ioyning wee haue with Christ; hee is our substance and being, in the inheritance of glorie: so his righteouſnesſe is our righteouſnesſe, his loue is our loue, his life is our life, his ſpirit is our ſpirit, of his fulneſſe wee receiue all: this is a great mystery which neither our eye feeth, nor our hart can vnderſtand: but yet it is a reall ioyning of vs with him, which our faith dooth eſilie comprehend; and when wee shall ſee that wiſdom which could vnite in one person, G O D and man, wee ſhall ſee the wiſdom which hath made all vs, the bodie of that head, and members one of another. This great benefite is heere ſet out vnto vs, in a ſure promise: wee be partakers of Christ: that wee ſhould (as I ſaid) be more moued with ſo great a blessing. And heere wee haue all to learne a good lesson, that is, how wee are all ſet free from ſinne, and presented faultleſſe before the presence of Gods glorie, and that is, by beeing made one with Christ, and appearing in his countenance, for of him onelie it is true; This is my beloved Sonne in whome I am well pleased: if vnto him wee bee giuen, and with him bee ioyned: then in him wee are also beloved, and through him wee bee accepted. This is the ſaluation wee haue by him,

Matth. 3.

to

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to be grafted in him, and made partakers of his life. Even Abraham our father, and before Abraham, Noe, Enoch, Abel, or whosoeuer since haue had highest praise, Job, David, Samuel, John Baptist, the virgin Marie; all are one before God, not one in himselfe excepted; but all were vntited to Iesus Christ, in whom they were righteous. Were wee never so full of good works; our well doing extengeth not vnto the Lord: nor they can possiblie either deserue his fauour, or once come in his sight; but we must leauue all our works in the earth, where they are done, and they must dye with the corruptible hands and feete with which they are wrought; wee must goe naked and bare, and offer nothing but that which is Christs, yea our selues we must present in his bodie; for in our owne persons wee cannot possibly be accepted; haue therefore a wise and vnderstanding faith; know how you are made one with Iesu Christ, and there lay the anchor hold of thy hope; for in him it is impossible thou shouldest perish.

It followeth: if wee hold the beginning of our substance sure and stedfast vnto the end: this is the condition vnder which wee shall be partakers of Christ; perseuerance and constancie vntill the ende. Our Substance as the Apostle calleth it; that is our being, our upholding, our settled standing; this our estate of vnitng vnto Christ; the beginning of this, now wrought in vs, we must hold it, and strengthen it vnto the end, then wee know we be partakers of Christ: this beginning of our Substance, is faith by the preaching of the Gospell, by which wee bee now spirituallie vntited vnto Christ: this faith by hearing the voyce of Christ through which wee are one with him, by the same word wee must nourish it, and keepe it stedfast vnto the ende: this is the same thing which Paule teacheth to the Colossians; that Christ hath reconciled vs in his bodie, if wee abide in faith grounded

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grounded and settled, and be not moued from the hope of the Gospel, which we haue heard preached vnto vs: touching this, I said much in the exposition of the sixt verse, now this I will adde: if you will knowe the Church of Christ, know it by this marke, it holdeth the beginning of her substance stedfast vnto the end: the beginning of our substance he called before in the sixt verse, the assurance and rejoycing of our hope. Saint Paule (as I tolde you) in plaine words expoundeth it thus: a sure faith in the Gospell preached. Now you know the marke of the Church of Christ, a sure faith by the preaching of the Gospell: take away assurance, you take away the faith of Gods elect, for it must be sure, stedfast, settled, vnmoueable vnto the end: if hunger, thirst, nakednes: if the sword of the Tyrant, if the stormie seas, if fearefull visions of euill spirits, if any of these make thee feare, in all these thus Christ reprooueth thee: O thou of little faith: for if he that made all, be stronger than all, if in him thou trust, thou must feare at nothing, but know for truthe, that neither height nor depth, nor death, nor life, nor Angel, nor power, shall euer separete thee from the loue of God: this therefore (I say) first marke, take away suretie, and take away the faith of Gods Church. Againe, take away the preaching of the Gospell, and you take away faith: for so Paule saith, *our faith is grounded in the Gospell preached vnto vs*: as in another place he speaketh expellie, *faith is by hearing of the word of God*: therefore the Gospell bath this name, to be called *the word of faith, the hearing of faith, Gal.3.2. the preaching of faith*: and our receiuing of the Gospell, is called *the obedience of faith*: neither is it possible to haue faith, where thou hast no word which thou canst beleue. Now consider (I beseech you) what Church is the Church of Rome; their faith they conceale it not, but thus teach, and preach, that it hath no certaintie: & for the gospel to warrant

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their faith, they secke it not, but say: ignorance will stirre vp devotion, and will not suffer the people to knowe the Scripture, nay, they say they neede it not, but onely belieue as the church belieueth: are these the people to whome the Apostle writeth, that they should surely belieue the Gospel vnto the end? If light be darkenesse, if good be euill, if holiness bee sinne, then are these men the Church of Christ, but the time is past. Now let vs pray, that it would please God to strengthen in vs a true and liuelie faith, &c.

## The seauenteenth Lecture vpon the residue of the Chapter.

15. So long as it is said, To day, if you heare his voice, harden not your hearts, as in the provocation.
16. For some when they heard, prouoked him to anger: howbeit, not all that came out of Egypt by Moses.
17. But with whome was hee displeased fortie years? Wae bee not displeased with them that sinned, whose carcases fell in the wilderness?
18. And to whome sware he that they should not enter into his rest, but unto them that obeyed not.
19. So wee see that they could not enter in, because of unbelief.

  
Eere the Apostle proceeded to amplify this exhortation of the Prophet, in these words, If you heare his voice, harden not your hearts as in their bitter murmuring. Touching these words, you haue heard them before expounded vnto you; therefore wee now will let them passe, onely noting this vnto you, the Apostle saith; while it is yet called to day, that the Prophet had said to day, the Apostle saith;

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Saith; yet that exhortation is, and yet it is called, to day: whereby we learne the prophecies were not for the present time onely, but daily wee and our children after vs, are admonished, instructed, taught, in their preaching: so when the Prophet Esay reprooueth the people for vsing their owne counsell, and seeking helpe of the Egyptians, when they were in aduersity, that wee should knowe it was not onely then Gods will, that his people shoulde trust in him, and not make them vaine helpe of men: but that alwaies, hee should bee our onely refuge, the Prophet sayth: now goe and write it before them in a table, and note it to a booke, that it may bee for the last day, for ever and euer. So the Prophet Jeremie, mentioneth how Baruch wrote all his wordes, making them an instruction vnto the posterite that should read them: This our Sauiour Christ meant, when hee sayd, one soweth, and another reapeþ: meaning, the Prophets labored, and wee eat the fruit of their labour; and so Peter sayth: that not unto themselves, but unto vs they ministered. Those things which now are preached vnto vs, not onely meaning that they are witnesses of our faith vnto vs; But our hope, our loue, and all is grounded vpon that foundation. A lesson (dearly beloued) well to be marked: for there be many, now adayes, which make too small account of Gods Prophets; their boldnesse in their ministerie, their sharpe condemning of mans foolish pollicy, their rules of justice & iudgement, a great many cast them off as things of another world, or another people: but we shall see that God is unchangeable, and his righteousness is one for euer, and he hath made his Prophets our scholemasters, and the same word endureth for euer. I speake not of figures, and such outward lawes as the lewes had, for an appointed time, but Gods justice, & gouernement which is eternall, is condemned of vs, if wee cast away the Instructions of rule and

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of righteouſneſſe whereof the Prophets preach : but wee, because wee will not bring our neckes vnder the yoke of the Lord, therefore we make light account of their prophe- cies, though as the prophet sayth ; they be written for ever and ever : and thus farre of this.

Now let vs see, how in these words following the Apo-  
ſtle appliceth this exhortation, hee sayeth ; for certaine when  
they had beard, prouoked him to anger, howbeit not all that came  
out of Egypt, &c. as if he should also adde : but let it not be  
so with vs, let not vs walke in the way of these sinners,  
which thus prouoked the Lord, and hee was angry with  
them : but let vs followe better aduice, and wiser guides,  
they did not all murmur that came out of Egypt : nor all  
prouoked God ; let vs follow these that obeyed, and if they  
were few in number, yet let vs striue to walke with those  
few, for their way is better than the way of the multitude ;  
this is the exhortation heere made, and it ought to be often  
considered of vs.

Many times in the Scripture, we be taught, to set out the  
examples of good men vnto vs, but especially such exam-  
ples as are in the scripture we ought stil to remember them:  
for, for the same purpose they are written vnto vs : and if  
we set them not before vs to follow, wee regarde not the  
voyce of God which wee heare : this very example which  
the Apostle biddeth vs now consider, S. Paul sayth, *It was  
written to teach and admonish vs, upon whome the latter ends of  
the world are come* : and in the eleventh chapter of this Epis-  
tyle, the Apostle reciteth a great number of godly and faith-  
full men, by their example prouoking vs, that seeing wee  
haue such a cloude of witnesses, wee should cast off sinne  
that wrappeth vs about, and ioyfully runne in the fellow-  
ship of so many Saincts. This is written to moue vs, and  
this ought to moue vs, and this will moue vs, if wee quench  
not

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not the grace of God that is giuen vs : for who of vs this  
day would not bee as Paul, or Peter, as Abraham or Isaak,  
as Iosias or Dauid ? Who I say that is wise in heart, would  
not walke in their wayes, live their liues, & leauie their me-  
mories behinde them ? Or who had leuer be as Simon Ma-  
gus, or Iudas, as the Scribes or Pharisies, as Jeroboam or A-  
chab ? And why then be we yet foolish ? If our owne hearts  
doe sufficiently instruct vs, and the voyce of the Apostle do-  
so earnestly exhort vs ; why do we not learne not to tempt  
God, as many haue tempted him, and are destroyed : but to  
obey and heare his voyce, as many haue obeyed, and their  
remembrance is in blessing ? Let vs heare therefore this ex-  
hortation. It followeth : *but not all that were out of Egypt*,  
this is added of the Apostle to comfort any that were weak-  
hearted ; for some would think, hath God so destroyed our  
forefathers, and made their carckasses to fall in the wil-  
dernes : they that were in multitude as the sande of the Num. 13  
sea, did hee make them so fewe in number ? Of sixe  
hundred thousand men and more, were there so fewe left  
that dyed not in their sinnes ? What hope can I haue, or  
how shall I stand before the face of G O D ? Thus I say, if  
any man should feare, the Apostle addeth a notable com-  
fort : they did not all prouoke G O D , that came out of  
Egypt ; but with whome was hee angrie fortie yeares ?  
Was it not with those that were disobedient ? Heere wee  
learne, wisely to trie and examine our selues, whether we  
bee in the fauour of G O D , or no, and that is by search-  
ing our owne heartes, whether wee woulde obey his  
voyce or no : It skilleth nothing what other men are  
before vs, or what come vnto them ; but all is in this,  
what our owne heartes are before G O D , and how wee  
obey him : if when any nation haue filled vp their ini-  
quities, and God roote them out, yet let not the faithfull

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of that nation feare, for God is their God vnto saluation : put thy trust in the living God, and though a thousand fall on thy left hand, and ten thousand on thy right, yet shall no hurt approach vnto thee ; deny not the words of the holy one, and though the earth be moued, yet thou shalt be in peace : for God regardeth thee not by thy father or mother, or by thy country ; but if thou were borne among the most barbarous people, yet by thy faith thou shalt live. A notable example wee haue in Paul, who shewing the great sinnes of his people, and the vengeance that G O D had executed against them, hee maketh straight this obiection ; hath God then cast away his owne people ? And answereth ; God forbid, for I am an Israelite : hee held the assurance of his election, not by his country or brethren, but by testimony of his owne spirit, which feared not at the fall of other, but stood in the assurance of his owne predetermination. Thus heere the Apostle comforteth the weake ; it is true, God destroyed an infinite multitude of his people, yet feare not thou, if thou abide in his obedience : for whome destroyed hee, but those whose hearts condemned them selues, those that were disobedient ? He destroyed not Caleb and Iosua, that were of another spirit, he destroyed not Moses that was faithfull in all his house ; and if our hearts condemne vs not, we haue boldnesse with God, he will not impute our sins vnto vs, but hee will grant all our requests, and fulfill all our desires : this rejoicing let vs haue in our selues, and how so euer the world bee moued, no man shall take our ioy from vs. It is not so with them which put their trust in other things, whether it be in the Pope, or in the city of Rome, or in the multitude of their fathers, or what soever, in all these, is no surety at all: for if God shall destroy Rome, and all the buildings of it, what will they then say ? Or what if the Papacy be trodden downe, so that none bee

after

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after found in that seat, is not then all their rejoicing done ? and what a miserable faith is it, which is no stronger than a mortall man, whose spirit is in his nostrils : or, than a walled towne, which is easily battered : is this the rocke which Christ commendeth, which neither storme nor tempest shall euer shake? nay, this is the blind confidence which the people of Israel had in the temple, & in mount Sion, which vanished as smoke when the people were led into Babilon, and left the temple naked behind them. So these men, when we shall see such things come to passe, they shall be ashamed of the Pope their expectation, and of Rome which was their glory ; but wee will dwell in the defence of our God, with a true faith, committing our selues vnto him ; & neither Rome, nor Babilon, nor our forefathers, nor our posterity, shall euer take away his loue from vs : this comfort is heere taught vs by the Apostle, in this example of our forefathers, which kept their faith in the wildernes, and were not seduced with the multitude.

Now where he sayth, *with whom was he angry forty yeeres?* wee haue heere to learne what is the long suffering of the Lord, who doth not straight punish the sinner, but as he endured the manners of the people of Israel forty yeares, so he beareth with vs in all our transgressions : and so the Prophet David setteth out vnto vs this example, that God made his wayes knowne vnto Moses, and his workes vnto the children of Israel, that we might see the Lord is full of compassion and very slow to anger, and of great kindnes. And again in the 107. psal. reckoning vp the workes which God did for his people in the wildernes, making this an instruction vnto vs, of his long patience and goodnesse, he addeth straight : *O that men would therefore confesse before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men.* If thus we consider this example and such like, wee are no idle hearers, but profi-

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profitable exercise our selues in his iudgements ; and as we ought to give him this praise, that he is long suffering, patient, and of much mercie ; so let vs know what duetic wee ought againe to render vnto God for all his goodnessse; for a great many of vs, we crie with loude voyces, the Lord is mercifull ; but we be dumbe and deafe, and haue no hearts, when we shold learne what his mercie requireth of vs. Be wise then, and learne of the blessed Apostle Paule, who thus teacheth the Romanes : *The bountifulnesse of God, must prouoke thee to repentaunce : for els thou despisest the bountifulnesse, and patience, and long suffering of the Lord.*

Marke this well (dearelie beloued) and be not mocked : if we say God is good, and the Lord is gratiouse, and full of patience to the children of men, know, that our owne hearts doe then answe vs ; render againe praises and obedience to him, that is so good vnto thee : for, tell me, what wouldest thou think of such a child, who, because his father is louing and kinde, would therefore bee rebellious and riotous ? what wouldest thou think of a seruant, that because his master is gentle and courteous, would therfore be carelesse in his worke, and not regard him ? what subiect (think we) were he, that because his Prince is good & fauourable, would therefore bee traicterous, and conspire against him ? would wee not giue speedie sentence against such monstrous and vnnaturall men ? and what hearts then haue wee that be here this day, if we will confess this great goodnessse of GOD, our King and Father, and yet walke in our sinnes before him ? wee know it to be true, and wee cannot denie it, if sinne should carrie vs still away, all the day long to be defiled in it, our consciences would aunswere vs at night, euen as Paule saith : *This hardnessse ofours, and hearts that cannot repent, they heape vp vnto vs wrath against the day of wrath : when this mercifull father will shewe himselfe,*

that

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that he is also a righteous and a iust God ; and if we doe not in time beleue it, and foresee it now while it is yet called to day, experience, which is the schoolemistris of fooles, shall make vs cōfesse at the last, that God forgetteth it not which he long leaueth vnpunished. I remember this was once the fault of Israel, why they lied vnto the Lord, and set not their mindes on him, because, as the Prophet saith, *God held his peace, and that of long time : but why should this fault bee ours, who by their example should learne wisedome :* nay, let vs rather leaue them in their waies, and follow the spouse of the bridegrome Christ, who in the day of her calling, though she sleepe, yet her heart waketh, and when the head of her beloued is full of deaw, and his locks with the drops *Cant. 5.1.* of the night, she despiseth not his long patience, but answereth in the ioy of her heart ; I haue put off my coate, how shall I put it on ; I haue washed my feet, how shal I file them againe ; as the Church saith in the Canticles. Thus let vs answe the long suffering of our God : and howsoeuer he bee angrie with many, as with the Israelites in the wilderness, hee will be pleased with vs, as with Caleb, or Moses, and we shall enter into his rest. Againe, where it is heere set out, how God was angrie : let vs remember the commandement of our Sauiour Christ to vs : *Be perfect, as your heauenlie father is perfect.* The Prophet Dauid being greatlie prouoked against his enemies, yet would he not hurt them, because (saith he) *thy louing kindnes was before mine eyes, and therefore I walked in thy truth :* So we, if Gods image and likeenes shine in our doings, wee are sure wee walke in peace : therefore, where the scripture biddeth, *bee angrie, but sinne Psal. 5.4.* not : how can we haue a better rule, than to see in the word, how GOD is said to bee angrie with his people. Hee is angrie heere, because they refused wisedome, and imbraced follie, because they forsooke the worde of trueth,

and

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and followed vaine deuises, because they would not enter into the rest promised them, but had more desire to returne to the heauie labour and bondage of Egypt. This madnes of the people, the Lord is angry with, as a louing father that had care ouer them. So, if we will have holie anger, let it be free from all haterd & revenge, and arise onlie for the profite and well doing of our brethren. Thus we reade our Saviour Christ was angrie, when he sawe the frowardnesse of the lewes, who by no admonitions would be made wiser. Thus Paule prouoketh Timotheus to anger, when he saith : reproove, and churche rebuke men, that they doe not turne away from the truthe. So Saint Iude biddeth vs all, if wee fall into companie with froward men, to sancte them with feare : as if we would Iodenlie plucke them out of fire. Thus if we can haue our affections modued, we are holie angrie : for the end of our doing is the profite of our brother. Thus, you that be masters may be angrie with your seruants. God requireth of them faithfull labour, not eye seruice, as seeking to please men, but in singlenes of heart to doe their duetie to him, vnder whom God hath placed them : and in this accondit euerie servant must appeare before God. If thou seeing thy seruant disobedient or slothfull, hast this respect to be grieved with him, because he offendeth GOD, thine anger is a blessed anger; and if thou chide sharply with thy servant, thy loue is more acceptable before God : but if al thy anger be for thine own cause, for thy meat, thy drink, thine apparell, thy hawke, thy hound, if thou haue none other respect, thy servant hath done very ill, in being careles for his masters busynesse, and thou hast done much worse, who for a triffe canst be angry with thy brother : but if the other bee thy greatest care, that thy servant should know GOD, and doe the duetie which he requireth at his hands, then art thou blessed in thine anger, and thy chiding words

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are as a sweete gyment (as Dauid sayth) that shall not breake vs, his head.

In the words following : was it not with those that sinned, whose bodies fell in the wilderness? The Apostle her sheweth, first, why GOD was angry with them, then what punishment he layd vpon them : the cause of his anger was their sinne, wherein we see, there is no calamity commeth to the wicked but for their sinne ; and all the chastisements of GOD, which come vpon them, are to admonish them of their euill, that they might turne vnto the Lord. So when the sinnes of Israel were nigh desperat, and past hope of amendment, the Lord saith, he will make them and try them : for what should he doe els for the daughter of my people : noting this to be the extreme remedy, by which if wee be not healed, we must die in our euill diseases.

So, long before when their fathers were as euill, and had all fallen away from God, & were not amended by punishment, the Lord saith by his Prophet : wherefore should you be smitten anymore, seeing you fall away more & more : shewing expressly this cause of their plagues, that they should haue turned from their sinnes. Let this be a great comfort vnto every one, whose sinnes accuse him, that he is not smitten of the Lord, but for his amendment : let him not faint, because the hand of God is heavy vpon him, but let him rejoyce, becuase the mercie of God is offered largely vnto him; for therfore he is punished that he should repent. A singular example wee haue of this, in Manasses, the King of Iudah, who had set vp all abominations, and multiplied offences without number, but when he was bowed downe with many iron bands, and the King of Alshur layd him in painfull imprisonment where he could not lift vp his head, then he remembred the Lord God of his fathers, who sauued not onely Abraham, and Israell, and Iacob, and their righteous,

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righteous seed, but in his great mercies receaved sinners into fauour againe : and therefore in his tribulation, he humbled himself exceedingly, and came befor G O D to aske forgiuenesse for all his sinnes, which were more in number than the sand of the sea, & the Lord was intreated of him, and forgaue all his offences.

So Saint Paul in all his hatred and envious persecutions, when he was stroken downe he despaired not, but with a good heart which God gaue vnto him, he cried with trembling and with feare, Lord what wil thou that I should doe ?

These examples are set out vnto vs, which be so great sinners, that we shold not despaire in our afflictions, but turn vnto the Lord, who offereth mercie vnto vs ; and for our sinnes, be they never so great, yet the righteousness of our Sauiour Christ, is greater : let vs only beauen, and they are abolished.

Now, as wee knowe, the afflictions of the wicked are for their sinnes, and that when they be chasteled, they be called to repentance : so also, we must remember, that many occasions are, why God sometime chasteleth his Saints, though their sinnes are all forginen and forgotten : for besides this that wee should turne vnto the Lord, many other benefits are also in our troubles ; for in them our faith is tryed, that it is accepted of God ; and therefore Peter calleth affliction the triall of our faith ; for though we ought all to haue a full purpose, in wealth and woe, to cleave vnto the Lord ; yet experience bringeth boldnesse, that our faith indeede is strong, and faileth not. We trust that we would not forget GOD, in the day of prosperity ; but the Prince and noble man, who are full of peace, they know whether their harts be knit vnto God in loue and obedience, which all honour and glory cannot shake.

Wee trust we would not murmur in aduersity, but Job  
and

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and Lazarus, and men so farre oppressed with misery, they know how strong their hope is to endure the croffe. Wee may reioyce in the perswation of our minde, and our faith that feareth not, at the remembrance of the euill day, is well pleasing before God: but they may glory more in the triall of their worke, who haue had experiance of euill, and fainted not ; and, they may more boldly sing the song of victorie, that they glory in affliction, knowing that affliction both wrought patience, and patience experiance, and experiance Rom. 5.5. hope, and their hope shall never be confounded. This I adde, that we might know, though afflictions bee to the amendment of our sinnes, yet alwaies the Lord respecteth not this, but by afflictions doth give vs greater glory, and therefore let vs not faint in them, nor bee discouraged. The second thing I sayd we shold marke in this verse, is, what punishment God brought vpon them, that is, that their bodies fell in the wilderness : this punishment S. Paul also exprestly noteth in the ro. of the first to the Corinthians, & therefore Cor. 10. is well to bee wayed of vs, which so oft is set out vnto vs in the Scripture : their destruction therfore is our example to beware, and to feare before the angry iudgements of God, for their deaths were no common deaths, but (as Paul noteth) sodaine and great destructions, as in one day, when 23000. were slaine for their fornications : & againe, a great multitude destroyed by fiery serpents, for murmuring against God : and at other times the Angell of God brought many plagues vpon them, in which they perished. These heauy iudgements were not executed of God, nor written for vs, that we should forget the. The Prophet Dauid in the 106. Psalm, rehearseth these & many other punishments of psal. 106. that people: in consideration of all which, he finally maketh this exhortation to vs all : Blessed be the Lord God of Israel for ever and ever, and let all people say Amen : praise ye the Lord. If:

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If Saint Paul applic this, to make it our instruction, that wee should feare, and flee farre from the like sinnes : if the Prophet David in the remembrance of these so many, and so righteous iudgements, doe so earnestly prouoke vs, to praise the Lord in all his noble acts, and to shewe foorth his praises, & to ruyne vnder the protection of his hand, to be saued from our enemies ; why should wee lightly let goe these admonitions, and not rather, with faithfull hearts, see what great things the Lord hath done, and consecrate our selues to doe his will who is the God of glorie : or if wee doe, what hope can we haue to escape his iudgements ? hee that spared not his owne people, the children of Abraham, the naturall plants which he had planted ; how should hee spare vs that were strangers from the couenant, and wild olive branches, which contrary to our nature are by his loue grafted into the naturall olive tree ? Let vs therefore beware by their harmes, & the great iudgements, which God hath executed in our clses, let them make vs feare before him, and walke with reverence in his ordinances and wayes.

It followeth now in the Apostle : *To whom ware he, that they shold not enter into his rest : was it not to those that obeyed not?* This is but a repetition of the other word of the Prophet, all to one purpose, that by a double testimony, as it were, wee might haue sure hope, that the punishments of God shall not come, if our rebellion doe not pull it downe vpon vs : for the promises of God are for euer trne, that at what time so ever a sinner doth repent him of his sinne, the Lord will also repent of all punishments, which he threatened to bring vpon him : neither can wee possibly stumble and fall downe in our wayes, except we be solde vnder our sinne, to worke wickednes in his sight without repentance. And thus farre the Apostle hauing clearly taught, that sin is all the cause of Gods anger.

Now

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Now in the latter end he saith further, and we see that they could not enter for their unbelife : in these words concluding what is the roote and fountaine of all disobedience in vs, and that is vnbelief, infidelite, a heart that cannot give full credit to all the threatenings and promises of God : of this by occasion of the Apostles words I speake vnto you In the former Lecture now that the Apostle repeateth it, we may be sure as Paule sayeth, as it was not greevous vnto him to tell vs the same thing often : so it is for our safetie often to heare it, and therefore I say vnto you as I said before, let there be in none of you an euill heart of vnbelief, for hence is the prouocation to all euill.

Bring a faithfull heart which with an assured assent, shall receiue the word that is preached vnto thee, and thou art armed with a strong shield which shall quench all the fierie darts of the diuell. No man can beleue what things God hath reserved for his Saints, but he must needs account all the world to be but dung, to the end he may win Christ.

No man can see what are the threatenings of hell fire, which is not quenched, but he will abhorre his sinnes more than he abhorreth any death, and flee from them, least they should bring him to so great condemnation : let vs then be armed that the darts of infidelite do not wound vs, and all the shot of other temptations they shal scarce strike through our eye lids ; true it is, that our flesh is weake, but an armor of proofe brings it strong defence : So we may be easilie seduced with the deceit of sinne, but a liuelie faith will soone lighten our eyes, that we shall not sleepe in death. Though the world be full of all euill concupisence yet, *this is the vi-* 1. Joh. 5. 1. *istorie that overcometh the world, evn our faith.* And see (I beseech thee) judge of the first sinne of our first parents Adam and Eue, and by one offence iudge of all : was not Eue overcome by infidelite, and first did she not doubt of Gods

R.

threat-

## Readings of M. Deering vpon

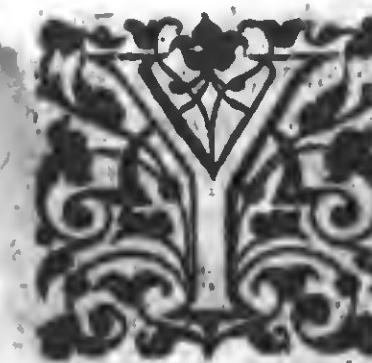
threatnings; before she eate of the apple; when G O D had said ye shall die the death, did she not fall to halting, and began with peraduenture? She could not tell well whether it were so or no. And from this staggering fell she not away to sinne, and turned not till she fell into the wrath of God for euer? Did not Adam also follow her example? and this corruption let vs bee sure wee haue taken from his loynes, and sucked from his breasts: by it the diuel is strong against vs, but let vs beware of it and be faithfull, and his strength is broken. The Lion of the tribe of Iudah hath ouercome the crooked Serpent, and by faith in him wee shall surely liue.

This (dearely beloued) the Apostle heere dooth teach vs, a blessed lesson if we can happilie learne it, and in which we shall bee saued for euermore, and all our enemies shall bee our footestoole. And the Lord grant for his Christes sake, that we may be made rich in all knowledge of his will, and abound in a great measure of faith, that we may cleane ynseperable vnto God, and vremoueable to be ioyned as chaste virgins, with a pure faith, vnto his Sonne Christ. And let vs pray, &c.

## the Epistle to the Hebrews.

### The eighteenth Lecture, vpon the 1. and 2. verses of the fourth Chapter.

- 1 Let vs feare therefore, least any time by forsaking the promise of entring into his rest, any of you should seeme to be deprived.
- 2 For vnto vs was the Gospell preached, as also vnto them, but the word that they heard, profited not them, because it was not mixed with faith in those that heard it.



Ou haue heard two especiall points, in which the Apostle dooth amplifie this exhortation alledged out of the Prophet; To day, if you heare his voice, barden not your hearts, &c. The first was, that he saith, to day: therefore wee ought not to foreslow the time of our calling, but take the occasion and opportunity, while it is offered.

Say not vnto the Lord, when he knocketh; goe, and come againe another time: for thou knowest not whether he will returne or no. Seeke him therfore where he may be found, and call vnto him while he is neare at hand.

The second poynt the Apostle stooede on was, that, If wee heare his voice, wee shoulde not barden our hearts: teaching vs, that not onelie by faith wee shoulde bee fruitefull hearers. And if infidelitie beare rule in our hearts, all preaching and teaching is in vaine, and the voyce of Christ can bee vnto vs, but a sauour of death, vnto death: therefore, when wee heare him speake, let vs faithfullie receiuie the Gospell of Saluation at his mouth,

## Readings of M. Deering upon

or at the mouth of his Minister, knowing hee is our onely prophet, given of God vnto vs ; of this the Apostle now concludeth in the first of this chapter ; *Let vs feare therefore least at any time this promise of entring into his rest being forsaken, any of you may seem to be deprived : by this conclusion yet once againe exhorting them, that they would not neglect their onely Prophet calling them ; and so at last bee frustrat of their vaine hope.* Let vs heere lay together these sayings of the Apostle ; in the beginning of the second Chapter when he had proved our Sauior Christ to be God, he saith : *Wherfore my brethren, wee must carefully hearkon to the shinges we heare, least we fall away as water.*

In the beginning of the third Chapter, when he proved him to bee man also, like vnto vs, except sinne, hee addeth, *Therefore my brethren, partakers of the heavenly calling, consider the apostle and high Priest of our profession, Iesus Christ.* After againe, when he had proved our Sauiour Christ to be our onely and faithfull Prophet, hee confirmeth his doctrine by the word of the Prophet, alledging this exhortation out of him : *Today if you will heare his voyce, harden not your hearts, &c.* Againe, applying these words of the Prophet, he sayth, *Seeing brethren that shere be not in any of you an enny barts, of embelife, do you not��t you durst not.* Now, heere againe, as a conclusion, *Let vs feare least this promise of entring into his rest being forsaken, wee should seeme to bee deprived : And as though all this were not enough, in the leuench verse after, he layeth : Let vs therefore be diligent to keepe this rest, that no man fall into the enny example of disobedience.*

And yet againe, in the ende of this Chapter ; *Seeing mee home a great high Priest that hath peareed the heauens, even Iesus Christ the Sonne of G.D. let vs holde fast our professiōn.*

What

## the Episile to the Hebrues.

Cap.

What shall wee thinke of all this ? What meane these often exhortations ? surely (dearly beloued) nothing else but that wee bee dull of hearing, and exceeding hard to learne : for tell me, notwithstanding this exhortation so often made, are there not (trowe you) many among vs, which yet regard it not ? Yea, and yet if againe, and againe he should crie vnto vs, would we all obey his voyce ? Wee would, if wee were wise ; but foolishnesse is so wrapped vp in our hearts, that I am afayd, all the exhortations not onely here made by the Apostle, but all other that haue beene made vnto vs, thirty, forty, fifty, threescore yeares, haue not yet taught vs all that be here this day, with singlenesse of heart and with sincerity to loue the Lord : and is it then any maruell, though the Apostle hauing compassion on his brethrens ignorance, doe this often exhort them in one thing ? and if we bee weake, subiect to the same infirmities that they were, let vs thinke it is necessary for vs. Onely I beseech you take heede, that seeing God hath this mercie vpon vs, which he had vpon our fathers, that his word is thus vnto vs ; *Precept vpon precept, precept vpon precept : let not vs bee againe as they were, that notwithstanding all these often and earnest exhortations, so plaine to understand, yet that the Lord speake vnto vs, as with a stammering and a strange language, that wee vnderstand nothing : for Alas (dearly beloued) how vnprofitable were that for vs ? And how much better were it, wee had never heard at all, than so often to refuse the Lords calling ? Let this therefore bee our wise vnderstanding in this case, and that which so often is told vs, let vs at the last truely learne it.* Now, touching these woords of the Apostle, that hee sayth : let vs feare, that wee lose not this rest promised vs, wee must not take it, as though the Apostle taught that the elect should feare, as though they might fall from

R. 3

their

## Readings of M. Deering upon

their hope; or, that their election were not sure: for you have heard before, how he said, *wee must hold the rejoicing of our hope, with all assurance and constancie unto the end*: but here wee must consider to whome the Apostle speaketh; that is, to such as are farre off from a true faith, which haue shewed no great regard to the voyce of the Lord Iesu, which are yet in many tentations of sinne, doubtfull to be carried away with the deceipts of it. As if at this day the Apostle should preach, when wee see so many worldlie minded men, so few hungering and thirsting for heauenlie things, in this case, and to such people (considering their outward workes) the Apostle saith: let vs feare, as in deede there is just cause of feare: for when there is scarce in vs any zeale of G O D, scarce any loue of righteousness, but all our thoughts doe wander in worldlie vanitie; if in this case wee should boast of our faith, were it not good to bid vs feare, to take heed that wee bee not deceived? And what is this against the assurance of the faithfull, that the Apostle biddeth them, which are not yet called in holiness, to feare, least they bee deceived in their vayne hope.

*If it be heere sayed; the Apostle includeth also himselfe;* and therefore this feare is also in the most godlie: I denie not, but in other places of Scripture, feare is commended ynto the most godlie, but the cause of this is, because wee bee all weake, full of infirmitie, readie to sinne: as wee see in David, in Ezechias, in Peter, in all the Saints of God: and therefore this feare is commended in them, which is, a good care and regard of their weakenesse, that they fall not, a care that may drive out securitie, not a feare to take away the boldnes of faith.

*So when we are bid to feare, it is as when we are bid to watch, to be sober, to stand with our loynes girtted, to haue before*

The feare  
that best  
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godly,  
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## the Epistle to the Hebreus

before vs the waies of God with reverence, and obedience, it forbiddeth presumptuous and vaine boasting of saluation, when the glorious and fearefull name, the Lord thy God, is not regarded of thee.

So, when Saint Paule commendeth our faith, he addeth: Rom. 1.17 *be not yet high minded but feare: and Job sayeth, If I have done righteouſtie, I will not lift up my head.* This feare is a feare of falling into sinne least we should offend so mercifull a father; it is not a feare of falling from his grace, least hee should take his mercie from vs. A plaine rule of this, Saint Paule commandeth vnto vs all, writing to the Philippians, Phil. 2.12 *with feare (sayth hee) and trembling make amende of your owne salvation: commanding lowlinesse, and humblenesse of minde, but yet ioyning it fast to the hope of eternall life.* And this counsell hee followed himselfe, as he sayeth to the Corinthians; *I was among you in weakenesse, and in feare, 1.Cor.1.12 and in much trembling: Yet hee held fast his faith, that neyther death, nor any creature should seperate him from the love of God.*

And this the Apostle, euен in this place, teacheth, when hee addeth; *lest any of you seeme to be deprived.* For (in deede) he is not deprived, or frustrate of any hope, who never had hope, but it seemeth so to some, because hee woulde talke of hope. No more can any man fall, who never stooode: because it appeareth so, Saint Paule sayeth; *Hes that seemeth to stande, let him take heede hee fall not.* <sup>1.Cor.1.12</sup>

It is most certaine, *hope maketh not ashamed:* but wee deceiue our selues, in thinking we haue hope; for true hope, as is saide heere, is in the promises, and they are apprehended with faith, and faith hath feare of sinne. Where these things are, no man is deprived of his hope; where these are not, hee hopeth foolishlie, who had in deede

## Readings of M. Deering upon

no hope at all. And he is said to fall out, who at the last is found to haue no inheritance with the Saints, who yet never fell out: for in dede, bee never was within the cōuenant; according to that, which Saint John saith: *They went out from vs, but they were not of vs; for, if they had beene of vs, they should haue stayed with vs.*

This I say, that you may know how to answe the enimies of our faith, who would haue vs still to doubt, and never to be sure of Gods promises; when they obiect vnto vs these places of feare, wee may answe them, that our feare is our humilitie and casting away of pride: our feare is our reverend care to walke in the waies of God, if they feare any other feare, we will not feare with them; *For God hath not given vnto vs the spirit of feare againe vnto bondage,* Tim.1.7 *but he hath given vs the spirit of adoption, by which wee cry, abba, father.* Rom.8.16

This is our blessing which wee haue of G O D, and in which, wee should alwaies rejoyce. I graunt, wee doo not heare obey God, as wee shoule: for who is hee that sinneth not. Wee feare many times, and Gods dearest children are most tempted; so that they are brought sometime euen to hell gates; but this we confess, is our infirmitie, the truch of Gods promises ought to haue greater faith within vs; but it is necessarie we should feele our sinnes, that we might be humbled, and we must dye in our selues, that we may reigne through the victorie which Christ hath gotten: and in all our weakenesse we will still confess, that we may not, nor ought not thus to feare, but much rather to rejoyce in the Lord, and alwaies rejoyce.

Now, it followeth in the Apostle: *For vnto vs hath the Gospell been preached, as well as vnto them, but the word that they heard profited not them, because it was not mixed with faith, in those that heard it.*

In

## the Epistle to the Hebrews.

In these wordes, the Apostle sheweth the cause, why hee hath thus applied the Prophets exhortation vnto vs, because vnto vs now the same Gospell is preached, which was preached vnto them: and if wee bee vnfayfull, how should wee escape, but bee partakers of the same punishments?

This place is well to bee marked, which teacheth vs, that the same saluation is now preached, which was preached before to all Patriarches and Prophets; in which we know there hath been but one way of Saluation, from the beginning of the world; for then this was promised, which is now performed: *The seede of the woman shall breake the head of the serpens;* Gen.3.15 from which promise made, there was never but one faith of Gods elect, and one way of life, which was Iesu Christ, even as our Apostle sayth, *Iesus Christ yesterday, and to day:* 1.Pet.1.24 hee is the same, world without end. And this doctrine is not newe, but the Prophets and Patriarches knewe it with vs, and they all beleued the Catholique Church, and communion of Saints, such as this day we do. Saint Peter sayth, *that it was revealed vnto the Prophets, that was vnto themselves, but vnto vs they ministred those things,* 1.Pet.1.24 which now are preached vnto vs. And the Prophet Esay in the 41. chapter, sheweth, how God called out all nations, as it were to dispute with him; whether there were any saluation in the world, but by his free grace: and first bee asketh, who called Abraham in that covenant of mercy which was giuen him? who hath done it? euen he, that called the generations from the beginning: *I am the Lord, I am the first, and with the last, I am the same;* expressly teaching, that his people of Israel had the same saluation, which Abraham had; and Abraham, the same which all Nations and Countries ever shall haue; one saying health of all, euen as God is for ever unchangeable. So Saint Paul, making comparison betwene

## Readings of Mr. Detring vpon

tweene vs, and the people of Israel, of whom, heere the A-  
postle speakeþ, he saith: They eate all the same spirituall meate,  
and dranke all the same spirituall drinke: for they did drinke of  
the rocke which followed them, and the rocke was Christ. And  
not onely this one salvation is vnto vs all; but this also, only  
Christ hath been euer the Prophet and Minister, to declare  
that salvation; for so the Apostle teacheth; then, and now,  
his voyce was heard: and as it is sayd after, his voyce did  
then shake the earth, yea, before then, in the daies of Noah  
Pot. 2.9 hee was preached vnto the disobedient people, who were  
drowned in the stouyd, and are now holden in the prison of  
their sinne. So that this wee know, in Christ are saved all  
his Saints; and by Christ they haue been taught all that euer  
did beleue. Wherby wee leare, all the sacrifices of the  
Patriarches, and all sacrifices and ceremonies of the lawe,  
they putged no parte of their sinnes, neither was there any  
redemption in them; for the Israelites had not the fathers  
sacrifices, nor the fathers had their ceremonies, nor wee  
haue now either sacrifices, or ceremonies, which were in  
honour among them, yet one salvation is vnto vs all; and  
therfore, as we may boldly say vnto them, for all their ordi-  
nances in worldly elements, they did not purge their con-  
sciences, meates and drinke did not helpe them, who were  
dayly exercised in such obseruations: so againe they may  
say vnto vs, neither our sacraments doe give grace vnto vs,  
no more than theirs vnto them; they seale vnto vs the grace  
that is in Christ, & assure vs of the salvation that is in him;  
but in themselues there is no health at all. And if wee may  
say thus, even of the sacraments instituted of G.O.D., in so  
much, that if they should bee made causes of our iustifica-  
tion, and the glory of Christ should be so giuen vnto them,  
wee might justly call them the beggerly elements of the  
world, and unprofitable things.

What

## the Epistle to the Hebrews.

Cap.  
What shall wee say or thinke, of so many childish tayes,  
and foolish fancies, as we haue scene of late, when men will  
attribute saluation vnto them: when our owne workes  
haue this honour giuen them: when Holy water, Belles,  
Candles, Crosses, Palme bowes, Agnus Deies, the begin-  
ning of Saint Iohns Gospell hanging about your necke:  
when to these thyngs wee attribute power against the di-  
uell, whom Christ vanquished only vpon his Croſſe, what  
name shall wee giue these beggerly things? When Pil-  
grimages, fastings, visiting of mens Tombes, kissing of Re-  
liquies, purchasing of Masses; when these things are exalted  
and said to purge our sinnes, what shall we call them? what  
drunkennesse, what witchings, what madnesse; what bru-  
tish astonishment hath couered our spirits; that wee should  
believe such things? what strange illusions and sleights  
of Satan, haue hid our understandings, that we should know  
nothing? The ceremonies ordained of God himselfe, the  
sacraments of his eternall testameut, they are but helpes of  
our infirmities, to leade vs vnto Christ, from whom when  
you shall seperate them, they are no more Gods holy sa-  
craments, but beggerly elements, and our owne phantasies  
and fond imaginacions, which are contrary to Christ, even  
from our cradle, to exalt them thus, what is it, but a proud  
liking of our owne presumption.

This is a cleare probfe, that in nothing is saluation but  
in Christ alone: and that one salvation hath beone from  
everay, while these outwarde thinges haue had many  
changes. *(In maner of maner, alredy fide)*: elooy brin-  
g. And againe, in that Christ was then the Prophet, wee  
are sure the Patriarches and forefathers did not worship  
God after their owne will and deuice, but only as the spirit  
of Christ did teache them: from whiche testimony of spirit,  
when they fell awry, all their religion was fallected.

for

## Reading of M. Deering vpon

for onely in Christ, G O D was also well pleased : so that, though they had no lawe written, yet were they taught of God, and his sonne was their schoolemaster, to leade them in all trueth, reuealing his will vnto them, euer by such meanes as best pleased him : and after, when God wrote his law, hee wrote this also as a decree for them to holde euer, that they shold never adde nor take away, but doe onely what they were commaunded : and much more now in these last daies, in which our Sauiour Christ hath appeared vnto vs in our owne nature, man like vnto vs, vpon whom wee sawe the holy Ghost to come downe, and God himselfe hath sealed him, in making manifest his owne glorie, speaking out of the cloude : *This is my beloved Sonne, bear him.* Much more (I say) wee ought now onely to heare his voyce, because now more clearly than euer before, he hath reuealed all the counsell of God vnto vs ; but now, the diuell hath been no lesse envious against the saluation of man then he hath been before : now also he hath made some to set foorth the imaginations of their owne hearts, and hath bewitched many to follow their damnable waies, by whom the way of trueth is blasphemed, and for their owne traditions sake, he hath made the word of the Lord Iesu of none effect.

This worke hath he wrought in all the Papacie, yet wee cannot or will not see his rebellious doings: Christ saith, *his kingdom is not of this world:* yet hath he taught them to make their Bishopes Princes, & hath giuen them power ouer life and goods : Christ sayth, *The Princes of the nations bear rule over them, but it shall not bee so among you :* yet hath hee made his first begotten sonne to weare a triple crowne, and all the Kings of the nations to come kisse his feet. So Christ hath taught vs to worship in spirit and truth, to drinke the wine in the sacrament of his body & bloud, to pray in a knownen tongue,

John. 18. 36

Matthew. 20.

Mark. 16.

1 Cor. 14.

19.

## the Epistle to the Hebrews.

Cap.

tongue, to eate of any meats without scruple of conscience, to use holy matrimony in all estates, as a remedy against sinne : blithough Christ were no Prophet vnto vs, wee have abrogated these his lawes, and made other contrary of our owne. This our eyes haue seene, and our eare haue heard, and whether we will or no, we must needs confess it slye, to sette thenselves in a marueilous madnesse, & doing all things contrary to the Lord Iesu, they say still, they cannot erre ; but they shall one day see and know, that Christ is the only Prophet of the new testament ; and blessed be the Lord God, who hath made vs this day to belieue it ; and while yet the day of health and acceptable time is, to hearken onely vnto him, and refuse all the vaine iurencions of men.

It followeth now in the Apostle : *But the word that they heard, profited them not, because it was not mingled with faith, so those that heard it.* As before the Apostle concluded, repeating againe his exhortation ; so in this verse, hee replieth the cause, why they profited not by the word of exhortation, that wee againe hearing the cause of our sinne, should bee made more wise, to take heed of it ; and the cause was their infidelity, because sayth hee, *the word was not mingled with them withal.* *For the word of God preached, is as a cup offered vnto vs, of which we must drinke whether we will or no.* And one way it is made vnto vs a cup of the water of life, another way, a cup of destruction, and such a liquor, as is of death vnto death, euer as faith or infidelity is boobigged vnto it, so it is a cup of life or death. In this similitude, the Apostle speakeþ thus : *The word was not mingled with them with faith, as good as a gurgling brooke of booye all beset with men that doute to sic at the taverne, do mingle their drinke with spites, or their wine with suger ; so wee in this most blessed churche, in which the word of God is offered.*

vs.

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vs to drinke, wee must mingle it with the sweete spice of faith, and it is a cup of eternall life vnto vs ; otherwise, if we be vnfayfull, we haue lost our blessing, & are fallen from the hope of life. Christ, who is the head corner stone, in whom the building doth stand, hee is now to vs a ston of offence, at which wee haue stumbled and are fallen downe, because wee haue not receiued his word with faith. It is true, the Gospell is the power of God, to saue man, but yet to saue the man that doth beleue, whether hee bee Iew or Gentile : and here we see, how God hath idyned vnseperably, his word and our faith : wherefore it is also called, *the word of faith*: neither is it possible to be fayfull without the knowledge of the worde ; neither is any knowledge of the word profitable, but being mingled with faith. This (dearely beloued) is no obscure doctrine, that you should not vnderstand it; neither is it taught vs, in ambiguous words, that ye can doubt of it, but it is plaine and plainly taught; that if we will be saued by Iesu Christ, his word must bee mingled to vs with faith; if we be of the new testament, and belong vnto this couenant which is made in Christ, to the forgiuenes of our sinnes, then *wee beleue the word that is preached, and the lawes of God are written in our hearts.* And this S. Paul setteth out so cleare vnto vs, that it is impossible, impossible I say, for any to know the Gospell, and to bee ignorant of it: for this is the Gospell, as Paul sayth ; *The power of God to saue all that doth beleue*; do you heare this ? & do you vnderstand it? then what think you of that religion, where this preaching of the Gospell is holden backe : nay, where they haue been so enuious vnto it, that they haue not suffered the word to bee in such a language as the people might once reade and vnderstand it? The Priests themselves vpon whom they laied the worke to sacrifice for their sinnes, and to whom they confessed their sinnes, to haue forgiuenes of them.

1. Cor. 1:21.  
Heb. 10: 15.  
Rom. 10: 16.

## to the Epistle to the Hebrews.

them. And what (I say) will you thinke of such a people? or what religion haue they ? doth not the Apostle say true, ther is no saluation but by beleueing the word as it is preached vnto vs ? and doe they say true, that the Massie purgeth our sinnes, the Priest forgiueth them ? and the Massie is in latine, the Priest is ignorant, the people are led with vain imaginations ; no faith, no word is in all their doing ? But it is no maruaile though some men bee robbed of their hearts, and beleue all the illusions of Satan ; for how can a man beleue the trueth, except the spirit of God be in him? Pharaoh was not taught by all the wonders that Moses wrought in Egypt. The Iewes were not the wiser for all the miracles which Christ wrought before them. If such things haue happened in the dayes before vs, though now the Apostles and Prophets doe all cry, without faith in the Gospell preached, you can never bee sauced; ignorance is abomination before GOD ; and yet the Pops, who taketh the worde from vs, teacheth ys no faith, couereth vs with blindnesse, praiseth ignorance in our hearing ; if wee embrase him, follow him, loue him, honour him, as Pharaoh did Jannes, and Iambres, or as the Iewes did Annas and Caiphas, let ys not maruaile, no new thing hath happened in our dayes. The Lord hath not lightned their mindes, and what wisedome can bee in them ; but wee will leauy them to him, who is iust and mercifull : and let vs pray, that his word may bee alwaies mingled vnto vs with faith, that in this great darkenesse of the worlde, wee may see light.

One thing els we may here marke, that it is sayd: *the word did not profit them, because it was not mingled with faith*: whereby we know it is only faith that commendeth vs vnto God, without which the word is in vaine, the presence of Christ is in vaine, to bee his brother, sister, mother, all is vaine: nothing

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nothing but faith carrieth vs with boldnesse into his presence. Many singular prooves of this, our Sauiour Christ sheweth in many places, when a woman crieth vnto him: 27. Blessed is the wombe that bare thee, and the pappes that gave thee sucke: Our Sauiour Christ answereth: may rather, blessed are they that heare the word of God, and keepe it. When some sayd vnto him: Behold thy mother and thy brethren would speake vnto thee: he answered againe: He that doth the will of my heavenly father, he is my brother and my mother. In another place, when controuersie was, how wee shoulde haue life and saluation through him, he saith to his disciples: The flesh profiteth nothing, if it is the spirit that quickneth: noting in all this, that not his bodily presence, nor his kinred, nor the trauell of his mother, nor any thing is imputed vnto vs for righteouesness, but only faith, in which we beleue, according to his Gospel preached vnto vs; that in his death all our sinnes are purged, and in his resurrection we are justified. This maketh vs acceptable, and without this it is vnpofferable to please him: this the Apostle teacheth vs here, when hee saith: For this cause, she wold professe them not, because shee had mingled vnto them with faulth: for onely faith doth all, apprehendeth all, overcommeth all, and the gates of hell shall not in the ende preuale against it: and the Lord increaseth this faith in vs. And let vs pray &c.

The  
body: And dient it vnto me, vnto me, vnto me, vnto  
God or vnto diuers men: I beseeche you vnto  
God to consider it againe in a lowe soft chayre and iu-  
stlyng, vnto me, vnto me, vnto me, vnto me, vnto me,  
gracious

the Epistle to the Hebrews.

The nineteenth Lecture, vpon the

3.4.5.6.7.8.9. and 10.  
verses.

- 3 For wee which haue beleued, doe enter into rest, as he said to the other: As I haue sworne in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.
- 4 For hee spake in a certayne place of the seventh day on this wise: And God did rest the seauenth day from all his workes.
- 5 And in this place againe: if they shall enter into my rest.
- 6 Seeing therefore it remaineth, that some must enter thereinto, and they to whome it was first preached, entred not therein for unbelifes sake.
- 7 Againe, he appoynted in David a certayne day, by so day, after so long a time, saying as it is said: this day, if ye heare his voyce, harden not your hearts.
- 8 For if Iesus had giuen them rest, then would he not after this haue spoken of another day.
- 9 There remaineth therefore a rest to the people of God.
- 10 For he that is entered into his rest, hath also ceased from his owne workes, as God did from his.

His scripture, which now I haue read vnto you, I must needs confess, to me it seemeth yet somewhat obscure, neither hath G O D so revealed it vnto me, that I dare boldly pronounce, this it is: but, submitting my selfe to any better interpretation, which shall bee shewed of other; according to that which God hath giuen mee: so I will shewe you what I thinke.

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thinke most likely, and so much the more boldly I will shew you mine opinion, because, by the grace of G O D, I will speake nothing, but agreeable to all which the Apostle before hath most plainly taught vs. You knowe, how earnestly hee hath exhorted vs to hearken vnto Christ; what fault especially shall make vs neglect it, and that is infidelitie; what great perill wee haue in this sinne, and that is: *we shall not enter into his rest.* Now, hee reacheth and addeth sure arguments to his doctrine, how we shall auoid so great punishment, and so great sinne, and how we shall be obedient vnto Christ; and that is, by faith, an humble acknowledgement of him to be our Prophet, and a constant beleevung of all his trouth.

This doctrine first he setteth downe, in these woords; *For we enter into his rest, that doe beleue.* This hee proueth first, by the manifest text afore alledged: for it was said; *To whome I sware in mine anger, that they should not enter into my rest:* meaning the vnbeleevung, and vnfaythfull: therefore wee that are beleevung, and faythfull, wee shall inherit that rest. This I thinke to be the meaning of these words folowing; *As it is said, to whome I sware in my wrath, that they should not enter into my rest.* Now, because the Apostle hath reasoned long, and much, out of this place of the Prophet, and will yet reason longer, he wisely foreseeth, what might be here answered of the lewes, that this place is of the people of Israel, mēt of their entrance into the land of Canaan, ynder condition of obedience of the lawe of Moses, and therefore rather teacheth them to keepe still those ordinances, than to change them for new, and folow this Iesus, of whome they haue not heard before. This cogitation might easilie arise, and they might soone be so perswaded, that the Prophet speake of the present time: now therefore, in the words folowing, the Apostle taketh away this.

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this offence and doubt, teaching, that not vnto them onely, but to vs also it was spoken, and with this caution proueth with other arguments the former doctrine; that by faith grounded in our Prophet Iesu Christ, wee shall enter into his rest.

And he saith thus, *Especiallie seeing his workes were finished from the foundation of the world.* The word which is heere commonlie translated, although I english it thus: *Especiallie seeing,* which I doe because the sense well agreeth, and I know nothing to the contrary but the woorde may well beare it; so now touching the obiection before made, the Apostle answereth thus: Neither can this be meant of the rest of the land of Canaan, in obeying the lawe of Moses, for when neither the lawe was yet giuen, neither the land once promised, yet then was this rest of the Lorde, into which his people did enter; for the Scripture sayth, euen at the beginning, *The Lord rested the seauenth day from all his workes.*

Now this obiection being thus confuted, there is also in these wordes, the second reason for proove of this doctrine before taught, that they enter into the Lordes rest which doe beleue: and the reason is this. Seeing God finished his woorkes straight from the foundation of the world, so that then hee was sayd to rest the seauenth day, men entred not into that rest, by the obseruation of the law of Moses, which was not giuen, nor by any workes of flesh which were euer vaprofitable: but it is cleare then wee entred by faith, according to this which is written: *to day if you heare his voyce, harden not your hearts:* this argument is plaine in these woordes: *Especiallie seeing his workes were finished from the foundation of the world: for bee faith in a certaine place of the seauenth day thus: and God rested in the seauenth day from all his workes,* but of this argument, we will speake.

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speak againe in the ninth verse. Heere the Apostle may come to some of vs, to reason not verie stronglie : for how pouereth he that it is one rest of which it is sayd, ye shall not enter into my rest : and againe, the Lord rested the seauenth day ; for the one seemeth to bee of God alone, the other a figuratiue promise set out vnto vs; but this doubt is soone taken away : for when it was said, God rested the seauenth day ; was it not also said, he blessed the seauenth day and halowed it : which is, he appoynted it to this holie exercise, that man should leaue off his other thoughts, and consider the power and wisdome & goodnes of God in all his creatures, whereon after he gaue his law written : *Remember thou keepe holie the Sabbath day, sixe dayes stale thou labour, but the seauenth, &c.* by which it was plaide, that this rest was the same, vnto which they were after called; and thus wee see the Apostles words, how apt they be to his purpose.

It foloweth now : *And in this place againe, if they shall enter into my rest.* In these words the Apostle teacheth, that this is also the same rest which the first was ; where wee see that the rest of the land of Canaan, was, that they should there enjoy peace, and in his holy place prayse God day and night, who had deliuered them out of the cruel bondage of Egypt, and from all hurt of the great & terrible wildernes : in stead of which, he had given them a most pleasant countrie, that flowed with milke and honie. Now vpon the warrant of al this truth, that one rest hath been from the beginning, though the name may be often named in sundrie respects : as first, it was so called, because God rested from his works ; againe, because the people entred into a peaceable land, in stead of a perilous desert : so vpon other occasions, this name of rest is named, but all in one spirituall sense, that is, now a ceasing from our own works, to do the works of G O D, and after this, to dwell in the peace and rest of his

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his glory for euer : therefore, where promise of entrance into his rest is, it is a promise made vnto all, and of all ages ; vpon this(I say) the Apostle saith further : *Seeing therefore it remaineth that some must enter thereinto, and they to whom it was first preached entred not because of their vnbeleefe, againe, he appointed in Dauid a certaine day, by to day, saying after so long time, as it is already alledged, to day if you will heare his voyce, harden not your hearts :* in all these words, hee concludeth as hee taught before, that seeing this rest hath been euer set out to our first fathers, to the people of Israel, yet they entred not for vnbeleefe, seeing it cannot bee but some must needs enter, for the graces of God must needs be enioyed, therfore in Dauid it is againe sayd : *To day if you will heare his voyce, that it might be known, that we which do beleue shall enter into this rest.* So in these two verses, in the conclusion of the two former arguments ; to prooue, that only by faith, we shall enter into his rest. And this I take to bee the naturall meaning of these wordes in the 3. 4. 5. 6. and seuenth verses.

It followeth in the eight verse : *For if Iesus had giuen them rest, hee would not haue spoken of any other rest after.* These wordes prooue by another reason, that the former prophecie is not meant of the land of Canaan, according to the obiection before spoken of ; and his reason is this. Ioshua led them into the land of Canaan, a great many yeares before the Prophet Dauid made this exhortation ; if therfore it had been meant of that land, to what purpose did Dauid speake thus so long after ? could it be threatned vnto them, they should not enter into that rest, into which they had already entred, and dwelt there fourre hundred yeares ? vpon this reason he concludeth in the 9. verse : *Therefore, there remaineth yet a rest vnto the people of God.*

In the tenth verse, hee sheweth at the last, what this rest

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is: that wee should no longer walke in our will, but resigne  
ourselves ouer to the obedience of the will of God, euen  
as wee looke to enter at the last, into that rest and dwelling  
place, which is in heauen, not in earth, and which G O D  
hath pitched and not man, in these words: *for he that hath  
entered into his rest, himselfe hath also rested from his owne works,*  
*even as God rested also from his.* Thus I haue plainelie as I  
could, shewed you the whole meaning of all these words  
which I haue read together vnto you; and I haue the fewer  
things severallie to note vnto you in them, because, as you  
haue heard, the words were most of them mentioned be-  
fore; and as occasion was, then I spake of them more at large  
vnto you; onlie of the other things, which before the Apo-  
stle spake not of, I will note vnto you what I thinke necess-  
arie. In the 3. verse, It told you how the Apostle taught vs,  
that this rest, to which we be called, was the rest of God frō  
the beginning, because from the beginning it was said, God  
rested the seauenth day: what we should learne in this, wee  
may plainly see in the commandement: *Keep holie the Sab-  
both day:* for that day was instituted for this cause, because  
then God rested from his works, and in that day a rest is  
commaunded vnto vs, that in it we should do no manner  
of worke; and why (dearely beloued) shall we rest? God is  
not p'leased with idlenesse, he will not haue vs like the idle  
men that at the ninth houre of the day, stand still idle in the  
market; but G O D commaundeth vs to keepe that day  
holie vnto him, which is to serue him in it, and not our  
selues. Now, seeing in this day we must glorifie God, & rest  
from our owne works, to consider his works, from which  
in this day he rested, it is plaine and evident, that it is a Sab-  
both dayes worke; wiselie to meditate in all the works of  
God: for as Paule saith, *they are the wisedome of God, in which  
wee should know God:* and in them the inuisible things of  
G O D,

what is a  
Sabbath  
day's  
worke.

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GOD, that is, his eternall power, and Godhead, that wee  
should know him, and glorifie him, and give thankes vnto  
him. So wee reade in the booke of Job; when Eliphaz  
would perswade Job to the feare and reverence of Gods  
Maiesty, he biddeth him behold the staires, how high they  
are. The Prophet Esay, when hee will assure the Church  
of the mercy of God, that he will, according to his mighty  
power, fulfill all his promises, he saith thus; who hath mea-  
sured the waters in his fist, and counted heauen with his  
spanne, and comprehended the dust of the earth in a mea-  
sure, & weighed the mountaines in a weight, and the hils in  
a ballance? In meditation of these great works of God, the  
Prophet would teach them, to feare no man, but put their  
only trust and confidence in God. So the Prophet Jeremie  
setteth out the constant course of the day and night, for vs  
to consider, and in it, to know how unchangeable the loue  
of God is to all his Saints. So our Sauiour Christ, by the  
goodly colours of the flowers of the field, hee would haue  
vs learne, what a fatherly prouidence G O D hath ouer his  
children, to couer their nakednesse, who cloatheth so glo-  
riously the vading flower. The Prophet Dauid in many  
places, and especially Psalme 104. doth make a goodly re-  
hearsall of the prouidence of G O D, in ruling the whole  
world; thereby exhorting vs to obey God, to hate iniquity  
& concludeth with this excellent sentence: *Let the sinners be psal. 10.  
consumed out of the earth: & the wicked till there bee no more. O  
my soule praise thou the Lord, praise ye the Lord:* if wee by these  
exhortations and instructions can teach all our senses, our  
eyes to see, and our eares to heare, so that in the creatures of  
God, wee can see his glory, loue his goodnes, search his mai-  
esty, expresse his image in al our cōuersation; then are we sure  
we keepe holy his Sabbaths, & we enjoy the good begin-  
nings of that blessed rest, into which we shall enter for ever;

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but if we be vnprofitable creatures in the world, if we haue eyes and see not, and eares and heare not, and the sight and vse of so excellent workes, can stirre vs vp, neither to loue nor feare, nor once to know so excellent a worke man, wee are holden in the bondage of a spirituall Agypt, and wan-der in straunge and vnownen waies of a spirituall wilder-nesse, where we haue neither any water of life, nor any se-cret Manna, to satiate and fill our faint and hungry soules : we walke in the world, as subiects of the world, and dwell on the earth as seruants of the earth : the oxe and the horse doe as we doe, they eat, and drinke, and see the Sunne, and vse at their will the day and night; and never consider him who made all these things. Let vs not bee like vnto them, but as we haue hearts able to comprehend better things, so let vs vse them, that wee may fill our wayes with perfect peace. If G O D haue giuen vs the meane estate of life, in which neither we want nor yet abound, but our meat, our drinke, our cloathing is sufficient vnto vs, let vs acknow-ledge the great goodnessse of God, who hath set in vs an ex-ample of that estate of life, which himselfe hath testified to bee good for vs, in that prayer which he hath taught vs all : *Give us this day our daily bread.* If God haue giuen vs po-uertie, colde, nakednesse, and much affliction, let vs thinke with our selues : How good is God vnto vs euен in these dayes of calamity ? for hath he not made vs like his onely begotten sonne, a man despised in the world, and of small accompt, who had experiance of all our sorrow and griefe, that wee againe carrying his image might die with him, that we might also raigne with him in the due time which he hath appointed. Againe, let mee see this also in my po-uerty and affliction ; God hath by this meanes prepared me so, that whatsoever is done vnto me, God will impute it as done vnto himselfe : whosoever shall mocke or despise may

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my life, he reproacheth God that thus made mee : whosoe-ver shall cloath, feed, harbour me, Christ accepteth it as his owne, as if he were hungry, and received meate ; hee were naked, and received rayment ; what a marke and print of the loue of God is this in me, and how blessed is this estate, which of so many is thought most miserable ? If G O D hath giuen vs high and excellent honour, if I in the middes of my pleasure, with a wise heart can thinke thus : This is yet the place of my banishment, my body is a prison house in which my soule is in bondage, my life is a pilgrimage in which I wander, as in a country that is not mine own ; and yet, if G O D haue heere filled my senses with so many de-lights, if such be the glory of these kingdomes and this no-bility ? if the honor and riches of these dayes, haue so great gladnesse of heart ? O Lord, what are the heauens of hea-uens, where wee are citizens, which is our country, where our bodie is glorious, and crowned with life, where thy Maiesty shall shine in perfect beauty before vs, where all things shall be our owne, and we shall bee thine. A happy Lordship, a happy Earledome, a happy man, whose honor teacherb him thus to know the Lord, who hath had mer-cy vpon him. These and such like meditations & thoughts which carrie vp our mindes from the creatures to the crea-tor, and from our worldly calling to him that hath called vs, these doe leade vs into the rest of the Lord : these are our holy works on the Sabbath daies, and this is our wisedome in enjoying all the benefites of God. But of this meditation I speake before vnto you, in the exposition of the sixt verse of the second Chapter.

Now, touching this word whereof wee haue heard so much, that is, the rest of G O D ; wee must marke how the Scripture vseth it ; sometime for the trueth, which is ever one ; sometime for the figures, which haue beeene diuers.

The

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The true and perfect rest, is that which is now begun in vs, the resting from our owne workes; that is, our dying vnto sinne, and the crucifying of the old man, that wee may giue ouer our bodies vnto the Lord, to be seruants of righteouenes, and that onely his spirit may raigne in vs, that as Paul saith, it be not now we that liue; but that it bee Christ that liueth in vs; and this rest shall be made perfect in the resurrection of the iust, when wee shall bee joyned vnto Christ our head, and God shall be vnto vs, all in all.

The figures of this rest (as I said) haue been diuers. The first figure was the rest of the Sabbath day; called our rest, because wee were without bodily labour, only in spirituall exercise, to consider the workes of God, his greatnessse, and power, and goodnesse, and thereby to learne with all our hearts to serue him, and to glorifie him as our onely G.O.D: so that all the seventh day long, while the Sunne shined it preached vnto the people, that they should cease frō sinne, and serue God, die vnto the world, and liue in him. Another figure of this spirituall rest, was the land of Canaan, called their rest, because they ceased from the fearefull trauell of the solitary wildernesse and from feare of enimies which alwayes arose against them; and from their bondage before in Egypt, now inhabiting a quiet countrie full of all fruite and pleasure; and their spirituall exer-cise in this rest, was to see from what miserie God had deliuered them, what blessings he had giuen them, how migh-tily he saued them from all hurt of man and beast, and eu-erie creature; and therefore now, in a holy rest and quietnes, to be thankfull vnto him, to serue him, to trust in him to rest ynder the shadowe of his wings. Another figure of this rest, was also the temple, of which it was sayd: *This is my rest for ever: here will I dwell, for I haue a delight there-* Psa. 132:4

and called also the rest in respect that before, the tabernacle

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and the Arke was carried from place to place, but now it was settled for euer in mount Sion: the spirituall exer-cise of this rest, was, that G.O.D had now made knowne vnto them his statutes and ordinances, in which they should liue, his covenants and promises were sure vnto them, and that they shold not imagine vaine thoughts, or follow their owne deuises, but abide in the waies of God, acknowledg-ing them alone to be the waies of life, and so gibe ouer the selues to walke in them. These were the figures of this spirituall rest which abideth for euer: and vnto vs now to whom figures haue ceased, this rest is set out clearelie in it selfe, that we should liue in it, cease from our owne workes, doo the workes of our God, and worship him in spirit and truth, hauing according to this exhortation of our Apostle, our Sauiour Christ our onlie Prophet, to rest in his word; our onlie Priest, to rest in his sacrifice for sinne; our onlie King, to rest in his defence; our onlie head, to rest in his nourishment; who onlie with his blessed spirit feedeth vs to eternall life, and workerh in vs all in all. This is that king-dome of God, which we are taught to pray, that it may come and prosper: and this is it that the Prophet Esay saith of the roote of Ishaia, Esa. 11:10 *that in those daies his rest should be glorious:* this is the trueth figured in all the former rests of the Sabbath; of the land of Canaan; of the temple, as Zacharias full of the holie Ghost, doth most plainly shew. *This is (saith he) the oath which he swore to our father Abraham, that he would grant vnto vs: that we being deliuered out of the hands of our enimies, might serue him without feare, in holiness and righteouenesse,* Luc. 1:74. *all the daies of our life:* & this rest hath in it, as Paul saith, *a pure hart, that is, unfeigned and constant loue; a sincere faith, that is, holie and true religion; and a good conscience, that is, peace toward God through Iesus Christ:* and these properties of our rest (dearely beloued) marke the wel, that we may know the place,

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place; where wee dwell in peace; and least wee thinke foolishly, that we are at rest, when yet we are tossed in the tempestuous sea; our religion must bee pure and vtouched, from the curious and entising fancies of philosophie, from traditions and decrees of men, from superstition of the elements of the world, as meate, drinke, daies, times, and such other: to be short, pure from all things, which Christ our onlie Prophet hath not taught vs. And how can we thinke then, that wee are yet in this rest, if wee be holden with decrees: Touch not taste not, &c. if Counsels, and Fathers, which are diuers, and daylie renued, doe leade vs with their sundrie iudgements; what rest is in my religion, if thus I must walke vncertainlie? It was said of the first rest: *What I command thee, doo that onlie*: this rest is now abundantlie confirmed vnto vs, more amptie than before, as Christ is greater than Moses: and how then doo wee seeke after any instruction, but onlie after the word of Christ alone. Againe, seeing in our rest is vnsainted loue; contentions and strife, and quarels are cast out; how doo we say, we are entred into our rest, when this dissention is among vs one with another: let vs looke vnto it well, to whom it belongeth. It is a grieuous thing to trouble the peace of the Church; so is it a grieuous thing to see truth lye hid, or despised; therefore judge not you rashlie, nor condemne any mans worke before it be tried. Wee are called vnto a rest; and let vs nourish our peace: whosoeuer fall out with vs, let vs not fall out with them, but let vs seeke the trueth in loue; and so shal be built vp the decaied places of Sion: and to our selues

*I. John 2.* euerie one of vs this I say, yet not I, but Saint John, *that he that loueth his brother, he hath no offence in him whereat another should fall*: and therefore in any controuersies that can arise in the Church, if we feare God, let vs follow this rule; let vs not do any thing for vaine glorie, for honour, for riches, for

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for pleasing men; for if we doe, we may bee assured, offences will arise, and wee shall bee guilty of them: but if onely Gods glorie, and the loue of our brethren doe constraine vs, God will giue vs the spirit of wisedome and peace, and we shall not bee offences vnto any; but this let you and me commit vnto the Lord with our hearty praiers, and he will bring to passe a good worke in our eyes. Againe, our rest must be in all truth; and how doe such men seeke the gloriof this rest, which fill the world with lying and flattering, which call good euill, and euill good, light darkdesse, and darknessse light. The Prophet Amos complaineth of the Judges of his time, that they were so corrupt through bribes, that they were ready to sell the people for old shooes; if he were alive now, hee would adde to this another complaint, that some preachers are also so corrupt, that they will sell the trueth for a mourning gowne. Let a man bee now neuer so blinde, that hee walke as at midnight when it is noone dayes, yet you shall finde some preacher will commend his sight: if a man were as blacke as the blacke horse spoken of in the Apocalipse, that nothing were in him but shadow and darknessse, yet hee shall finde a blacke Prophet, with a blacke mouth, and a head-long tongue, to make him as white as the white wool, or as white as the white snow: and if a false tongue could colour him more than that, it is set to sale, and it is easilly bought. But haue such men care of our blessed rest? or doe they delight in the glory of it? doe they thinke that in the Church of Christ it will be ever suffered, that the sweete and costly garments of Gods Saints shall bee taken from them, and made a spoile for strangers? or he that goeth about this, shall he not disquiet our peace? leau off then you that feare the Lord, leau off to sell the praises of faith & of religion, to those which never sought and enquired after them. Remember Elihu saith; if I should giue

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giue titles, my maker would destroy mee ; doe not therefore iustifie the sinner while thou liuest. Thou foolish praiser, and the foolish praised, what substance is there in you, but a blast of winde ? let vs then leau off lying, and speake euery man the trueth from our hearts, and so let vs enter into our rest, and dwell in the peace of Gods Church together. Now, one word more, touching this rest : the seventh day is called the Lords rest; the land of Canaan, is called his rest ; the temple, his rest ; the Gospell his rest ; yet were not all these his rest, but figures & presentations of it ; as times, places, meanes, by which wee should rest in him : yet had they the name of therest, as thinges liuely presenting the rest vnto vs, and in which wee enjoyed the spirituall rest : and thus it is in all Sacraments, because they present vnto vs Gods graces, and his holy spirit, worketh in the ministery of them, the more to assure our faith ; they are also named the things which they present vnto vs.

Now, touching the Sabbath day which is heere mentioned, you see, from the beginning it was a figure of our spirituall rest in Christ : so that as all figures in him haue ceased and are compleat, so the obseruation of that seventh day hath also ceased, and the trueth of it must shewe it selfe, which is, that not the seventh day, but all the dayes of our life, our thoughts should bee with God, and our workes to his glory : and thus the old Sabbath was ceremoniall, and is now abrogate, even as you see ; for that Sabbath is now our Saturday, in which wee lawfully occupy our selues in all honest labour of our calling. Another end of that Sabbath was according to the manners of men, necessary for them then, and now necessary for vs : and that was, that they might haue a time to meeete together, to worship God in the congregation, to make publique prayers, vse his Sacraments for strengthening their faith, heare his lawe, and his

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his Prophets, that they might learne his iudgements, and edifie one another in the knowledge of God : this end of the Sabbath must needs bee perpetuall, as long as our weakness needeth mutuall helpe, and as long as it is meete wee should openly serue the Lord : to this end the commandement is still read vnto vs, *Remember then keepe holy the Sabbath day* : which now is our Sunday ordained by the Apostles examples, that the superstition of the Iewish Sabbath should bee taken away ; and kept holy, that thus we should occupy our selues in that day ; otherwise the olde Sabbath can possiblie be kept vnto vs, no other way, but as the Apostle here teacheth vs in the 10. verse, that as wee see God rested in it from all his works ; so we in all our life, must rest from our owne workes, that is, we must not haue our care or regard of the flesh, to accomplish the desires of it ; but, as wee are bought with a price, so wee must yeeld our selues seruants vnto our Lord, and offer vp our selues a holy and liuely sacrifice, to doe his will : and thus farre of this text. Now let vs pray &c.

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### The twenty Lecture, vpon the 11. 12. and 13. verses.

- 11 Let vs study therefore to enter into that rest, least any man fall after the same ensample of disobedience.
- 12 For the word of God is lively, and mighty in operation, and sharper than any two edged sword, and entreth through, euen vnto the dividing asunder of the soule & the spirit, and of the ioynts, and the marrow, and is a discerner of the thoughts, and the intentes of the heart.
- 13 Neither is there any creature, which is not manifest in his sight: but all things are naked and open vnto his eyes, with whom we haue to doe.



In this 11. verse, the Apostle maketh his last prooef of Christ to bee our Prophet, because the force of this word of God, agreeth not but with the Maiesty of his person, and so entreth into a notable description of the vertue and power of this word, making earnest exhortation, that wee would vse the great benefite of it, and therefore he sayth first: *Let vs therefore study to enter*: that is, let vs labour, let vs be carefull, let vs giue all endeavour, let vs care and trauell that wee may enter: thus shaking off all sluggish dulnesse, and quickening them from heauiness of spirit, as vnto a thing of great weight, he calleth vs with great care and study to giue our selues vnto it. And here, in this word, *let vs studie*: we haue a plaine interpretation of that he said in the first verse, *let vs feare*: for the whole verses, that and this, as you may see, haue one and the same meaning: there hee saith,

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faith, let vs feare; least forsaking the promised rest, wee seeme to be frowarde: that is, leant by such unfaithfulness as was in them; wee also make the promise to vs in vaine; heere hee saith, let vs studie to enter into this rest, least we fall into their example of unfaithfulness: thus the exhortation being all one, it is manifest, that this word, *let vs feare*, which he vseth now: so that this is (as I told you then) the feare of Gods children, a carefull studie and endeour, to walke fauillie before God. And another good lesson we may here learne: sith the Apostle saith, *let vs studie*: it is plaine wee ought not to nourish in vs, (as the manner of the world is) a carelesse securitie, to speake and thinke of our hope in God, with a secure minde, as if we cared not greatly for it, or longed not much after it: such a carelesse minde is altogether vnbeseemly for the profession of the gospell of Christ: and it is a thing that we doo all understand, none can excuse himselfe by ignorance, we know the fault by the triall of our owne heart, when we thinke of God, and his heauenly kingdome, what part and fellowship wee haue in it, wee can tell how our hearts are then affected; if it bee our ioy, our comfort, our consolation: if it draw our delight and studie after it, then are we children of that kingdome, then wee obey this calling of the Apostle, which is heere, *Let vs studie to enter into this rest*: but if we can thinke or speake of the kingdome of heauen, as we would speake of far countries, for talke sake, to heare what is said of them, but without any care whether we feethem or no; then wee are seduced with the deceit of sinne, and this exhortation of the Apostle is made in vaine vnto vs. And let vs not heere, deceiue our selues to thinke, we haue our cares for the lifeto come, when we haue no care at all for it: our nature is heere very blind, and beleeueth still her owne vaine fancies: not onely Scribes and

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Pharisees, and such froward sinners, doe presume much of their own rightcounses, and glorie in themselves, but evn  
Gods good people are soone beguiled with selfe-loue, & the  
Corinthians talked much that they were wise, that they  
were spirituall and holy men, but S. Paule saith vnto them;  
seeing such contentions, emulations, sects, are among you,  
you are yet children and you are carnall. So we (dearely beloued)  
it we will say we feare before God our care, our studie,  
our heart is in the kingdome of God, and yet we laugh  
when we talke of his iudgements, make our jests and rimes  
with his holy words; or if we be nothing moued in spirit  
when we speake of it then are we not studious, but careless,  
secure, negligent, and we heare not this exhortation of the  
Apostle, Let vs studie to enter into his rest: and thus is this ex-  
hortation ended, made out of the words of the Prophet; Agg. 2.7.  
If you will heare his voice harden not your hearts, dyc. 32.17  
It followeth now. For the word of G O D is liuelie and mightie  
in operation, and sharper than any two-edged sword, and entreath  
through euen to the dividing sunder of the soule and the spirit, and  
of the ioynts, and of the marrow, and is a discerner of the thoughts,  
and the intentes of the heart, neither is there any creature which is  
not manifest in his sight, but all thinge are naked and open vnto his  
eyes, with rebuke you haue to doo. In these words, the Apostle  
setteth out the nature of the word of God vnto vs, vpon  
what occasion, wee may easilie see; hee hath taught that  
Christ is our onely Prophet, and we haue no other Schole-  
master to teach vs, and instruct vs in the waies of God; he  
hath also earnestlie exhorted vs to heare his yoyce, & faith-  
fullie to hearken vnto him, least we fall into the condemna-  
tion of others, who haue been despisers afore vs, and whose  
judgement wee shoulde not escape, for the word of God  
woundeth, euen into the soule of the sinner: thus he com-  
meth to this description of the strength and force of Gods  
word,

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word, as may appear by his owne words going before,  
least we fall into the same example of disobedition thus pronouncing  
in that we cannot escape, because the word is so strong and  
mighty. And this doctrine of the Apostle, let it this day be  
our instruction, if we do beleue; or if we thinke the Apostle  
sayth true, that the word of God hath so great power in it,  
let vs regard it, let vs give our feare, our reverence, our obe-  
dience vnto it: for how great a sin must it needs be, to despise  
a thing that is so precious, and how great peril is there in it,  
to prouoke a thing against vs which is so strong? If it were  
but the roaring of a Beare or Lion, it would make any of vs  
afraid, yet could it but only pearce into our eares: if it be but  
the voice of thunder, it seemeth to make the very earth to  
shake, yet is it but a bodily sound, & the spirit heareth it not  
awhile; what then? when he speaketh whom the marrow  
within our bones doth heare, how truly saith the Prophet  
of him, his voice shaketh not only the sea, and the drie land, Agg. 2.7.  
but the very heauen is also? and can we haue yet any excuse,  
if we heare not him that speaketh so loud? if we beleue not  
him, to whom our own harts beare witnes of his truth? Or  
if we feare not his word, whose voice shaketh both heauen  
and earth? Or are we borne of God, if so great vertue and  
power of God haue no feeling in vs? No, no, be not decei-  
ued, God is not mocked, his sheepe heare his voice, we are  
not borne of him, but we are borne of hard rocky moun-  
taines, a stonie generation, nourished & fed of cruel Tygers:  
if such instructiō, such teaching preuaile not with vs. Heare  
then (dearely beloued) heare & learne, that we may be edi-  
fied: let our harts be softned, that we may haue the words of  
God writte in the. And seeing we haue so excellēt a prophet  
let vs bothakful scholers, & grow vp in the knowledge of his  
doctrine, that it never be imputed to vs, that we haue hard-  
ned our harts & would not know his waies. And to the end

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we may take the more heede, let vs marke thase words of the Apostle, in which he setteth ouer unto vs, the great force of the woord of God : the woord of God (saith he) is liuid, and sharpen than any two edged sword, &c. This place is well to be weightyd of vs ; for of purpose the Apostle speketh to teach vs what the woord of God is, and what power it hath, both to quicken the faithfull, and wound the disobedient vnto death : wherunto so ever the Lord doth send it, it shall doo his will ; no time, no place, no person, can possibly change it : no creature can breake the force of it ; the worke that is appoynted for it to doo, it will assuredlie bring to passe. Let soule and spirit, ioynts and marrow, heart and thoughts, striue still against it, it will wound all, and pearce through as a sharpe sword : even as all things are naked and bare before the eyes of the Lord who speaketh : neither let any man ever thinkt, whosoever hee bee, that heareth or roadeth this woord of GOD, but that it worketh in him the will of God. Euen all wee heere present this day, when after this Sermon ended, wee shall returne to our callings, know it assuredly and thinke on it, as you are in your way, that the woord spoken is entred into you : if it have quickned your faith, it is the woord of life ; if it haue killed your old affections, it is the seede of your new birth : if it haue done you no good, it hath detected your corruption, and accuseth you in your owne conscience : for charge it you shall not, make it fruitelesse you canhot : there is no defence against the strokes of it, but it pearseth through to the place, to which it is sent ; if it light in faithfull places, it bringeth the power of God vnto saluation : if it fall where infidelitie is, or disobedience, it maketh the heart as stant, or as an Adamannt stonc. This is the effect of the Apostles meaning in these woords, which you haue heard. The Prophet Esay to the same purpose,

vseth

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vseth an apt similitude, who speaketh thus in the name of the Lord. Surely, as the raine commeth downe, and the snow from heauen, & returneth not thereth, but watereth the earth, and maketh it to bring foorth and budde, that may gine seed to the sower, and bread to him that eateth : so shal my word be, that goeth out of my mouth, is shal not returne vnto me in vaine, but it shall accomplish that which I will, & it shall prosper in the thing whereto I sent it. This John Baptist taught vs, going before Christ to prepare his way, when he cried to the people : *Every valley shall be filled, and every mountaine and hill shall be brought lowe*, crooked things shall be made straight, and the rough wayes shall be made smooth, and all flesh shall see the saluation of GOD ; meaning heereby that all offences and stumbling blockes should be taken away, no power in the world should bee so great, which should not give place to this woord, which is the power of God to saue all that doe beleue. Luk. 3.5.

The Scriptures are full of such testimonies of the nature & strength of Gods word, to teach vs, both to feare before it, and to humble our selues, for it will preuaile : and also to trie our hearts, that it may haue in vs, a good & profitable worke, rather to renue vs in the spirit, than to harden vs in the deceites of sinne : but let vs now come to the words of the Apostle, and examine them all in their proper meaning.

It is sayde first, *the woord of God is liuing*, which propertie may be attributed to the woord of God, in diuerse respects : first in respect of vs, because it quickneth vs into a spirituall life, and without it wee are in darknesse and in the shadow of death ; therefore it is a liuing word, and *the seede of our newe birth*. So Saint Paul sayeth, to the Corinthians, in <sup>1 Pet. 1.23</sup> *Christ Iesu I haue begotten you through the Gospell* : and Saint <sup>1 Cor. 4.15</sup> John sayeth, *of his owne will hath he begotten vs with the word* <sup>Iac. 1.18.</sup>

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of life: expressly calling it, the liuing word, or the woorde of life, because it quickneth vs (as I sayde, into a spirituall life; wherein without all doubting wee are taught assuredly to owe, that if euer wee will become the children of God, that we shall no more liue our selues, but that Christ may liue in vs: thus wee must bee borne, and thus wee must bee made a newe, in taking in to vs the seede of the woorde of God, and then as new borne babes desire the sincere milke of it, that we may grow thereby into the fulnesse of our age in Christ. If the Papists did well understand this, they should also vnderstand with it, that themselues were bastards and no children, as being borne of mortall seede of fathers, of counsels, of decrees, of Popes, not of the immortall seede, which is the word of God. Another cause why the word is called liuing, is in respect of it selfe, because it is eternall, and abideth euer, according to the nature of the liuing God, whose word it is: so Saint Peter expressly calleth it, where he sayeth, wee be borne a new of immortall seede, by the word of the liuing God, and abiding for euer: therefore attributing life and immortality, vnto the woorde, because it is of the liuing and immortall GOD; of which we ought to learne, that there is no wisdom, no instruction, no discipline, by which we can apprehend eternall life, but onely the wisedome and instruction of the word of God: for what an absurd thing is it, that the wisedome of man, which is vaine, as man is vaine, which is transitory, earthly, and is abolished, should leade me into that life which fadeth not, but is eternall in heauen? Yea, what an absurd thing (I say) is it, seeing we our selues and all that is in vs, before the presence of the Lord must needs be changed, so that no man possibly can see him and liue, yet to thinke, that our wisedome can leade vs vnto him, or our reason can approach vnto the places where his glory dwelleth. Surely (dearely beloved)

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beloued) this is much more folly, than to seeke to gather grapes of thornes, or figges of brambles; for it is to seeke for light in darkenesse, and for life in death: for out of a corrupt minde and a froward heart, wee seeke for holy obedience and immortality, as many as say, that without the word of God they can please him: the papists do not yet vnderstand this, and therefore they weary themselves with their owne inuentions, and multiply ceremonies in their Churches, which God will cast out as he hath begun, till their madnes be made manifest to all nations.

Another cause yet there is, why the word of God is calld, *liuing*: and this cause most agreeable to this place; that is, because it entreth with power into euery part of vs: so that, as our life is dispersed into euery part, and wee feele it, both in griefe and pleasure: euens so, the vertue of the word of God pearceth into euery member, to bruse, (as the prophet saith) the very bones, or to fill them with marrow and fatnesse: this sense is plaine, and agreeable to all the words following, and in this same meaning Salomon calleth it also: *A liuing word*, as his wordes are plaine: *The Pro. 20.  
light of the Lord is the breath of man, and it searcheth all the bowels of the bellie:* where also he calleth the word, *light*: because it shineth in mans heart as in a darke place, & trieth out all the secrets of his thoughts. in this meaning, heere the word is called liuely, as I tolde you before, the more to stirre them vp, not to neglect so high a Prophet as the sonne of G O D, whose word came with Maiestie, and power vnto them.

The second title heere attributed to the woorde, is, *that it is mighty in operation*: meaning, that it hath in it, force and vertue, able to subdue all enemies, and bring vs in obedience vnto Christ: this vertue of the woord, Saint Paul notably setteth out to the Corinthians, magnifying his

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Apostleship by this meanes, our weapon (saith he) are strong  
by the power of God, to cast downe holdes, wherewith we over-  
come immaginations, and euerie high thing that is exalted a-  
gaine the knowledge of God, and bring into captiuicte, euerie  
the obedience of Christ, and haue readie vengeance a-  
gainst disobedience : how so euer a man magnifie himselfe,  
or a man exalt himselfe, in which arrogancy of spirit hee  
seemeth (as it were) buried in sinne, and his heart hardned  
against the grace of God, yet let him heare this word, and  
let it oft fall into his eares, for it is as the Prophet sayeth, a  
hammer, which breaketh the stone in peeces, and is able in  
the power of God, to mollifie his heatt ; or, if the sinner be  
suncken downe so deepe, that hee will not rise, it will crush  
him downe deeper, that he may perish in his sinne, and so  
God sayeth to his Prophet Ieremy : *I will put my word into  
thy mouth, and it shall bee as fire, and this people shall bee as wood,  
and it shall devoure them.* And this is it Saint Paul expresse-  
ly witnesseth, to be the onely meanes to glorifie G O D, to  
preach the trueth of his word vnto all ; for so (saith he) we  
are alwaies a sweete smelling sauour of Christ vnto God, as  
well in those that perish, as in those that be sauued, to the one  
a sauour of life vnto life, to the other, of death vnto death. I  
would we that are preachers, could learne and beleue this,  
it would make vs leaue our Vaine babling and much talke  
of philosophie and prophane thinges, and fill our mouthes  
onely with the woerde of the Lorde : for this onely is  
mighty in operation, the other hath at all no strength, no  
strength at all in this behalfe to glorifie G O D, or to con-  
uert a sinner ; but strong to delude the people with idle  
soundes, strong to tickle our eares with fond delight, strong  
to puffe vs vp with pride of our wittes, but more weake  
then water to teach vs true repentance : for proofe I say,  
let the sinner come foorth, that hath beene conuerted by  
hearing

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hearing stories or fables of Poets, I am sure there is none ;  
for faith is onelie by the word of God : or let the preacher  
come foorth that vseth such things, and doth it not either  
to please men, or to boast of his learning : for this he know-  
eth that the word onelie, not prophane things, conuerteth  
the people ; and why then doth hee vse them ? The Lord  
saith, by his Prophet Ieremie : *If they had stod in my counsel, Ier.33.  
and had declared my words to my people : then they should have  
turned them from their euill way, and from the wickednesse of  
their owne inuentions :* a plaine testimonie why our preach-  
ings are vnprofitable to the people, euuen because we speake  
in our owne fancies, and vse exhortations of our owne head.  
And againe, in the Prophet Malachie, the Lord declareth  
what couenant he made with Leui, and how he promised  
to bleisse his labours in the teaching of his people : *The lawe  
of trueth (saith he) was in his mouth, and there was no iniquicie Mala.16.  
found in his lips : he walked with me in peace and equitie, and did  
turne many away from their sinnes.* Can any thing be spoken  
plainer ? hold fast the word of God, commit the fruit of thy  
worke to the strength of it, and thou shalt finde it as is heere  
said, mighty in operation, and thou shalt conuert many sin-  
ners. Let them tell me now, all that haue eares to heare,  
what madnesse is it, to fill the peoples eares with vnownown  
tales, and sweet words, in which is nothing but a deceitfull  
sound, and leaue the word of God, mighty in working, to  
conuert their soules.

And you (dearelie beloued) who delight in such vani-  
tie, and make the preacher transgresse for your fancies sake,  
let mee but reason with you, as Saint Paule reasoned with  
the Galathians. Tell me, whether by such tales, or by hear-  
ing the word of God, haue you receiued the spirit, that is,  
whereby were you conuerted from your vanitie vnto the  
liuing God ? was it the word of trueth, or els Gentile sto-  
ries

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ties that wrought this vertue in you? and are you so foolish, that when you haue begun in the spirit, you will now go forward in the flesh? let vs leauē then this great abuse: both you, to turne away your eyes to follie, and the preacher to vse the pulpit like a Philosophers chaire. Wee may alledge sometime a storie, or prophane sentence; I denie it not, but when it is good doing it, when the remembraunce of the saying bringeth necessarilie into memorie, the word of God also, for which it was alledged, and giueth light vnto it, for a more cleare declaration of the trueth: yet, when the storie is told, and remembred by it selfe, there is then but a foolish delight of a vaine man, to helpe him in his talke, to multiplie idle words; there is no edifying in it all.

The third title of the word, now following, is this, *that it is more sharpe than a two edged sword:* and this similitude is often made in the scripture. The Prophet Esay, preaching the promises of God, he saith: *his mouth is like a sharpe sword.* And Saint Paule giuing armour to a Christian soldiour, by *Eph. 6.17.* which he may kill his enemies, he biddeth him take the sword of the spirit, which is the word of God.

So, in the first and nineteenth Chapters of the Apoca-  
Apo. 1.16 lypse, the Sonne of God is described with a twoedged sword  
& 19.15. proceeding out of his mouth; meaning, by these speaches, no other thing, but that by the preaching of the Gospel, Christ should get the victorie, and bring all enemies in subiection vnto him, even as the Prophet Esay sayth: *He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he kill the vngodlie;* by which wee doo learne, that the more we pray, *Thy Kingdome come:* and the more wee wish the prosperitie of the Church, the more wee must strive to make the word of God knowne vnto all; for that is the sword and scepter of his kingdom.

The next title heere attributed to the word, is, *that it en-*  
*treth*

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treth into the division of the soule and the spirit, and of the ioynts and the marrow. By soule, heere he meaneth, that part of vs, in which our affections are, as ioy, sorrow, loue, hatred, anger, mildnes; or any such motion in vs of good or euill. By spirit, he meaneth, the most excellēt part of vs, in which is reason, wisedome, vnderstanding, to consider and meditate of all the workes of G O D. By ioynts and marrow, hee meaneth all the members of our bodie: and thus S. Paule vseth these words of soule, and spirit, and bodie, where he faid to the Thessalonians, as it is in the fifth Chapter: *The God of peace sanctifie you wholie, that your spirit and soule and bodie, may be kept blimelesse vntill the comming of Christ:* teaching vs, what is a true Christian, when his mind thinketh, his soule desireth, his bodie executeth nothing, but what is faultlesse before God and man.

So, when the word is said to diuide betweene the soule and the spirit, it noteth the mightie worke of it in the reprobate, to wound all their thoughts and desires with feare and terror, and with astonishment of heart: contrarie in the elect, it crucifieth the old man with all the concupisances and the desires of it. When it is said to diuide betweene the ioynts and the marrow; it sheweth the worke in all the members of our bodie, to sell them vnder sinne, to worke vncleannesse with greedinesse being hardened, or to sanctifie them in the power of God, that they may bee seruants of righteouesnesse vnto him, being mollified. To bee short, in soule, spirit, ioynts, marrow, the Apostle meaneth, that the word once heard, the whole man is touched, and al that is within him, feeleth streight a change: except a heavier judgement be vpon him, that he haue cares and heare not: wherein yet the word hath a worke, and maketh him fall deeper in the sleepe of sin: if we wil learne, examples are before vs of good & euill, what to leauē, or what to choose.

The

## Readings of M. Deering vpon

The Prophet Abacuch, foreseeing the state of Christes Church, what danger should be vnto it, even then to be oppressed againe, when it was not yet halfe growne vp, he saith: *When I heard it, my bellie trembled, my lips shooke at the voyce: rottennesse entred into my bowells, and I trembled in my selfe that I might rest in the day of trouble.* Heere wee see the word diuiding betweene the ioynts and the marrow, how it distempered the Prophets whole bodie, because of the heauie threatening of the Lord, and an excellent blessing was vnto him, for this feare and trembling at the voyce of the Lord, in the day of trouble he had rest. So the Prophet Esay, at Gods threatening against his Church, that euен in the daies of Christ, her peace should be broken off, and her flourishing glorie should againe be shadowed; he crieth *my leanesse, my leanesse, woe is me:* as if he had said, it consumed his flesh, and wore away his beautie, to heare the voyce of the Lord against his people: if thus we feare indeed at Gods threatenings, and as his Saints doo unfainedlie reioyce at all his promises, a good worke of his mightie word is in vs, and it is his power to saluation; but if we be despisers, and regard not the word that is brought vnto vs, awhile wee may seeme to be in peace, as the sickle man in his sleepe feeleth not his paine, but the word will wound at the last the spirit, and we shall feele it in our flesh, what we haue despised. Wee reade in Daniel of Belshazzar, a proud King, in the middes of his Princes and all his royltie, he saw a hand writing, and the word of the Lord was before his eyes; streight his countenance was changed, and his thoughts troubled him, so that the ioynts of his loynes were loosed, and his knees smote one against another, such feare and terror came vpon him, when the voyce of the Lord did pronounce his judgement. And not onely thus, but wee see it further, the wicked not only wounded, but also slaine with

the

## the Epistle to the Hebrews.

the word of God. When many of the rulers of the people of Israel led the people to most shamful Idolatry, the Prophet Ezechiel was sent to preach vnto them, and when hee prophesied before them, Pelatiah the sonne of Benaiah, one of the Princes which seduced the people, dyed in his presence? A like example, is, of Ananias and Saphira, who at the voyce of Peter, did both fall downe dead: so true it is that the word is forceable, to deuide and enter between our raines, that is, to slay the wicked, and to quicken the godly. Last of all, it is heere sayd, that the word discerneth betweene the thoughts and intents of the heart, meaning, that howsoever the hart of man is prepared, the word of God directeth it, either more to bee hardened with the deceits of sinne, or wholly to bee renewed to the loue of righteousness.

It followeth now: *Whether is there any creature which is not manifest in his sight, but all things are naked and open vnto his eyes, with whom we haue to doe.* These words shew an excellent proofe, of all the former things spoken of the word: for, seeing it is the word of God, how should it not haue the power of God; if among men, as every one hath most power, so his word is most feared: how should it not bee, but God, who is the searcher of our hearts and raines, and is almighty ouer all, but that his word should haue of his nature, vertue and power, to make the proud to feare, and to comfort the humbled. Let vs therefore now bee wise in time, and let the word of the Lord fashion all our hearts; if it doe not, yet it worketh still, and wee shall one day know what voyce wee haue despised: for as it is heere, that all things are open vnto his eyes, so wee shall haue his voyce, wher in all thinge it shall shewe his power. It shall speake unto all creatures, and they shall heare it: the earth and sea shall bring the bodies which they haue consumed: the first

shall

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shall yeeld againe his asbes, and the ayre her dead ; the ele-  
ments shall melt away, and the heauens shall vanish : the  
Lord shall speake, and the dead shall all arise : then shall we  
too late bewaile our madnesse, which haue heard before  
this voice, and regarded it not. And this let vs learne with  
it, if such be the strength of Gods word of it selfe, when yet  
he shall multiply this power, & make it also eternall which  
is infinite, what shall we say then; but, O Lord who shall a-  
bide it : when he shall pronounce, *Go you cursed into eternall  
fire* : what condemnation shall be vpon the wicked : surely  
(dearely beloued) as it is greater than our hearts can ima-  
gine, so yet in this similitude, wee may see, as it were an i-  
mage of it : for as his word deuideth betweene soule and  
spirit, marrowe and bones, cogitations and intents ; so wee  
knowe that in euery part of them, the wicked shall feele  
Gods anger : head and arme, hand and foot, backe and side,  
shall haue experience of his anger : all the thoughts of their  
hearts shall be wounded with death, and so much the more  
unspeakable, because their bodies shall feele and their mind  
knowe the immortality of death, and everlasting destruc-  
tion that is vpon them : which extreame wretchednesse,  
no horror of darknesse, no weeping and gnashing of teeth,  
no gnawing of conscience, no eternall fire, doth fully and  
enough set out vnto vs.

But this we leauue to the reprobate men, who euen to this day haue sold their hears to conceiue mischiefe, and it repenteþ them not. Let vs feare now in the day of health, and better things are appoynted for vs. Wee shall heare another voyce, *Come yee blessed into eternall life, posseſſe the kingdome prepared for you from the beginning*: which voyce shall enter deepe, and into all our members bring a sensible feeling of the loue of God, and his great glory, when with heart and minde wee shall see and knowe our inheritance

*in the Epistle to the Hebrews.*

with God in eternall glory: whereunto, if now wee bee  
raised vp, and the promises of God begin withinys, this  
vnspeakable and glorious hope, (so that our hearts bee fast  
holden in the loue of it, never to change for worldly vani-  
ty, or rather shame, worse than vanity: for with what  
name shall wee name it, that is exalted against the Lord) if, I  
say, thus the word God be yntowne, we haue sealed it, that  
his word is living, and entreth into the division of the soule  
and the spirit: and wee haue been fruitfull bearers of all this  
long exhortation, which the Apostle hath made, and en-  
ded, to stire vp his brethren, faithfully to heare this Pro-  
phet of God, his sonne Iesus Christ, and our Saviour, who  
hath reuealed all his will vnto vs.

¶ And thus far of this former part of the Epistle, in which  
wee are taught, that Christ is our onely Prophet: but the  
time is past. Now let vs pray, &c.

word (*baul'd ykis'a*) has also been placed.

Watt (1990, 94, 1993, 1995) has suggested that

blue xanthogilia found bluegill sunfish

### Building a library

— 12 —

and the 1920 edition has been published.

• 1998-2000: *Journal of the American Academy of Child and Adolescent Psychiatry*, Associate Editor

• ४११ द्वितीय शताब्दी में राजा विष्णु ने इन्हें अपनी संस्कृत लिपि का उपयोग करके लिखा।

*Journal of the Royal Society.*

**Goodwill** is a intangible asset.

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1879. - *Glaucomys sabrinus*, Gray, *Auk*, 1879, p. 10.

• 2008年3月20日於「新」

et si l'adquiert un ou plusieurs objets

10. The following table shows the number of hours worked by each employee in a company.

*...and the world was created.*

[View Details](#) | [Edit](#) | [Delete](#)

Reading of M. Deering upon

The one and twenty Lecture, vpon the Collected treatise of the Chapter, the 14<sup>th</sup> of March 1595  
vbi jow not 1594 and 16. verse. iijij. quod est in nobis  
in this re: vniuersitate. etiam uocata. 12. 13.  
14. seeing then that wee haue a great high Priest, which is ent-  
ered into heauen; even Iesus the Sonne of God, let vs hold  
fast our profession. iijij. quod est in nobis. 13. 14.  
15. For wee haue not a high Priest, which cannes bee touched  
with the feeling of our infirmities, who is in all things  
aduertised in like fers, yet triuall fained art. 14. 15. 16.  
16. Let vs therefore goo boldlie vnto the thron of grace, that  
we may receiue mercy, and finde grace to helpe in tyme of  
need. qd. v. p. 15. v. 15. 16. 17. 18. 19. 20.

**V**E haue heard (dearely beloued) how  
the Apostle hath taught, that Christ  
is now our onely Prophet, and what  
care wee shoulde haue, diligently and  
faithfully to hearken vnto him, if we  
will not be guilty before God, of great  
condemnation and iudgement. The  
reasons are of the Apostle to prooue him our onely Pro-  
phet: first, because, G O D sending his onely begotten son  
into the world, made man like vnto vs, and revealing the  
will of his father vnto vs, the excellency of his person infor-  
ceth vs to confesse, that God ordaineth him alone to bee  
our Prophet.

Againe, hec was faithfull in the house of God, and then  
what needeth any other Prophet vnto vs? Thirdly, he was  
more honorable than Moses in this office, & many wayes  
to be preferred before him: therefore no other Prophet is to  
be

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be ioyned with him. Fourthly, the Prophet Dauid said:  
To day, if ye heare his voyce, &c. which we must needs under-  
stand, to be a perpetuall prophecie, and therefore accom-  
plished in Christ, whome we must heare, if we wil be  
besaued. Last of all, the force and strength  
of God, is such, as it must needs warrant the  
Christ the author of it: and as none haue that glorie,  
so none to be our Prophet but he. unto all those rea-  
sons, he hath added, as  
earnest exhortati-  
ons, to give more weight,  
for the better persua-  
sion of his brethren  
ewriteth.

Now, hec b  
the other principall point of this  
e, that is, to prooue that Christ is our  
onely Prophet. In this disputation hec continueth to the elea-  
uenth Chapter, as we shall (God willing) heare. He begin-  
neth it first with an exhortation, as he vsed the like often be-  
fore, and, as I said, to make vs more carefully regard his  
words. Sith then, we haue a great high Priest, who hath entred in-  
to heauen, Iesus the Sonne of God: let vs hold this profession: the  
force of this exhortation, is in the excellencie of the Priest-  
hood of Christ, secretly compared with the Priesthood of  
Aaron, who was in nature their brother, in person weake as  
other men, in office, earthly, entering into a tabernacle  
made with hands, in vertue, a figure of a better sacrificer,  
himselfe not profiting at all: but Christ is another high  
Priest, in nature the Sonne of God: in qualitie, great and full  
of glorie: in office heauenly, entring before God to be our  
mediatour; in vertue holy, and perfect himselfe, to purge  
our sinnes. This the Apostle noteth, calling him, high  
Priest, great, entring into Heauen, and the Sonne of G O D:  
and so much the more wee are guiltie before him, if wee  
shall not hold fast, and professe all his instruction and doc-  
trine. Now, least wee should thinke the Apostles exhor-  
tation

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tation is weake, and that hee taketh it for graunted, which is in controversie (for hee calleth our Sauiour Christ high which yet it seemeth hee hath not proued) wee must see what hath been spoken before, and so wee shall see in this exhortation for the proofe of his cantic. made man, vs the counsell of his Father, purchasing a m  
vs free from the bond holden vnder the law, in which wee were witnessed of our Sauiour Christ him, to be the sonne of God, hich things before necessarily prouing him, for the same cause, to bee our trueli, in the beginning of this disp  
him, our great high priest. So hee began the third chapter : Consider holy brethren, the Apostle and high priest of our profession : not yet hauing particularly spoken of those offices, but calling him by those names : because according to the description of his person before made, it must needes follow, that hee was both our Priest and Prophet.

Another argument of his priesthood, is, that hee was heere in earth, afflicted as wee bee, submitting himselfe to death, strom which he is risen, and now ascended into heauen ; therefore he is our priest, crucified for our sinnes, risen for our iustification, and making now intercession for vs before God his Father. Thus wee see, vpon how good warrant the Apostle in the beginning exhorteth them to acknowledge Christ their priest ; and thus much touching this entrance of the Apostle, into this disputation, and why hee vseth such words.

Now, touching the matter. To teach that our Sauiour Christ is our onely priest, hee first sheweth by the workes of Christ, what is the office of the true priest, and that is, that he

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be great and strong to beare all our infirmities : then, that he make an entrance for vs vnto God, enduing vs now with faith and boldnesse of his spirit ; and finally, giuing vs his grace and saluation ; which things, as they were in Aaron, nor in all the sonnes of Leui, so they haue scarcely appeared in Christ, and therefore with boldnesse vs cleave vnto him ; to this effect is this exhortation. Now, where hee saith : Sithe therefore wee haue a high priest, who hath entred into the heauens. Now, wee haue the sonne of God, let vs hold this profession : I woulde haue you here learne of the Apostle, to bee wise. That the office of our Sauiour Christ, both of his person, and of his doings, was a strong perswasion vnto him to Christ alone. Seeing Christ was the sonne full of power to doe all he would, who had entred into the presence of his liuing father : what man is hee shall ioyne himselfe vnto him ; to claime a part and fellowship in that worke, which Christ hath taken vpon himselfe ? Or, who that may haue his hope and rejoycing in Christ, will cast it off, to glory in a mortall man ? This madnesse was so great in the Apostles eyes, that as a thing, which it grieved him to remember, so hee beseecheth his brethren never to let it sinke into them : but rather, seeing Christ was vnto them such a one, let them abide in him, and hold fast his profession. Thus wee at this day, let vs strengthen our faith, and answer all our aduersaries ; if the question bee, whether iustification bee in our owne workes, let vs say, seeing Christ the sonne of the liuing God, hath beene conceiued of the holy Ghost, and borne of a Virgin, and sanctified himselfe for vs, fulfilling all righteousness in his flesh, and offering vs freely of his fulnesse to bee made holy before God, wee will hold this profession ; and wee that are but dust, and full of euill, wee will not ioyne our selues with so excellent a Sauiour ; wee renounce our righteousness, and

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of the righteousnesse of our fathers, the righteousnesse of Abraham, of Paul, of Peter, of the virginne Marie; and the righteousnesse of Christ shall bee our righteousnesse alone. asked, whether the Masse bee a sacrifice for our sacerdote; seeing Christ the immaculate Lambe of GOD, eternall spirit, hath offered vp once his owne bodie to those that members, will p. sinnes bee imputed vnto him; and giuen eternall redemption impure priest, of polluted this busynesse: let his vnchaste hands, D: wee will Christ is our sacrificer and sacrificer al- pitiation for our sinnes. other Christ who came downe from his Father, hath taken v. our Prophet, let vs hold this profession, and not care what flesh and bloud can say vnto vs. If Christ, for whom all power is giuen in Heaven and in Earth, is King of glorie, and sitteth on the right hand of Maiesie in the highest places, if he haue taken vpon him to lose the woorke of the diuell, and set vs free from his bondage, why holde wee not this profession? Or why runne wee to holie water, bells, candles, crosses, and such vanities: as though they helped Christ in his worke? Or if all our enimies thinke they can confute this, that heere wee say, let them answe vs; how is the reason of the Apostle good against the Priesthood of Aaron, that it is abolished, and no others sacrificers are, but Christ: because hee is so excellent a Priest, the Sonne of GOD, the great high Priest, and hath entred the Heavens. If this dignitie of his person, prooue the Priesthood onelie to bee his, why doorth not the same prooue all these things we speake of to be done and wrought by him alone?

or

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of howe notable, that his priesthood for the excellency of it, cannot stand with the priesthood of Aaron; which yet was glorious, and that it shoulde stand with the king priesthood of a lefthanded Peope, which come to see and hear: & howe can it be lowly in his priesthood, and yet stand with the partnership with others, in the Prophete? Seeing then it is thus written, (the Apostle saith) His knowledge shewed the digne- and glory of Christ, in the 3. verse following he sheweth his compassion, that wee may now have a high priest; and for this cause hee addeth this, least the weakle loweishould otherwise bee offended, and fall at the knowledge of his glory; for hearing our Salvour Christ exalted as God, they would easily thinke; and shall the Lord againe speake vnto vs? Doe wee not remembere the dayes of moultitudine, when hee spake vnto them, and they were all astreight? Yea, Moses himselfe, did hee tremble, and the people pray, that they might heare him more? Shall it bee so againe with vs? Or, hath the Lord spoken, and we haue not seene his maiestie? To stop this, or like offence, the Apostle addeth this, of his compassion and loue: for we haue not a high priest, which cannot be touched with the feeling of our infirmities, but was in all things tempted in like sort, yet without sin: the summe of which words are, that as we acknowledge Christ to bee the sonne of God: so we also believe that hee was made man like vnto vs; and in this participation of nature, hath taken also vpon him, all our infirmities, accounting them as his owne; so that wee may bee bold to come vnto him, who is no more fearefull in the glory of his maiestie, but louing; in the similitude

V. 3.

of

## Readings of M., Doring vpon

of our life. And that I say here, he saith — ver. 13. v.  
is compared as we mede like v. 11. all things I was my self under  
Ouidit, by reason of that spirituall and vnspeakable qualitie,  
wherewith haue much hit me. In that he is our head, and  
beauynesse vnyklynes knowne of flesh and  
soule, or joyntes and sinewes; but seen  
only, with a spirituall eye, according as it standeth by  
spirit. And when we shall know  
wh. i. the spirituall, v.  
togethert, and  
with wrath with vs, and  
such ympeccable him, as if  
sayd I saw, saw, why  
releaseth, the Apostle. Also x. callath  
afflictions of Christ, i. which we are to learn; if G.O.D.  
have so loued vs, we ought also to loue our brethren to re-  
member them that are oppressed, as if we also were oppres-  
sed in bodies; and to rejoyce with those that doe rejoyce,  
as if our owne hearts were filled with gladnesse; and a lust  
judgement is vnto them all, who hating Christ such an  
example of loue, can yet notwithstanding hate their bre-  
thren. I v. 13. And here we see that Christ  
is compared as we mede like v. 11. all things I was my self under  
Ouidit, by reason of that spirituall and vnspeakable qualitie,  
wherewith haue much hit me. In that he is our head, and  
beauynesse vnyklynes knowne of flesh and  
soule, or joyntes and sinewes; but seen  
only, with a spirituall eye, according as it standeth by  
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wh. i. the spirituall, v.  
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have so loued vs, we ought also to loue our brethren to re-  
member them that are oppressed, as if we also were oppres-  
sed in bodies; and to rejoyce with those that doe rejoyce,  
as if our owne hearts were filled with gladnesse; and a lust  
judgement is vnto them all, who hating Christ such an  
example of loue, can yet notwithstanding hate their bre-  
thren. I v. 13.

And here we also learn, what so ever afflictions are,  
yet are they lesse than the strength given vnto vs; neither  
shall they overturne the loue of God from vs for in all affil-  
ictions, without exception, Christ suffereth with vs. We see  
by Paul: how many, how great, how aboue measure were  
his troubles, by sea, by land, of friends, of enemies, in bod-  
y, in spirit, yet calleth he them all the afflictions of Christ,  
and his sufferings. Lazarus, in all his pouerty, sickness,  
sores, suffered nothing, wherein Christ was not partaker  
of his griefe; if the palmer, and misericord patient Job, were  
now vpon any man, even Job felt nothing, which

Christ

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Christ fel with him; for while this mystery is, which is  
written, that Christ is the head & we the body, how should  
the body — hurt, and the head not touched with the paine  
of it? v. 13. And here we see that Christ is the head, and we the body.

Let v. not then care what crosses wee beare, for as there  
is none more shamefull than the crosse of Christ, so all  
ours are accounted as him. If we be poore, sickle, contynued,  
imprisoned, or what so ever is the frownde of loue, G.O.D  
is not as man, to turne his face away from his children. But we  
are the dearer in his sight, and v. 14. cross — saaleth the loue  
of Christ, that hee suffereth this with vs, to the ends hee  
might heuer cast vs away; euern as hee was made sinne for  
vs, whaknew no sinne, that wee might bee made the righ-  
teousnesse of God in him. Who now can bee discoura-  
ged with the afflictions of his life? Or bee envious against  
the wicked man, if wee see his dayes full of peace and pro-  
sperity? No, no, these be but broken weapones, and cannot  
enter to the herte of our soule: onely let vs take heede of  
sins, that be alight hot, nor haue any kingdom in vs; for  
therelin, Christ hath taken no part, and by it onely we are  
separtate from him; as by that with which hee will haue no  
fellowship. v. 15.

And where it is boore sayd, that our Salvour Christ was  
like vnto vs in all thinges, except sinne; it is a cleare place to  
teach vs, what to beleefe of the true humanity of our Sa-  
lavour Christ: leave off foolish, and vaine questions, in  
which there is no edification; dispute not of particular  
thinges, this or that, wherein thy foolish minde may fall in-  
to heresie, and thy foolish herte may take offence, but be-  
leue it stedfastly, that thou hast learned truly, that in all  
things Christ was like vnto thee (since onely excepted i) if  
any thing bee spoken of his humantie, not agreeing with  
this, it is false, and to be refused. v. 16. And here we see  
that Christ is the head, and we the body.

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It followeth now in the last verse : Let us therefore go  
with boldnesse unto the throne of grace, that we may obtain  
mercy, and finde grace to helpe in time of neede : In other words,  
the Apostle concludeth, wherefore hee hath thus magnified  
the place of Christ, and what right wee haue by it,  
chasing away with boldnesse, to the throne of God, and  
knowing that hee hath alreadie conciled vs to him; in con-  
sideration of the exceeding excellent and unspeakable benefit, hee  
maketh his exhortation by way of exhortation, that wee  
right neare the place, alothfull to receiueth a great a bles-  
sing, nor by any unthankfulness shew our unworthiness  
of it. Now, in these words are many especiall good lessons  
for vs to learn : first, where hee saith, let us goe : when ex-  
hortation hee graundeth vpon the former words, that Christ  
(as hee said) is entered into the banche : wee must therefore  
learne to apply it to our selues, all that Christ hath done; as  
indeed hee did it not for his owne cause, but for ours :  
and wee learne how it belongeth vnto vs, even as it is  
wrought by Christ in our natura, whos members we  
are. Now vnto this pointe I will add nothing, but will  
on And thus doth saffering wee haue in Christ that he  
hath done, and whatsoever glorious promises are made  
vnto him : let vs know our yonic that we haue with him,  
and all blessings, that they are ours. If hee haue overcome  
us, we haue also overcome it. If hee being vanquished  
death, we haue vanquished it also. If hee haue risen from the  
dead, we shall rise also. If hee haue ascended into heauen,  
we shall ascend. If hee sit on the right hand of maiestie,  
we shall also bee glorified; and see God at hee is, for we  
bee iwyned allynscarably vnto him, that his head is joyfull  
vnto the body, by the wondrous mysterie of Gods wise-  
dom, whiche haue maden him of our nature, and giuen unto vs  
of his spirit : and in this fellowship with him, by which hee

hath

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C

hath giuen vs, there is nothing so great, but he hath giuen  
vs with him : the rightheuseesse of all his workes, and glo-  
rie of all his inheritance, with him is ours, and wee are also  
Lords ouer all : whether it bee Paul, or whether Apollo, or  
whether it be Cephas ; whether the world, whether it bee  
life, or whether it bee death ; whether things present, or  
whether things to come ; all things are ours, for we are  
Christs, and Christ is Gods. Thus wee must supply it, and  
make it ours, which Christ hath given vs ; even as the A-  
postle saith of this place, Christ is our high Priest and media-  
tor : let vs therefore go vnto the throne of grace.

Another thing wee must heere note, that the Apostle ex-  
horteth vs, to go with boldnes, teaching vs, that a constanc  
perswasyon, and good assurance of Gods fauour, doth high-  
ly conuaide our prayres vnto God : and without it, we are Isa.7.6.  
like vnto the flouds and waves of the sea, which are rou-  
led vp and downe with the wind ; and our hope with God  
is frustrate. Now, this boldnesse which is thus necessarie  
for vs, we must learne likewise, both how wee haue it, and  
what it bringeth vnto vs : how wee haue it, we can no way  
better learne, than by the Apostle himselfe, who, taking againe  
this selfe same exhortation, in the tenth Chapter fol-  
lowing, saith thus, seeing we haue this great high Priest, the ru-  
ler over the house of God, let vs goe vnto him with a true heart,  
and ffeare not to be trouled vnto him, vnto our honest sprinkled framoun  
full conscience, and our bodies washed with pure water : this is  
even the boldnesse with which wee approach vnto G O D,  
redigistly to believe, that with the bloud of Christ, our  
soules are walked from impure thoughts, and our bodies  
from sinnes. This Saint Paul also teacheth in plaine and  
manifest wordes, in Christ (saith he) we haue this freedom and Eph.3.11.  
courage with boldnesse, through faith in him : and in another  
place he saith, this must needs be thus, that by faith only  
we

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we should haue this accessse vnto God, els(fayth he)the promise of God, could not bee sure and good vnto all the seede of Abraham : for hee was a father of many nations; euē of such as were vncircumcised, and to whome the lawe was not written, therefore to the end that Iewe and Gentile might both inherit this blessing, it must needes bee by faith and not by workes. So then, thus farre wee are taught by the Apostle, that if we receiue Iesus Christ to bee our high Priest, our only way to enter with him into the heauens, is by faith ; and our faith hath boldnes and full perswasion, in which it is accepted according to that which is written : God hath not giuen vs the spirit of feare againe vnto bondage ; but G O D hath giuen vs the spirit of adoption, by which we criē, Abba, father. Here(dearlie beloued) let vs learene to discerne spirits, and to triē whether they bee of God, or no : euerie spirit that confesseth Christ to bee our onelie mediatour, is of God : for by him wee haue libertie through faith , to goe with boldnesse vnto the thone of grace. And every spirit that denleth Christ to bee our onely mediatour, is not of God, but it is the spirit of Antichrist, of whom wee haue heard, that he is entred into the world : Eph. 1. 18. for God dwelleth in light which no creature can approach vnto, neither hath any man seen him, nor can see him, but only by Christ, through one spirit wee haue all entrance vnto him. These(dearely beloued) ihey are iuit woris of the Scripture, they are not the words of man : and when you are in place, obiect them vnto the Papists, see what one word they are able to answere, who in times past haue told you yet of a great number of mediatours, confessors, martyrs, Saints, Angells, Archangells, euerie one in his degree, they haue made them mediatours, and besought them to leade vs vnto God. I belie them not, ten thousand of their bookeſ are yet to see, and ten thousand prayers in them, in which

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1. Tim. 6.  
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which they haue done this wickednesse. Aske them, and bid them speake plaine, what one worde haue they of defense for this doing? Surely(deatlie beloued) I tell you the trueth, not one word they can speake, which is a worde of trueth, a word of rightcousnesse, a word of life, a worde (I meane) of God, to which you may trust: a sond sancie they haue found of their owne, as hee that dreameth doth tell a dreame: and they say there are two mediatours, one of intercession, another of redemption; beside the foolishnesse of this speech, a mediatour of intercession, which you may as well call an intercessour of mediation: for intercessour and mediatour are both one: beside this(I say) manifest follie, let them name any Apostle, Prophet, or Euangelist, vpon whom we must build and stand, that euer mentioned anie such thing: let them tell of whom they learned it; sure they will not, they are starkē dunbe; they know they haue no Scripture, no nor a word, and of their Schoolemasters, indeed, they are ashamed; but I will tell you who they be, and they shall not deny it, except they be as shamelesse as they of whome they are learned. The Gods of the Gentiles, which are Diuels, they had this Worship amongest them: these diuellis among theimselues, they which were reputed of the lower sort, were made ; as meanes to come vnto the higher, whereof also they were called *Dij medioximi*, that is, Gods only for intercession: and Gentile bookeſ are full of examples, how these things were practised; as if Neptune would speake to Jupiter, he made Mercurie his meanes and intercessour, and such like toyſ, which shall bee abolished, and the louers of them. And wee may see, how God hath recompenced this their euill vnto them: for, where this is the comfort of a Christian man, to haue peace toward G O D, and which is giuen vs, by haing Christ our onelie mediatour, they who haue made so many, could neuer

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neuer finde it; but still they are in suspens and doubt, wa-  
tering and vncertain in all their waies, and this doubtful-  
nesse they beget and nourish vnto themselues, while they  
secke so many mediatours: and what els do they, but teach  
all their polterity, in choosing many mediatours, to haue  
confidence in none. Even as the rebellious people of Israel  
wearied themselves, running (as the Prophet sayth) like  
Dromedaries, to every high hill, and euery greene tree, till  
they were weake and wearie, and their soules fainted in  
them, seeking peace and could finde none; and indeed, how  
should they finde it? for though they followed a thousand  
Gods, yet was there but one, the God of peace, whom they  
had forsaken: so, though the Papists secke a thousand Me-  
diatours, yet haue they no boldnesse to go vnto God, for  
there is but one mediatour betweene God and vs, euen Ie-  
sus Christ, whom they for their Saints, haue forsaken: for  
Christ will bee ioyned with no fellowes. And what a mi-  
serable brotherhood must they then needes be, which haue  
no peace, but feare and trembling is in their wayes.

Againe, wee haue heere to marke, that the presence of  
God, to which Christ leadeth vs, is called here the *throne of  
grace*: noting hereby, that by the merites of Christ, we bee  
brought vnto God, as before a Judge, who from his iudge-  
ment seate, doth acquit vs for ever, from all guiltines of our  
sinnes, and therefore, called the *throne of grace*, because we  
be quit only by grace and Gods free mercy: a monument  
of which loue, he setteth before vs, in the name of the seate,  
on which he sitteth, and calleth it the *throne of grace*: nei-  
ther shall euer man be iustified before it, who bringeth with  
him boldnesse of his owne workes, nature, kinred or any  
thing, and looketh not onely for his pardon by grace and  
mercy; neither can the Lord any more shewe mercy vnto  
him, that is proud of his owne selfe: then hee can chaunge

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the property of his iudgement seat, to make it no more the  
throne of grace.

Now, it followeth: *that wee may obtaine mercy, and finde  
grace to helpe*: these wordes teach vs, what the throne of  
grace is, and what it offereth vnto vs; euen as wee said be-  
fore, boldnesse and constancy, that wee should not feare to  
go vnto it. For, if it be a throne of grace, that is, offauour,  
of mercy, of loue, of forgiuenesse, of life; then can there  
not bee in it, anger, guiltiness, affliction of spirit, bondage,  
and feare of death: but, as the Apostle sayth here, it giueth  
vnto vs, mercy, grace, and helpe in the time of neede. Let  
vs not then say, as the Papists say, that wee ought to feare,  
and doubt of Gods fauour, and fill our mouthes with blas-  
phemey, as they haue done: to say, it is presumption to come  
with boldnesse vnto the throne of grace; but let vs rather  
acknowledge, all the goodnesse of God, and confesse, that  
he hath set vp vnto vs a throne of grace, before which wee  
shall finde nothing but mercy, but pardon, but forgiuenes  
but helpe: neither will wee euer despise his grace, to bring  
doubtfullnesse or mistrust vnto it. If the Pope, who is a ser-  
uant of seruants, will set vp another throne of miserable  
bondage, of ignominy, of anger, of cruell death; let them  
feare before it, who list to go vnto it; for our part, wee haue  
once accursed both the Pope and his throne, and wee will  
neuer more endaunger our selues vnto the censure of it.  
That which the Apostle here addeth last: *In time of need*: he  
applieth to that which hee spake so much of before, *to aij*:  
noting, (as I tolde you then) that euen now while yet the  
Gospell is preached, the opportunity of time is, in which  
we must bee faithfull, and inherit, as it were, the first fruitures  
of eternall life, which time neglected, cannot be called back  
againe though we should wish it with teares: and therfore  
let vs regard it, now while it is offered, knowing this, that

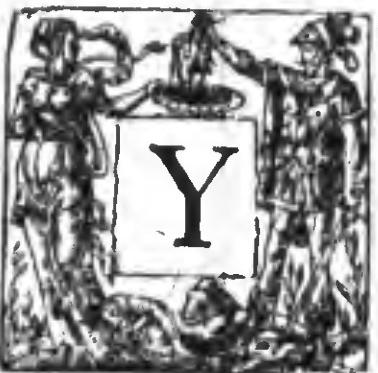
God

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God hath not ordained a throne of grace, but for those which finde their helpe and comfort in due time. And let vs pray, that God would lighten our minds, that wee may be wise, to know the time of our calling &c.

### The two and twenty Lecture, vpon the 1. 2. and 3. verses of the fift Chapter.

- 1 *For euery high Priest is taken from among men, and is ordained for men, in things pertaining to God, that hee may offer both gifts and sacrifices for sinnes.*
- 2 *Which is able sufficiently to haue compassion on them that are ignorant, and that are out of the way, because that he also is compassed with infirmity.*
- 3 *And for the sames sake he is bound to offer for sinnes, as well for his owne part, as for the peoples.*



O V haue heard before, how the Apostle hath taught, that our Sauiour Christ is our great high Priest, and what maner of Priesthood he hath; euen such a Priesthood, by which himselfe is entred into the heauens, and hath giuen grace vnto vs that do beleene, that through his vertue and power, we might also with boldnesse approach vnto God. This excellency of Christ and his high Priesthood, the Apostle beginneth now to prooue, by comparing together Christ an Aaron. For, like as when hee spake of his prophecy, because there was no Prophet in Israel so great as Moses, and to whom God so familiarly appeared as vnto Moses:

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Moses: therefore, to prooue the excellency of Christ, hee compared him with Moses. So now, in this matter of his Priesthood, because there was no Priest comparable with Aaron, ordained of God as he was, with so singular honor, so great promises, so much reuerence of his people; therefore hee comparreth Christ with Aaron, that by the difference, it might more clearly appeare, that Christ both must needs be an high Priest, and in honour alone farre aboue all other. Hee beginneth his comparison thus: *For euerie high Priest is taken from among men, and is ordained for men in things pertaining to God: that is, those which are Priests after the order of Aaron, first, in nature as their brethren, men like vnto themselus, subiect to all infirmities, which the people are subiect vnto, hauing nothing in themselues wherein especially to reioyce, but is like vnto other men. Againe, they execute their office, and doe the worke appoynted them, not for themselues alone, as men hauing a priuate businesse, but in the name, and for the benefite of the whole people, that the fruit of their labour might redound vnto many, and they serue the people in things appertaining to God.*

A third property of that high Priest was, that he came not before God in his owne vertue, but brought gifts and sacrifices with him, for reconciliation: by gifts, he meaneth all oblations of things without life, which appertained to the sacrifices: by sacrifices, all beasts which were killed and offered, according to the law.

Another thing required in the Priests of the olde lawe, which were after the order of Aaron, the Apostle addereth in the second verse, in these words. *Which is able sufficiently to haue compassion on them which are ignorant, and out of the way.* This property here spoken of, is compassion, in feeing the sinnes and errours of the people, as if they were his owne:

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owne: and hauing a continual care, how to instruct them and teach them in the right way, that they might cast from them all this corruption, and be reconciled vnto God. After this, he sheweth the cause why this compassion was in him, and how he was made so louing: because that hee also is compassed with infirmity, that is, had experience in his owne flesh, how prone they were to sinne, how subiect to temptation, how soone seduced from good to euill, and how ready to fall from life to death: of which infirmities, he was so partaker, that the smart & sting of them was in his owne flesh, and daily hee was wounded with his owne concupisence, to doe the things that hee would not: and therefore grieved with himselfe, and hauing pity on his brethren, he willingly executed his Priests office, and did it gladly, which he found by experience, must be done of necessity, or no flesh should bee saved, and offered sacrifice in signe of the purging of their finnes, and reconciliation vnto God, as the Apostle addeth in the third verse: *And for the sames sake hee is bound to offer for finnes, as well for his owne part as for the peoples: and thus farre of this beginning of comparison betweene Christ and the Priests of the lawe, setting now downe these properties of the Priest, and after shewing the great excellency that is in Christ aboue them.*

Now, in this we haue to learne many profitable instructions. First, where he saith: *Every high Priest is taken of men, and appointed for men, in things appertaining to God: wee learne that no man can haue accessse or entrance vnto God, but by a mediatour: the Lord would not then receiue the peoples gifts, their offerings, their vowes, their praiers, their thanksgiving, whatsoeuer it were: no man in Israel, were hee never so holy, had his accessse vnto God, but by a mediatour: nor he offered any thing vnto God, but by the Priest. This was then their schoolemaster, to leade them to the Messias,*  
without

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without whome they knewe there was no agreement betweene God and them: so that we know, they were taught in the same faith that we be taught, that men through sinne was once cast out from the presence of G O D ; and from thenceforth for euer, to dwell in his shame, except some other worke reconciliation for him, for man had lost all his owne power, and as Adam was, so were all the children of Adam.

*All were gone out of the way, they were all corrupt, there was none that did good, no not one!* Psal. 14.3

An vnpossible thing for all flesh, euer againe to come into the presence of God, without a mediatour, in whom God would be againe reconciled.

This doctrine the Iewes were taught in their high Priest, who onely entred before the Arke, where was the signes of Gods presence, and all people else forbidden to approach neare. And as thus they confessed the necessity of a mediatour, so further in the person of the high priest, in that hee was taken from among men, that is, was a man, like vnto his brethren, they learned also that this mediatour should bee a perfect man.

For, when God who wrought daily among them, by the ministry of Angels, glorious and fearefull workes, yet neuer appointed Angell, nor other creature to make the peoples sacrifice, and offer vp their vowes and praiers vnto him, to come vnto him in the peoples name, to craue pardon and forgiuenesse of finnes: but in an unchangeable counsel, euer reserued his work vnto the priest, one of their brethren, a man like to themselves, he taught them plainly, that hee should bee a perfect man, of their owne nature and substance, who so euer should reconcile them vnto God.

Againe, in that the Priest came not with emptie hands  
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before God, neither yet might do except himselfe would be destroyed, but hee had with him alwaies his sacrifice, to acknowledge al men indebted vnto God, in payment whereof, he would be reconciled: they learned heerein, that their mediatour must also offer vp a sacrifice for them, in which GOD would bee pleased, and accept it as a sufficient payment of all our debts vnto him: which sacrifice they knew well, should not be the bloud of Calues, and goates: for it is too vile a thing to appease the anger of God, but another sacrifice, holy and righteous, without spot of sinne, vnblameable before God; with such a one God would bee pleased. Thus the Israelites beeing instructed, of necessitie to seeke a mediatour, and that mediatour to be a man, and that man to offer vp a sacrifice of his owne, without spot or blemish, a satisfaction for our sinnes, and a reconciliation to GOD: in this they were instructed, to confesse as wee confesse, and to beleue as we beleue: that as there is but one GOD, so there is but one Mediatour betweene man and GOD, even the man Iesus Christ: who gaue himselfe to bee the price of the redemption of mankind: this is the Faith of Gods elect, holden of Abram, Isaak, and Iacob, as well as of vs; the faith of the Saints from the beginning, and wee to whom now it is most clearely revealed, let vs bee thankfull for so great a benefite, in more constancy of our faith, neuer to bee remoued from this holy truthe. As oft as wee speake of a mediatour, let vs confesse, there can be none among Angels, for they are no men; nor among the Saints, for they were all sinners: neither among all other creatures, for they are all corruptible: so that wee will not giue neither gold nor siluer for the redemption of our soules, nor trust in the merites of Saints and Angels, who all want vertue for this worke: but when wee thinke of any mediatour, wee will confesse Iesus Christ the

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the sonne of God, the sonne of Dauid, the onely mediatour and purger of our sinnes.

And heere further let vs learne, seeing a Priest is to doe our things before God, and to offer for our sinnes, let vs know these two things both to bee done by Christ for vs, that is, both to make intercession, and to purge our sinnes, in neither of which works, let vs attribute any thing to any other, except wee will robbe Christ of the glorie of his Priesthood: wherein wee may see what the Papists haue done; for if wee bee wise to iudge rightly, and will see that which God setteth before our eyes, wee cannot chuse, but wee must needes see how they haue taken both these things of the priesthood of Christ, and giuen them vnto other.

First, for the oblation of Christ to purge our sinnes, if wee will acknowledge it, wee must confess, that it was done but once, and must never be repeated the second time both as the Apostle after in plaine words teacheth vs, and as the nature of Christs Priesthood dooth necessarilie prooue; for hee hath his Priesthood abiding euer, euen as he liueth euer, neither can it bee carried ouer to another: but as the sacrifice is his owne, so hee is Priest alone, to offer it, which hee did once vpon the Chs.7:14 Crosse.

Therefore, their Masses are aboue all sacrilege accursed, in which they say, that the Priest though vnbloodily, yet he offereth in a propitiatory sacrifice the naturall and reall bodie of Christ, and not onely thus they transferre the purgation of our sinnes from the Altar of the Crosse, where it was made by Christ, to the Altar of an Idoll, where they would doe it by a Priest: but they doe not so much as confess, that it was once perfect and full vpon the crosse, but finde wants in it there offered

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offered. I slander them not, for it is their own doctrine , neither, am I sure will they deny themselves write, that Christ satisfied for sinnes before baptisme, both for the guiltinessse and punishments of them : but as for sinnes after baptisme, he tooke onely away the guiltinessse of the fault, but left the punishment for our selues to beare, so much as by afflictions of our life, and by purgatorie after our life, wee could possibly endure.

Thus lame they leauue vnto Christ the purging of our sins, the highest part of his Priesthood. The other part of his intercession, they handle it no better: for do they not pray to al Saints and Angels? Doe they not call the Virgine Mary, the Queene of Heauen, the gate of Paradise , the treasurisse of grace, the refuge of sinners, the mediatress of men, our life, our delight, our hope? And what after this can they leauue vnto Christ? And this (dearly beloued) I alledge not vnto you, out of priuate mens writings , which they might deny, but in their sacred holy Masse booke , these things are written. In their masse of the annuntiation, they sing this song:

*Salve virgo virginum,  
Mediatrix hominum.*

All haile, Virgin of Virgins, the mediatress of men.

In the masse of the conception, they sing this:

*Tu spes certa miserorum,  
Vere mater orphanorum,  
Tu leuamen oppressorum,  
Medicamen infirmorum,  
Omnibus et omnia.*

Thou art the vndoubted hope of the miserable, the mother in deede of Orphanes, the refreshment of the oppressed, the healing medicinе of all the diseased, and thou art all things to all men.

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You heare the rime of all this I am sure, and for the matter, it is not worth Englishing. Now, ioyne vnto this, more out of the masse booke.

*O felix puerpura,  
Nostra pians scelera.*

O happy bringer foorth of children, cleansing our wickedness, &c. and out of the porresse:

*Tu per Thome Sanguinem, &c.*

O Christ, make vs to ascende vnto heauen, whether Thomas is ascended, and by the bloud of Thomas , &c. And tell me now , what is left vnto Christ to be our mediatour? Surely(dearly beloued) the truth is, euen as the Lord bath perswaded vs this day : hee that boasted so long to bee the vicat of Christ, wee haue tried him, and found him to bee the very Antichrist, who denieth in deede Christ to bee come in flesh, while thus hee denieth him to bee our onely mediator.

Now, let ys retурне further, to heare what the Apostle teacheth. The fourth property heere mentioned, requisite in a priest, is, that he haue compassion on his brethren, according to that feeling which is in his owne flesh , of his owne infirmities : this compassion is, to rejoyce with his brethren in all well doing: & to be grieued for them, in their sinnes and errours, which property the Apostle saith was in the Priest of the lawe, in a certaine measure, as he was helpt by experiance of himselfe, and so much as God accepted in him, who was for a time the priest of his people.

This ought to bee now a speciaill instruction vnto vs all, because we are all made a spirituall priesthood vnto God , to offer vp our spirituall sacrifices, that wee should haue this compassion one toward another, to delight in the well dooing of our brethren , as hauing receiued the same spiritue of faith ; and to be grieued with their offences, euen

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as men subiect to the same infirmities. This rejoycing was  
in Paul, when hee writeth to the Philippians, that if hee  
might procure their faith and constancie of godlinesse,  
though it were with the losse of his life, yet hee would re-  
joyce with them, for their great blessing: and this holy sor-  
rowe for our brothers fallings, the same Paul expresselie  
commandeth vnto all, writing to the Galathians: bre-  
thren, if a man be fally occasion into any fault, ye which  
are spirituall, restore such a one with the spirit of meekenes,  
considering thy selfe; least thou also be tempted: if this then  
be in vs, and our brotherly loue to bee measured with this  
line, wee are all this day Priests vnto our God, offering vp a  
most sweet smelling sacrifice, every one for his brother, to  
bee a seruant of righteousness vnto God. And as this is du-  
tie in euery one of vs, so especially the minister ought to  
bee full of this compassion, to declare still vnto his people  
all the counsell of God, that they might be confirmed who  
are called and conuerted, who goe yet astray, that with one  
heart and voice, at last they might glorifie G O D together,  
this it is that ought to bee: but, O Lord, how farre is this  
from being done? Where may we finde a man, that rejoy-  
ceth in his brothers godlinesse, or pitie him in his sinne?  
Who can boast of his friends, of all his acquaintance, of  
all his kinred, that him hee hath brought vnto the Lorde?  
How many are the ministers in number, that are able to  
teach, and haue their dwelling with their parishioners, to  
teach them to know God? Surely these things are so farre  
out of order, and iniquitie hath so preuailed and gotten the  
upper hand, that we may take vp againe the Prophets com-  
plaint, like priest, like people: the people are so dulled with  
carnall concupiscence, that all their company is, for cardes,  
or dice, or dancing, or banqueting, or some riot of life: the  
name of the Lorde is not remembred, but when it is blas-  
phemed,

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phemed: this is the fellowship of the worlde, the ministerie  
hath not so altogether cast off shame, but yet the faults of it  
are somewhat too great and greeuous: for many of them  
are hitelings, non residents; dumbe dogges, going a whoo-  
ring (not after many women, which the world wold detest)  
but after many benefices, which the Lord God of Israell  
doth as much abhorre: would to God this complaint were  
false, and it shall be false when God shall giue his feare into  
our hearts, and giue vs care to care that good promise of  
Christ: blessed are those seruants whom the Lord when hee  
commeth, shall find waking. In the meane while, if admo-  
nitions may stirre vs vp to be wise in time, let vs liare what  
the Apostle saith more in this place.

It followeth, because that he is compassed about with in-  
firmities: this is the cause why the High Priest had such  
compassion on his brethren, because himselfe felt all their  
infirmities: thus the Apostle testified of Christ before, that  
because he was tempted, hee was made able to helpe those  
that were tempted, and Saint Paul saith, for this cause wee  
be comforted in our tribulation, that we might bee able to  
comfort other in their afflictions: so our owne sense and  
feeling must needs be a prouocation vnto vs to pitty other:  
and in deed, it is a thing vtterly impossible, that what so e-  
uer I suffer my selfe, I should not haue a compassion of it in  
another: If I bee hungry, I pitty all whom I heare crie for  
meate: If I bee in paine, I pitie all which cry out in their  
griefe: Euen so it is also with vs, and much more, in the af-  
flictions of spirit: I beare the burthen of mine owne sinnes,  
if I see their loathsome appearance, and feele their heauie  
iudgement, that I mourne vnder them, it is vtterly impossi-  
ble but I should hate them in my selfe and in all men, and I  
will secke diligently how to keepe men free from such a  
deadly sicknesse. Thus we see, what is the cause why wee be  
Luk.18.37

Heb.2.18.

2.Cor.1.4

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not carefull on to edifie another: that is, because we haue no true feeling of our owne ignorances, nor perceiue any weighty burthen of our owne sinnes: when wee pray thus, the remembrance of them is grieuous vnto vs, the burthen of them is intollerable, wee speake with feined and deceitfull lips, the signes of our hearts they go not with our words: or if they do, I appeal to your owne harts; how careful you are for your brethren, for I am sure, the words of the Apostle must needs be true, if I say yo feele your owne sinnes, you be carefull for your brethren, wishing and procuring as any occasion serueth, that they also may finde grace to turne from their sinnes, and come out (as Paule saith) out of the snares of the diuell, who hath entrapped them after his owne will: and if the great miserie of thy brother moue thee not, thou feelest not the miserie that is in thine owne ioynts and bowels, which astonishment offense, is barbarous and brutish, dishonouring both the heart and countenance of a man.

Another thing heere to bee marked is, that the Apostle calleth al sinnes, by the names of errors and ignorances; teaching vs first, that al error and ignorance before God is condemned as sinne, and whatsoeuer man doth with all his good intents, if hee bee ignorant in his worke, hee offereth but the sacrifice of a foole, neither dooth God regard it. Wherin, we may see, what their Church is, whose whole religion is blindness, and whose deuotion (as themselues confess), is bred and nourished by ignorance: and another cause why our sinnes are named ignorances, is, because the sinners know not their owne way; they thinke they haue peace and rejoycing, when daunger and woe is neerest vnto whom they thinke their sinne is sweet and full of pleasure, when in deed it is nothing else but anguish and affliction of spirit: for they see only with their eyes and haue regard after

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after the present time, not knowing that the time passeth, and the concupiscence is ended in it, & that the Lord after will call them vnto iudgement. Thus the Prophet Daniel nameth the sinnes of Nebuchadnezzar, his errours: and Abram making his praier for all the sinnes of Israel, he nameth them their ignorances: let vs therefore as this Apostle before warned vs, beware least wee bee hardened with the deceits of sinne, but know for a certeyn when wee bee delighted with euill, it is our errour, and if we were wise wee would never be deceived with so hurtfull entisements.

It followeth now in the third verse: *And for the same cause we must, as for the people, so for himselfe, offer sacrifice for sinne:* In these words the Apostle beareth witness, of want and imperfection of the Priesthood of Aaron: that though he appeared as a mediatour between God and his people: yet he was not perfect for such a worke, but acknowledging his owne sinnes, he set himselfe in their number which looked for a better mediatour, who was onely figured, could not be exhibited in his person: to this end he offered sacrifice, both for the people, & for himselfe, according as he was expressly commanded in the law of Moses, as wee reade in the ninth Chapter of Leuiticus, and again after is Leu.9.7. here mentioned in the seventh Chapter following. And here we see the property required in a mediatour, and that is, that he bee absolute, and holy, without spot, to whom it cannot be said, *Phisitian cure thy selfe;* for then could he be profitable to none; but whosoever shall take vpon him this worke to pacifie God & to conquer Satan, he must haue a body prepared of God to all obedience, and he must be armed with the power of God, to beate and vanquish sinne, hell and condemnation, and so to abolish the diuell: they never knewe this, neither the righteousness, nor yet the power of a mediatour, who so easily haue giuen this glory vnto

Dan.4.24  
Hab. 3.1.

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vnto weake men : for this streight condition , the iustice of God requireth of him , that shall reconcile man vnto God , that he bring in himselfe all the righteousnesse which his holy law requireth , by it first to sanctifie himselfe , to bee accepted , and in that innocency to beare the punishment of the sinnes of his people , that he might set them free , then in the power of his spirit to ouercome that punishment , and rise from it , that it might bee abolished , and all with him might haue entrance into glory and eternall life . Now , this comparsion of the Apostle , somewhat more plainelie appeareth , in which wee see the dignitie of Christ . Aaron was in nature a perfect man , and so was Christ , and more excellent in property , beeing without sinne . Aaron ministred for the peoples sake , but for his owne also beeing a sinner : Christ for his people onely , himselfe needing nothing . Aaron offered sacrifice , but of other things ; none of his owne ; Christ offered his sacrifice , his owne and himselfe . Aaron had compassion on his brethren , but in a certaine measure , and the greatest part of it for himselfe , and sorrow of his owne infirmities : but Christ whollie was grieved for vs , and for our sakes onely hee bare infirmities , of all which the doctrine is plaine vnto the people of Israell , that not Aaron , but Christ , was the great high Priest to reconcile them vnto God . And heere wee see touching that that is said , the high Priest offered for his owne sinnes and for the sins of the people , that is not meant that his sacrifices were indeede a cleansing of their sinnes : for neither can the bloud of Calues and Goates wash away that infection , neither can a sinfull man offer a sacrifice of such price ; onelie the Lord Iesu offering his bodie , could doe so excellent a worke ; but that the sacrifices of the law , and that the high Priest , were said to purge sinnes : it was onely in figure , as being signes and tokens of Christ , and of his body , to be sacrificed

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sacrificed vpon the crosse , which redemption , they confessed and beleeuued in their oblations , & God sealed it vnto them by fire from heauen , consumed their burnt offerings , that their faith was pretious in his sight , and he would performe his promises vnto them , according to their hope , and giue them a sacrifice for their sinne , even his onely begotten sonne , that euery one which beleuuued in him should not perish but haue life euerlasting ; and in witnesse of this constant truthe , because their sacrifices were as figures of it , he giueth them the name of that which they figured , and calleth them sinne offerings , and propitiatorie sacrifices , and reconciliations betweene God and them . And this is common to all sacraments of the old and new Testament , that they might be vnto vs sure and vndoubted pledges of Gods promises , that he performeth them all : therefore the name and title of the thing , is giuen to the figure : so these sacrifices were called sinne offerings , & peace offerings : circumcision was called Gods couenant , the Lambe his passeouer , the Ark his glory , the temple his rest , Baptisme the washing of our new birth : and what madnes is in men , I cannot tell , why they stumble and fall , & are broken at this phrase ; this is my body : Could the name of reconciliation bee giuen to the bloud of an Oxe , the name of Gods benefits be giuen to the cutting off of a little skin , & to a white lambe ; his glory , his blessednes , his rightousnes , to gold , to stones , to water : and cannot the name of the body of Christ bee giuen vnto bread ? or could not the name of forgiuenes , of mercy , of couenant , of glory , of presence , of rightousnes , change the nature of gold , stones , flesh , water , & such like : and must needs the name of body streight change bread into flesh ? or is not the sacrament of Christs body and bloud , as glorious a mysterie , as full of truth as other Sacraments were : and why shuld it not haue a greater honor , named by the thing which it

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it representeth; but this as occasion is offered, and in a word, for the thing is plain to those that will ynderstand, and they that with affection haue robbed themselves of iudgement, let vs pray for them: and they that doe belong vnto the couenant, shall one day with vs confesse the true doctrine of the sacrament, in which it is sealed. Now let vs pray &c.

## The three and twenty Lecture, vpon the 4. 5. and 6. vers.

- 4 And no man taketh this honour vnto himselfe, but he that is called of God, as was Aaron.
- 5 So likewise Christ tooke not to himselfe this honor, to be made the high Priest: but he that said vnto him : Thou art my Sonne, this day begat I thee, gave it him.
- 6 As he also in another place speakest, thou art a Priest for euer after the order of Melchisedech.

  
Told you, the Apostle heere maketh comparison betweene the Priesthood of Aaron and of Christ; that so by conference, the dignitie of Christ might more appeare. The comparison hitherto hath beene in this, that the Priest of the olde Lawe, must necessarilie bee a naturall man: then, that hee must doe the worke of the people, in things appertaining to God: thirdlie, that hee must do it with some sacrifice: fourthlie, with compassion for the peoples errours: in all which Christ onelie is excellent aboue all other.

Now, the Apostle goeth forward, and yet sheweth a fist propertie

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propertie of the high Priest afore, and that is, that hee was called of God, and thrust not himselfe into that roume and function. To this purpose now it followeth: *And no man taketh vnto himselfe this honour, but he that is called of God as was Aaron:* then in the two verses following, sheweth how in this also Christ excelled Aaron, and had a more glorious calling than he: first, because an high decree of GOD was pronounced by the Prophet, in which, vnder the name of a sonne, God ordaine him Priest, saying: *Thou art my sonne, this day haue I begotten thee.* Againe, he called him not vnto a Priesthood of signes and shadowes, which endured but for a while, but he called him to the true Priesthood it selfe which chaunged not, but made him a Priest for euer, after the order of Melchisedech. So, as the sonne is higher than a seruant; the trueth better than the figure of it; and that which abideth euer, better than that which in time is abolished: so much, this calling of Christ exceedeth Aarons calling, and all the Priests of the law.

Here let vs first learne, sith the Apostle speaketh plainly: *No man taketh honour to himselfe, but he that is called of God, as Aaron was:* that both it is vnlawfull for any man without a calling, to take vpon him the ministerie; neither yet any calling ought to bee, which is not according to the will of God: for, seeing the ministry is honourable, and he is iustly honoured that execute it faithfullie; how can I exalt my selfe, but of right I ought againe to bee brought low, and in stead of glorie, haue shame? for what doe I in this, but rob Christ of his glorie, who is head of his Church, and appointeth ministers whoni he will, who ruleth in the house of Iacob, and ordaineth officers at his owne pleasure? If in an earthlie kingdome, subiects would presume to take offices at their owne choyce; were it not extreame confusion, vtter reproach and shame vnto the Prinuie? how much.

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much more to bring this confusion into the Church of Christ? Therefore, both our Sauiour Christ himselfe did openly ordaine his owne Apostles, and neuer any of them executed that office, but with protestation, that they had this calling of GOD: and therefore their Epistles begin (as you read) *Paul an Apostle of Iesu Christ.* Peter the seruaunt of Iesu Christ. And the same from the beginning hath been a perpetuall law in the Church of God. Moses, Dauid, Esay, Jeremy, and all the residue, they tooke not this honour to themselves, but were called of God, and in the name of GOD they declared vnto the people, his visions and his words, from which if they declined to the right hand or to the left, they made themselues sinners; and not only thus it is in the ministery, but for as much as the Apostle giueth it a general terme: *No man taketh honour vnto himselfe: euen in the Common-wealth, in matters of this vaine life,* not only the God of peace will not haue his people to liue in confusione, euery man to exalt himselfe; but also limiteth to euery one the bounds of his calling, in which God hath giuen him honour, and without which, both hee sinneth against God, and offendeth his Prince that hath appointed him. The Justice must deale with those things which appertaine vnto a Justice, and a Judge with the things of a Judge: and as it is rebellion for the priuate man to resist the Magistrate; so is it presumption in a Magistrate, to take vpon him aboue his calling. Wee haue gotten among vs I know not what prouerbe, which commonly we call; *A cast of our office:* if this bee to cast off the law of our calling, and take more honour than is giuen of the higher power, wee deserue it right well; if for such pretie casts, our selues should be cast quite out of our places; for in matters aboue vs, wee be all priuate men and must goe vnto them, to whom God hath giuen the judgement; where wee our selues haue

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the place of honour, there let vs bee faithfull as before the Lord. The secōd thing to be learned in these words, is, that we haue all such a calling, as wee may bee sure it is of God; for we must be called of God, as Aaron was. Heere (dearelie beloued) I would we had no cause to complaine: or, seeing things are so ill as they are, I would we had the spirit of the Prophet Jeremie, to wish that our heads were ful of water, or in our eies were a fountaine of teares, that wee might weepe day and night for the sinnes of our nation: then the Lord in due time would hearken vnto vs, and the highest from his holy seate would regard vs, that our eyes might see all our ruines restored. But now, touching this calling in Magistrates and officers of our common-wealth, I will say no more, but in one word, as the Scripture speakeith. God calleth him vnto his dignitie, who is orderly appoynted, and is a man of courage, fearing God, dealing truely, hauing no respect of persons, and hating covetousnes: otherwise, if by bribing, by ambition, or by any vn-lawfull meanes, hee come to his preferment, the more hee knoweth himselfe, the more hee will feare least his calling be not of God; but this they will regard, to whom it belongeth: our speciall doctrine heere, is in the calling of the ministers, whereof (by the grace of God) I will tell you the truth; but because this, and other things are now in bitter controuersie betweene our selues, so that the uncharitable words of our mouthes are witnesses against vs of the euil affections of our hearts, and our hurtfull doings one towards another, doe shew abundantly, that euill will hath taken deep root within vs, I protest that I haue neither part nor fellowship in this diuision, but in loue and vnity, I beare him witnessē who speaketh trueth, and beare with his error who is deceiuē, acknowledging my selfe more vnwoorthy than either of both.

And.

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And that you (dearelie beloued) may hold fast the bond of peace, and not to be broken off with euery temptation, I beseech you consider but this with mee: hath not God giuen his gifts diuersly, to one more, to one lesse, to one ten pounds, as it is in the parable, to another but one, and can wee then all know a like? must wee not of necessity one know more, another lesse, one be more wise, another lesse, one vnderstand this truthe, another that, euen as God reuealeth it: and euery one of vs haue our wants, in which wee may be better taught: and shall it not bee ever so, as long as our knowledge is in part, and wee see not the fulnesse of all truthe? and hath not God giuen this diversitie vnto vs for a good purpose, that thus standing in neede one of another, we should all more effectually loue and helpe one another: looke not for it therefore we all agree, in euery thing, for it shall never be till we doo all see the Lord Iesu, who onely is perfect wisdome and truthe. But looke for this, and pray that you may see it, that seeing we agree in the faith of Gods elect, and in the hope of saluation, that is, in the Lord Iesu, that wee may walke together in it in loue, and keepe this vnity of the spirit, in the band of peace. And to those who are aduersaries in this case against vs, if they vouchsafe to heare, most humbly I beseech them to consider, how pretious all truthe of the Lord is, and to separate all affections from them, so that their hearts may beare them witness in the night, both vnfeinedly they seeke it, and faithfullie they will imbrace it, all that the Lord shall reveale vnto them: which mind the Lord graunt vnto vs with them, that his truthe may be of al embraced, and his Chnrch may haue holy peace.

Now, let vs returne to our text: *No man taketh honour unto himselfe, but he that is called of God, as Aaron was: a very flat and plaine sentence.*

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No minister ought to bee called in the Church, but hee whose calling may bee knowne to bee of God. Such persons, such qualities, such places, as may bee knowne, the Lord hath ordeyned, onely such elections ought to bee in the church: and this all men must needs grant. Heereof I may first conclude, touching the person of the minister: that because in all places, by the Prophets, by the Apostles, by our Sauiour Christ: God alway requireth, that his ministers bee of good report, wellgrounded in Faith, able to teach his people; therefore, if russians, if Papists or men of an vnowne religion; if ignorant men, and not able to teach, bee chosen vnto this office; I dare boldly affirme it, their calling is not allowed of God, and therefore not accusing any of russianry, or popery, I leave that vnto the Lorde: yet I thinke it not amisse, to adde a worde or two of their popish orders, and Priests of their calling.

You know first this certayne principle: *No man ought to take honour, but he that is called of God, as Aaron was.* Now would I faine knowe, of all those orders which the Papists had; what one of them was of God? Either touching the worke whereto they are appointed, or else the qualities required in them, of which they be examined? For first, touching the qualities of Gods ministers, of which the Church examineth them; wee all know this day, that these they are: they must bee blamelesse, watchfull, sober, modest, haberous, wise, gentle, apt to teach, able to cōuince the aduersarie, such as gouerne well their whole families, no drunckards, no quartellers, no covetous men: these bee the qualities that God requireth. But the Pope, how doth hee examine his Priests? The Bishop, or else the Arch-Deacon with some other priests, they call the parties, and examine them: first, whether they bee ffeue and twentie yeare olde:

Y

then,

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then, whether he vnderstand any latine : then, whether his father and mother were honest, or whether he be a bastard: fourthly, they must marke and handle every member of his body, whether they bee sound, and number his eies, his eates, his nostrels, his hands, his fingers, his feete : and if they mistrust, hee must putt off his shooes, to see whether his feete be of wood, or no. Fiftly, whether hee haue chaste flesh : that is, whether he haue married two wifes, or else a widow. Sixthly, how long hee hath beeene in orders, and what, when, and of whome hee had his orders. Seuenthly, what living he hath to maintaine him, either by Pattimony, or by benefice. These things, by streight examination being well knowne, then the Bishop telleth them that there be fourteene especiall things, which Saint Paul to Timotheus requireth in a minister, and wisheth them to consider of them. Was there euer darke night so contrary to a shining day, as these bables of Antichrist, are contrary to the ordinance of God?

Now, touching the office, wherunto G O D appoynted the ministers of his Gospele, is it not this : to preach his word, and minister Sacraments ? Other gouernors of his Church, are they not for the peoples obedience vnto this worde, and, for provision for the poore ? But the Popes officers from the highest to the lowest, what similitude haue they with these ? The first officer in their Church is a porter, and hee hath this authority given him, to ring the Bell, to vnlocke the Church and Vestrie doores, to open his booke, if any man preache : and this he is charged to doe sincerely, euen as hee will make his account to God.

Their second officer is a lesson reader : and hee must reade, or sing the lessons, and hallow bread, and all greene faire, and studie the booke in which their lessons are, and all:

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and  
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all this he must doe faithfully, and to the full. The third office they haue, is, to coniure : and the exorcist, or coniurer, he hath charge with a certeine charme to cast out diuels: to bid them that doe not communicate, depart : and to powre water into the chalice at communion ; and this he must doe verie diligently.

The fourth office, is of Acolites : and they must catrie the candlestickes, light the tapets, and prepare bread and wine, when there is a communion : and of this they must haue great consideration.

Their fifth order or office, is of greater account, and is of Subdeacons : and they must prouide water against Massse, wash the pallies, and corporalle clothes, giue the chalice and couer vnto the deacon: and this they must doe verie cleanly and diligently : beside, they must vowe chastite, serue at the Altar, and haue authoritie to reade the Epistle for the quicke and the dead.

The sixt order is, of Deacons : and he may sometime for want of a better, baptise and preach, but his especiall charge and authoritie is, to serue at the Altar and reade the Gospele for the quicke and the dead: and hee must greatly berhinke him, what an high degree he hath taken. The seauenth order is, of priesthood; and it is tolde him that he must preach, baptise, blesse, and rule, but his principall and sole authority giuen him in consecration is, to say Massse, offer sacrifice for the quicke and the dead, and to forgiue sinnes. This authoritie hath also the Bishop, when he will; and specially, he must beate a Crosyre staffe, weare a ring, and rule ouer other. The pope himselfe, he may do the like; but especially, he may weare a crowne and a pal, and hath fulnesse of power, to doo all things, for the glory of G O D, and the blessed Virgine, and the holy Apostles Peter and Paul, and for the Church of Rome. These (dearlie beloued) are the orders

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orders of the popish Church, not one worde fained of mee, but euery whitte set out in their owne Pontificall, as you may plainly see it. Now iudge your selues, and I appeale to the conscience of every man that hath an vnderstanding heart, whether such creatures haue their calling of God, or no. I might likewise alleadge their forme and manner of ordeyning, as contrary to Christ institution, as these former are; for, where Christs ordinance is, that his ministers should bee made with prayer and fasting, and with laying on of hands: they, as men thinking baselie of such simple dealing, adde a great deale more to making of their priests: they must haue oyle, candels, basons, rowels, amses, albes, stoales, girdles, maniples, miters, booke, crosse, linnen, bandes, chalices, patens, singing cakes, wine and water, flowet and such other things, trifled and toyed withall, with so many foolish gestures, as I am perswaded, that any wise man, this day, reading it in their owne booke, would abhorre it, either as intollerable pride, or vnspeakable foolishnesse: but wisedome is the Lords, and hee giueth it to whom hee will; and let vs praise him for his goodnesse, to whome hee hath giuen eyes to see. If any will heare obiect, notwithstanding all these abuses; yet the Priest had that which was principall, liberty to pteach and minister Sacraments: therefore their ministerie not to be rejected.

I answere: in this, on one side was the great goodnesse of God, that in time to come, his children might assuredly know, hee reserved to himselfe a Church, euen in the middes of all desolation; and that hee called them by his worde, and confirmed by his sacraments, euen as at this day: for soeing there can bee no sinne so great, but faith in Iesu Christ scattereth it all away, it was impossible that the man of sinne shoulde so much adulterate, either

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either the word of God, but that it should be to the fafhfull a Gospell of saluation: or else the sacraments of God, but that they should bee pledges of eternall life, to those that did beleue.

Againe, on the other side, in that they kept this authority to their priests, to preach and to baptise: it was the pestilent sleight and subtily of the diuell, the more easily by such a colour to deceiue them: for if hee had vtterly denied preaching of the Gospell, and use of sacraments, who would then haue beeene seduced? These be his wayes to destroy Pagans and Infidels: but to corrupt the Church of God, hee putteth on an Angels cloathing, that vnder pretence of holinesse he might deceiue. And indeede hee did deceiue: for hee hath so farre prophaned the preaching of the Gospell, and the sacraments of Christ, that wee ought, according to the word of God, to separate our selues, and to say, accursed to all their doings, although God of his infinite goodnesse, who calleth things that are not as though they were, euen in that ministry gaue grace vnto his Saints.

I say therefore againe, as I sayde before, that in the popish church, from the crowne of the head to the sole of the foote, nor one order is of G O D, nor any peece of their priesthood is honour giuen of G O D; wherein I appiale vnto their owne consciences, whose wisedome is without affection in them: and thus farre of this fourth verse.

Touching the two next verses, I haue before shewed the meaning of them, that by testimony of the Prophet, the Apostle proueth that Christ also had his calling of God, euen as Christ himselfe often witnesseth, that hee was sent of his father. Touching this text: *Thou art my sonne, this day haue I begotten thee*: it meaneth, that openly and plainly

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God made it manifest, that Christ was his onely sonne, by many signes and miracles, in which, as Paul saith, God was made manifest in flesh; but of this I speake more vnto you in the exposition of the fifth verse of the first chapter. The other text heere alledged, is out of the 110. Psalme : *Thou art a priest for euer, after the order of Melchisedech:* of which text we shall also haue occasion to speake more largely hereafter; this now we haue to learne, that this Psalme is meant of Christ, and this sentence is his calling to the priesthood; of this the Apostle is a plaine witnessse, and our Sauiour Christ in the 22. of Matthew teacheth, that this Psalme could not bee meant of Dauid, because it is sayd in it, *The Lord sayd unto my Lord sit thou on my right hand, until I make thine enemies thy foostebole:* and reason teacheth it plainly; for seeing, as is heere alledged, it is to the praise of an high priest, how could it be of King Dauid, to whom the priesthood in no case belonged? or how could it bee of any priest of the lawe, who had their proper calling of G O D, where this was another, after the order of Melchisedech, who was both a King and a Priest? And therefore it is plaine to bee meant of Christ, who was figured in Melchisedech. The conclusion then of the Apostle in all this, is, that Christ had his calling of God, as Aaron had, and a more glorious and excellent calling therefore a greater high Priest than any before him; but the time is now past. Let vs pray, &c.

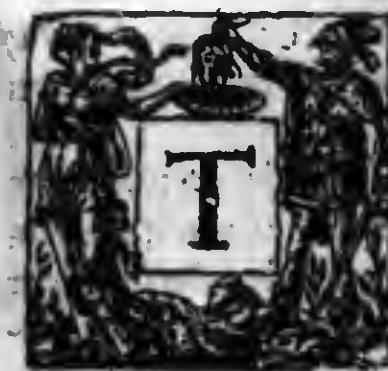
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The fourte and twentieth Lecture, vpon the  
7. 8. and 9. verses.

- 7 Who in the dayes of his flesh did offer vp prayers and supplications, with strong crying & teares vnto him, that was able to save him from death, and was also heard in that which he feared.
- 8 And though he were the Sonne, yet learned he obedience, by the things which he suffered.
- 9 And being consecrate, was made the authour of eternall salvation vnto all them that obey him.



HE Apostle, in this chapter beginneth to prooue our Sauiour Christ to bee the onely high Priest of the new Testament: and because the people of Israel, had so great affiance in the priesthood of Aaron, that they could hardly be drawen away from the detaining of it, thinking assuredly, that vnto that Priesthood, the lawe and testimonies of God had beeene tied for euer: and not knowing that all the ceremonies of the lawe were ordained vntill the time of reformation, in which Christ should appeare, and change that priesthood, to become himselfe vnto vs a Priest of a berrer testament; therfore the Apostle first setteth foorth the properties of the priesthood, according vnto the law, & after by comparison applieth them vnto Christ, in whom they all shine in a much more excellent sort, than before in Aaron: and therefore it cannot bee neither breach nor dishonour vnto the lawe of G O D, nor the priesthood of it, if the shadow and the figure, which was Aaron, should now bee

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taken away ; and the body and the truth, which is Jesus Christ should be established for euer.

The properties which the Apostle speaketh of, necessarily appertaining vnto euery Priest, as vnto one that must be a Mediatour, are these ; that first he should be man as we are, as Aaron and his posterity were. For neither Angell nor Archangell, nor principalities, nor powers, can doe this worke, to present flesh and bloud vnto the Maiesty of God, when themselves are but spitories ; and therefore Christ, that he might bee high Priest, tooke not an Angels nature, but was made of the seed of Abraham, like vs ; that as there is but one God, so there might bee but one mediatour betweene God and man, even the man Christ Jesus, in this respect as able to bee high Priest as Aaron himselfe, beeing as naturally and as truely clothed with our flesh, as Aaron was.

The second property of the Priest, is, that hee should bee ordayne, not onely for himselfe to make his owne attonement, but also for other men to accomplish what so euer was betweene God and them : that where they were before enemies and strangers, they might by him be reconciled, and haue free access vnto the throne of grace, to finde mercie and succour in due time : and for this cause Christ alone is a perfect Priest, more excellent then Aaron, who was incumbr'd with his owne sinnes, to make first reconciliation for them, and therefore could not profit other. And as this was the Priests office, to bee a Mediator for other, so the meanes hee must vse, and the mediation to bee wrought in this woorke, was to offer vp gifts and sacrifices of sinnes : that is, to present vnto GOD the sacrifice of righteousness, pure and holy in his sight, in which hee might bee pleased, and the sinnes of the people might bee taken away : the which sacrifice, because it

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must be so pure, that in it, they for whom it was made, must bee sanctified, and so precious, that it must bee a sufficient purchase to redeeme man from all transgression : therefore it could not bee made with the bloud of Calves or Goates which cannot take away sinne, nor with gold nor siluer which cannot redeeme our soules, nor with meates and drinks which profited not them that were exercised thererin, nor in any such carnall rites, for which the Priesthood of Aaron was ordained : and therefore, as another Priest must make this sacrifice, which cannot bee any other than Jesus Christ, who being made high priest of the good things to come, by a greater tabernacle, and a more precious sacrifice, even by his owne bloud hath obtained for vs an everlasting redemption, and therefore is now to be acknowledged our onely Priest ; the first Priesthood, and the first lawe, being altogether abrogated.

One other property of the Priesthood, is, that none thrust in himselfe, being not appointed, nor take vnto himselfe this honour, being not called vnto it : and GOD ever shewed himselfe a ready revenger against all such as should defile his Priesthood, to take to themselves the dignitie to which they were not appoynted. But this calling also was giuen vnto Christ from God his father, as before vnto Aaron, both by word and by oath, that no flesh should resist it, euen, as it is written ; the Lord hath sworne, and will not repent, thou art a Priest for euer, after the order of Melchisedech ; so that in this behalfe our faith must be euer strong, that the calling of Christ is of the Lord, euen as the calling of Aaron was ; and with so much the greater iudgement it shall bee rejected, because it was confirmed with an oath.

The last property in this comparison is, that the high Priest of the lawe should haue an inward compassion toward

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ward them that were ignorant; & were deceiued: in which perfect knot of ynfained loue, his ministry was accepted of God, and his sacrifices receiuied and accompted holy: and least hee should cast from him this brotherly affection, God printed deepe in his owne body the infirmities of his brethren, that according to the measure of grace which he had received, he might indeede bee moued with his brothers harmes, as with his owne; so that hee did not withdrawe himselfe from the seruice of the Sanctuarie, but put on the holy garments, was annoynted with the holy oyle, bare the names of his brethren before the Lord, presented their sacrifices, abstained from wine and strong drinke, mourned not for his friends that were departed, taught diligently the people, prayed for their transgressions, and bare the burthen of his people, as God had laid it vpon him. But yet this propertie exceeded more in Christ, than in all the tribe of Leui; and the bowels of all compassion were more large within him, than the vtmost branches of it in any other creature. And this the Apostle noteth in this place, which now we haue in hand, in which wee may see (as in a most liuely glasse) the perfect beautie of all excellent loue.

The things, they were not light, nor the sorrowes small, nor the sighing's few in nûber, nor the prayers faint, nor the anguish of spirit little, nor the death easie, by which he hath sealed it vnto vs, that he had compassion on his people; but as the Apostle sayth, *in the dayes of his flesh*: (while he was here clothed in mortality, like vnto one of vs, to the end he might bee faithfull for our sakes) hee did offer uppayers and supplications, with strong cryings and teares vnto him that was able to saue him from death, and was also heard in the shings which hee feared: and beeing himselfe the Sonne, yet bee learned obedience by the shings bee suffered: and beeing conse-

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cate, was made the author of eternall salvation to them that obey him.

These words, my deare brethen, wee haue now in hand, to search and examine what the spirit teacheth vs, so much the more carefullly to bee hearkened vnto of vs, how much the more plainly it setteth foorth vnto vs the great loue and compassion that Christ beareth towards vs. Two things especially here the Apostle testifieth: first, the sufferings of our Sauiour Christ, and then the benefit that wee enjoy by the same, according as his sufferings were onely for our sake. His sufferings, what they were, and how great sorrow oppressed him, hee sheweth by those effects which his sorrowes brought foorth; that is, prayers, supplications, cryings, teares, feare and anguish of spirit, which things waited ever vpon him, euен to the accomplishing of all his passions, which was the death of his crosse. The fruit that wee doe reape of these afflictions which hee suffered, is the saluation of our soules, and eternall life, if wee will obey him.

In this description of his sufferings, though the things are set foorth which were common and vsuall vnto him all his lise: yet it appeareth especially the Apostle meaneth that greatest conflict of sorrow, which hee had a little before his passion, described by the Euangelists, in all similitude like vnto this which the Apostle heere declareth. For as it is heere sayd, *he made prayers*, noting by the word that they were many in number: so it appeareth in the Gospell, that beside other prayers, three times he repeated this one: *father, if it bee possible, let this cup passe from mee*: and as it is sayd: *he made supplications, humbling himselfe lowe under the hand of his Father*: so it is sayd in the Gospell, that then hee kneeled downe, fell vpon his face, and so prayed vnto God. And as the cause of his prayers is heere mentioned,

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To be deliuered from death: so the words of his praier in the Gospell are like: Father, if it be possible, let this cup passe from me: meaning the death of his crosse, to which hee was condemned. And as here is mentioned his great and loud crying; so there the Euangelist saith, hee cried out with a loud voyce: My God, my God, why hast thou forsaken me: and like as here is said, He prayed with weeping teares: so there is witnessed that he was sorrowfull and grievously troubled, that his soule was heauie euen vnto death, and that in a great agony, his sweate was like vnto drops of bloud: a wofull kinde of weeping; but such was his compassion, that wee might haue sure hope: and as here is said, hee was deliuered from his feare: so at that time when all his spirits were troubled, the Angell came from heauen to bring him comfort. These similitudes, they are also agreeable, that it is evident the Apostle respected especially aboue other, this part of his passion, in which his perfect loue and vnchangeable affection toward vs, shined in most fulnesse of beauty, in that it was so seruent and so deeply rooted, that neither feare nor trembling, nor any anguish of spirit, could make him shake; nor the force of death, nor any bloody sweat could pull it out of his bowels.

In this one sentence (dearely beloued) there is more for vs to learne, than either eye hath seene, or eare hath heard, or all flesh in this life shall attaine vnto: it is the depth of the glorious Gospell which the Angels doe desire to behold. But to note vnto you somethings, in which our faith may be strengthened, wee haue to learne by the example of our Sauiour Christ in this place, that in all temptations, wee should approach vnto our God, and make our complaints vnto him, who is only able and readie for to helpe vs. Hee hath not forgot his promise that he hath made of old, Call vpon me in the day of thy trouble, and I will deliver thee: he is a

Ps.50.15

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place of refuge and of sure defence, a strong tower against all assaults: the righteous man that shall hasten vnto him, he shalbe surely saued: the author and finisher of our faith, he is gone before vs, wee shall bee surely partakers of the same mercie. It skilleth not how great our temptations are, into which wee are fallen, nor how many in number; the Lord will deliuere vs out of all. It skilleth not how manie our sinnes are, nor how great in our eyes, that haue procured our troubles: the Lord wil scatter them as the cloudes from the heauens, and they shall not turne away his louing countenance from vs. Let vs looke on this patremme Iesu Christ, that is set before vs; it would crush our flesh in pecces to beare with him the weight of his afflictions, from which he was deliuered; and it would make our teares to be as drops of bloud, to be partakers of so great anguish of spirit as he susteined; and yet it was not so great, but the comfort of the Angell sent from his Father, was much greater: so that by prayre he obtained a most excellent victorie, and hath brused the serpents head, and broken al his force: and why shold we then be discouraged? If our sinnes be as crimson, or if they be red like skarlet, yet they are the sinnes of our owne bodies; but not ours onlie, but also the sinnes of the world: they rested all vpon Christ our Sauiour, and yet he prayed for deliuerance, and hath obtained, and therefore we may say with boldnesse, forgiue vs our trespasses. If the loue of Christ were so great, to beare the sinnes of vs all, and of them euerie one hath gotten forgiuenesse, how shold not we that are laden but with our owne sinnes, lift vp our h̄eads into great assurance of hope, and haire with joyfulness the word of promise: I will bee mercifull to their Heb.8.12. unrighteousnesse, and I will remember their sinnes and iniquities no more.

And what though our afflictions are exceeding many, that

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that the whole head be sicke, and the whole heart be heauie, that from the sole of our foote vnto our heads, there be nothing whole in our bodies, but all wounds and swellings, and sores full of corruption? yet all this is nothing vnto his passions, by whose stripes we are healed. And these troubles are nothing vnto his mighty cryings, who was compassed about for oursakes with feares and horrours, till his sweate was as drops of bloud, and his bones bruised in his flesh. Then let the whips and scourges of our chasticement be grieuous, and let vs yet be beaten (if the will of God so be) with scorpions: Christ, in great compassion, suffering with our infirmities, hath borne yet a more heauie weight of iniquities, and hath been deliuered: so that if we obey, we are partakers of his mercies, and wee haue full perswasion, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall bee able to seperate vs from the loue of God, which is in Christ Iesu our Lord. Yea, and greater boldnes than this if it be possible to dwell within vs, the Apostle heere hath offered it in Christ Iesu.

If all the sinnes were vpon him, and all sorrowes in his flesh, and yet from them all God hath heard his praiers; why should wee not be sure that our sinnes and sorrowes shall be done away? why should we not be sure that God himselfe hath appoynted vnto all that mourne in Sion (as the Prophet saith) to give unto them beautie for asbes, the oyle of ioy for mourning, the garment of gladnesse, for the spirit of heauiness?

Let vs therefore be bold (dearelie beloued) for he was wounded for our transgressions, and broken for our iniquities, the chasticement of our peace was vpon him: these praiers are ours, these supplications for vs, auailable for moe sinnes, than we are able to commit: this is our victorie that shall overcome the

Rom. 8.  
38, 39.

Esay 61.3

Esay 53.5

Ioh. 5.4

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the world, euen our faish: in all miseries, and multitudes of woe, we are not sunken so deepe in sorrow, as he that for our sakes made praiers and supplications, with strong cryings and with teares, and was deliuered from his feare.

The second poynt that we haue here to leaue in this example of our Sauiour Christ, is, to knowe vnto whom wee should make our praiers in the day of trouble, which the Apostle testifieth in these wordes; that Christ made his praiers vnto him that was able to deliuere him from death: a rule to be kept of vs in all manner of our petitions and supplications whatsoeuer; to make them knowne vnto him that can grant our requests, that is, vnto God: this rule was kept of the Church of God from the beginning. When Gen. 4.16 men were once turned from their Idols, then in all their praiers they began to call vpon the name of the Lord: and God himselfe, at no time, doth more sharplie reprooue his people, than when they would aske of those that had no power to helpe them. This lesson, that poore Leper so defiled in flesh, had yet humblie learned, and with a pure heart he praied accordinglie: *Lord, if thou wilt thou canst make me Mar. 1.41 whole:* vpon this foundation our Sauiour Christ hath built vp all the praiers of the true Disciples, adding it as a speciaill clause vnto the praier that he taught them: *For thine is the kingdome, the power and glorie, for ever and ever, Amen:* then let vs leaue it, so many as wil pray in spirit, to make our praiers vnto him alone, who is able to sauе vs. It is the sacrifice of the new Testament, that he hath appoynted vs, that wee should offer vp vnto him (and not vnto other) the fruit of our lips, which may confesse his name: and because this doctrine hath been troden downe vnder feet, and defiled by the man of sin with all spirituall vncleannessse, I beseech you adde vnto this one reason or two more, that you may answer the aduersarie, and be able to stand in the day of euill.

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When our Sauiour Christ was purposed to teach his disciples a true forme of prayer, and a perfect patterne vnto which they must frame their petitions, (or it is vnpossible they shoulde be accepted) he teacheth them, that their beginning must be from hence: *Our Father which art in heauen.* What blessing so euer wee would haue, or from what plague so euer we would be delivered, he alone must be the person of whom we craue, to whom this name and calling doth belong: *Our father which art in heauen.* If this name be none of his, hee is no patron to bee called vpon: or if wee will needes call vpon him, we giue him this name, whether it be his or no. Christ is our good warrant, who hath made this the beginning of all Christian praier, *Our father which art in heauen:* therefore the Idolaters of all ages, that haue made themselves Saints to pray vnto, according to the number of their praiers, so they haue multiplied their Idols: and the children of God to whom they haue sacrificed, they shall witnessse against them in the day of Christ. And you my deare brethren, against all your enemies defend thus the holinesse of your praier, that you knowe no other way of speaking, then as you are taught, *Our father.* Adde yet vnto this one reason more, which you learme of Saint Paule, and I doubt not, but you shall be well establisched in this present trueth.

Wee know all, and doe confesse, that we are able to doe Rom. 7.18 no good thing of our selues, but all our sufficiencie is of God, we are not able so much as to thinke a good thought: yea, the verie wisedome of the flesh is enimittie vnto alrighteousnesse, so true it is that the Prophet saith: *Euerie man is a beast in his owne understanding.* And how much lesse then are we able to offer vp vnto God, that most precious sacrifice of praier and thanksgiving, to make it acceptable in his sight, if wee consult with our owne flesh and bloud, and after

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ter the Will of man, so make our praiers vnto God? Wee must needes acknowledge our owne infirmities, and confess with Saint Paul that wee knowe not what to pray as Ro.8.1 ver.2 we ought, but it is the spirit of God that maketh request for the Saints, according to the will of God; and in this holie spirit alone wee must pray, if wee looke for the mercy of our Lord Iesu Christ, to eternall life. The spirit that beareth rule in our heart, hee must teach vs all things, or else wee can doo nothing that GOD aloweth. Now the voyce of this spirit that alwaies soundeth within vs, it speakest not thus, either *Sancta Maria,* or *Sancta deigenitrix;* neither Saint Paul pray for vs: nor Saint Peter pray for vs.

These are but the spicings of the drunken cups of Rome, the sounds of wordes which the spirits of errours haue blowne. But the holie spirit of God that teacheth vs how to pray, it crieth thus in our hearts; *Abba, Pater, Our Father which art in Heaven.* As Christ himselfe hath beene our Schoolemaster of no other praier, so the spirit that hee hath giuen vs, it knoweth no other sound, but *Abba Father:* these are the beginnings of our praiers. If we speake not vnto him, to whome doo wee bow our knees? If wee will make the spirit subiect to any other, let vs take heed that wee greeue not the holie spirit of God, by which wee be sealed against the day of redemption. Thus inuch I haue added to the example of our Sauiour Christ, who made his prayers to his father, who alone could deliuere him, that we might the more assuredlie be bolde to abide in his steppes.

¶ It followeth in the text; *With great crying, and with tears.* Here we haue to note, in what measure our Sauiour Christ was afflicted, euen so farre, that he cryed out in this bitterness of his soule.

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This the Euangelists doo expresse in mo words, testifying of him, οὐαὶ ἐπιτελέων, αἰσθαντος τοῦ πάθους, that hee was greatly afraid, altogether astonished, euен fainting for great anguish of minde, and full of pensiue sorrowes. For his father had broken him, with one breaking vpon another: so hee kindled his wrath against him, and accounted him as one of his enemies. The heauie hand of God was so grieuous vpon him , that it brused his verie bones, and rent his reynes asunder, hee could finde no health in his flesh, but was wounded to death, as without recouerie.

The Euangelist himselfe beareth witnesse of this miserie, adding vnto his loude crying, this sound of words: *My God, my God, why hast thou forsaken mee?*

This sorrow, because it was not asswaged with words, hee cryed out aloude, and because in silence, he could finde no ease, his face was wrinckled with weeping, and the shadewe of death was vpon his eyes. For what griefe could bee like vnto this ? Or what condemnation could bee so heauie ? When there was no wickednesse in his hands, and when his ptaier was pure : when hee was the brightness of glorie, and the Sunne of righteousnesse that shined in the Worlde: yet as it were to see his dayes at an ende, and his enterprises broken , his carefull thoughts to bee so deepe grauen in his breast , that they changed euен the day into night vnto him, and all light that approched into darkenesse : this was a sorrowe aboue all sorrowes.

When his excellencie was such aboue all creatures, that the world was not worthie to giue him breath, yet hee to bee made a worme, and not a man, a shame of men, and the contempt of the people , all that sawe him to haue him in derision, and to shut vp his life in shame and reproches, so vnworthy

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vnworthy a reward of so pretious a seruant : how could it but shake all his bones out of ioynt , and make his heart to melt in the middest of his bowells ? How could his strength not bee dryed vp like a potshard, and his tongue not cleave vnto the iawes of his mouth ? Who hath beene euer so full of woe, and who hath beene brought so lowe into the dust of death ? His vertues were vnspeakable, and righteous aboue all measure : yet was hee accounted among the wicked. His temperancie in perfect beautie, and his appetites bridled with all holie moderation : yet they said of him, behold a glutton, and a drinker of wine. His behaviour honest without all reproofe, and his conuersation vnfotted : yet they slaudred him as a friend of Publicans and sinners , and reported him as a companion of theeuies. Hee loued the lawe of his father, with such fulnesse of desire, that he would not suffer one iota, nor one tittle vnaccomplished : and yet they accused him as an enimie vnto Moses, a breaker of the law, a subuorter of the temple, and a teacher of new doctrines, such as were not of God. He hearkened vnto his father in all humilitie, and loued him with all his heart, and with all his soule, so that he was obedient vnto him vnto death, yea euен the death of the crosse: yet they said of him presumptuously, that hee blasphemed, and robbed God of his honor. He was an enimie of Satan euен vnto death, and by death overcame him that brought death into the world, he hated him with so perfect hatred, and held stedfast the enimitie that was betweene them, vntill he had spoyled his principalities and powers, and triumphed ouer them in an euerlasting victorie : yet horrible they reproched him by the name of Beelzebub, said he had adiuell, and by the power of Satan he wrought all his miracles. O the depth of al abominationis, & the bottoinles pit of all vncleanes ! who could once haue thought so lothsome a

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sinkē to haue been couerē in the heart of man? O God,  
righteous in iudgement, and true in word, is this it that the  
Luk. 34. Prophet hath told before, that the thoughts of many hearts  
should be made open? Then create (wee beseech thee) new  
hearts within vs, and take not thy holie spirit for euer from  
vs.

And you (dearely beloued) if these were the causes that  
Christ had to complaine, then thinke not that his cryngs  
were aboue his sorrow; to see sonete vnto his heart, euen  
in his owne person, innocencie blamed, vertue defaced;  
righteousnesse troden downe, holinesse prophaned, loue  
despised, glorie contemned, honour reviled, all goodness  
ashamed, faith oppugned, and life wounded to death; how  
could he yet absteine from strong crying and teares, when  
the malice of Satan had gotten so great a conquest? If just

2.Pet.2.7. Lot dwelling among the Sodomites, and seeing & hearing  
such a wicked people, vexed from day to day his righteous  
soule with their vngodly deedes: what shall wee thinke  
of Christ, living in such a generation? But (ō my brethren,  
beloued of the Lord) open the eyes of your faith, and you  
shall see these things, they were but the beginnings of sor-  
row. What, shall we thinke, was his griefe of minde for the  
Iewes his brethren, that were thus powred out vnto wic-  
kednes: how did his great loue boyle in sorrowes of heart,  
to see their destruction. If Moses, when he beheld the an-  
ger of God against his people, in great compassion of their

Exod. 32. miseries, prayed earnestly vnto the Lord: *Forgive them O*

*35. God, or raze me out of the booke that thou hast written.* If Iere-

Iere.9.2. mie in foreseeing the captiuitie of Hierusalem, had so great  
griefe that he cried out; *O that my head were full of waters, and*

*mine eyes a fountaine of teares, that I might weep day and night*  
*for the slaine of the daughter of my people.* If Esay in like abun-

dāce of loue bewailed his brethrē that would needs perishe,

with

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With these words of complaint: *Turne away from me, I will  
weep bitterly, labour not to comfort me, because my people perish.*  
If Paul, that most excellent Apostle, having received but Rom.9.  
his portion of the great loue of Christ, called God to wit-  
nesse that he spake the trueth, how he had great heauinessse,  
and continuall sorrow of heart for his brethren, and that  
for their sakes, himselfe wished to be separeate frō Iesu Christ:  
what manner of teares shall wee thinke were those which  
Christ himselfe powred out, when he wept over Ierusalem? Luke.21.  
what sorrow of minde, which then interrupted his spe-  
ches, and made them vnperfect? how deepe was that angrie Mark.3.5.  
griefe printed in his bowels, when he beheld the blindnesse  
of the people, and was sorrowfull for them? what manner  
of affeſſion was it, that in the middest of so great reproches  
and mockes, could never be changed: but prayed still; *Father Luk.23.34  
forgive them, they know not what they doe.*

If it bee grievous vnto vs to lose the thing that is most  
deare vnto vs in this earthlie Tabernacle: how much more  
did this sorrow pearce euen through the bowels of our Sa-  
uiour Christ, to see man taken from him vnto destruction,  
for whose sake he would so willinglie sacrifice vp his life?  
this is another spectacle in which we may behold his great  
dolour and anguish, to know the paines he endured, and the  
causes of his mightie cryngs.

But this also (dearelie beloued), though it were excee-  
ding, yet it was not all, no it was but a taste of griefe in com-  
parison of the rest. Behold, if you can, his person heere, and  
see the residue, and so you shall knowe the loue of G.O.D.  
His griefe was exceeding, to see all vertue and godlinesse  
so trodden vnder feete: and it was yet more infinite to be-  
holde Satan to preuaile against man, to his euerlasting con-  
demnation. No creature could euer beare such a perfect  
image of a man of sorrow. But the height and depth of all  
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miseries was yet behinde : the sinne that he hated, hee must take it vpon his owne body, and beare the wrath of his father that was powred out against it. This is the salnesse of all paine that compassed him round about, which no young is able to teare, and no heart can conceiue. This anger of his father, it burned in him, euē vnto the bottome of Hell, of the which anger, the Prophet speaketh: Who can stand before his wrath: on who can abide the fearnesse of his wrath? His wrath is powred out like fire; and the rookes are broken before him. *Nah. 1. 6.*

When the Prophet was not able to conceive the weight of his anger, and his voice cleaved vnto his mouth when he went about to utter it, the hardest of all creatures he tooke for example, that the hared rock did cleave in sunder at the sound of his words. And as is said in another place, such a voice, as maketh the forlorn wilderness to tremble. A voice so full of terror in the eares and hearts of the wicked, that the Sunne shall be darkened at the sound of it, and the Moone shall not giue her light; the Starres of Heauen shall fall away, and the powers of Heauen shall be shaked. No creature at all shall yeeld his seruice vnto them, the elements of the world shall seeine to meltaway. *Psal. 1. 9.*

This state of miserie Christ entred into, and suhke downe deepe in this confusion, and who can expresse his sorrowe? Being full of goodnesse, hee had the reward of euill; full of obedience, he was punished as wicked: full of faith, yet had the reward of a sinner; inheritor of all things, and Lord of all, yet nothing at all to doo him due: the King of Kings, and Lord of Lords; yet made an outcast and abise of the people: the ruler of all, and God of glorie; yet compassed with shame and great confusion: the author of life, yet wrapped in the chaynes of eternall death; the onely begotten of his father, and his best beloued, yet cast off as a

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stranger, and chasted as an enimie: the brightness of glorie; and the beautie of the highest Heauens, yet crucified in dishonour, and throwne downe into hell. O picture of perfect wretchednesse, and image of misery, how iust cause found he to cri out aloude, *My God, my God, why hast thou forsaken mee?* His whole bodie and nature like vnto vs, altogether broken with the reward of sinne; his soule powred out into all calamitie: the wrath of his father, and condemnation resting vpon him. How truely may wee heere say, and confess the article of our faith: *Hee descended into hell?* How lively doo wee see it performed that the Prophet speaketh of: *The snares of death compassed mee, and the paines of hell tooke hold vpon mee: I found tribule and sorrow.* This was the compassion that hee had towards vs, by which he suffered with our infirmities, more than Aaron, or all the priests of the lawre could possibly haue done for vs. If wee could possibly consider (dearlie beloued) as wee should, wee would gladlie embrace him as the high Priest for euer of the new Testament; and when we shall be made of one fashion with him, thorough some measure of his affliction to seele the weight of our sinnes; then we shall confess what cause he had of complaining, and how dearely hee hath bought the honor of the high Priest and Mediator. The Lord lighten the eyes of our minde, that with open countenance wee may behold him, who for our sakes endured such a death of the Crosse: we should not then need many exhortations, the remembrance of the latter end would keepe vs safe from sinne. But let vs now see what the Apostle further teacheth vs, and while our Sauiour Christ is in these great extremities, what fruite of wel doing he hath learned by it.

*It foloweth, & although he were the sonne, yet learned he obedience by the things he suffered. Lo(dearly beloued) this was no little*

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little profit of all his troubles: he learned thereby, how and what it was to obey his Father; that when thicke things reddefull vpon him, and yet hee could say in meekenesse of spirit, *Not my will my father, but thy will be done:* hee might haue great boldnesse that his obedience was perfect. The shame of the world, the afflictions of the flesh, the vexations of the minde, the paines of hell; when these could make him vtter no other words, but, *Father as thou wilt,* so let it be done: what hope, what faith, did he surerlie build on, that his obedience was precious in the sight of his father! This example is our instruction. Wee knowe then best how wee loue the Lord, when wee seele by experience what we will suffer for his sake. It is an ouer thing to be valiant before the combat, to dreame of a good courage before the heart be tried: but in deede to bee valiant in the midst of the tempest, and to stand upright when the ground vnder thee dooth tremble: this is to know assuredly thou art strong in deede, and to say with boldnesse, thou shal never bee moued: this our Saviour Christ might through the glorie of. The Heauen, Earth, and Elements, they were all his enimies; his Father in whom he trusted, shewed him an angrye countenance; hee that fainted not, but cried still, *Thy will be done O Father,* hee may bee bolde of his obedience: there is no creature can make him falsifie his faith. If this be the fruite of our afflictions, the Apostle speakeþ not without great occasion: account it for exceeding joy, when yee fall into fundrie troubles. For what can bee more joyful vnto the soule that is oppressed, than to give this in experience, that neither height nor depth shall remoue him from the Lord. The glorie of Abraham was exceeding great, when he had sealed it with practise, that hee would foriske his countrey and his kynred, and his fathers house, at the commandement of God, to goe whither hee would.

*Act. 4.3.*

*Gen. 21.1.*

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would shew him: then he knew by good prooffes, he was made worship of Christ, which he could foriske father, mother, house, land, and all things, to come vnto him. *I. 1. 1.* The patience of Job was not throughlie knowne, till all his goods were spoyled, and he lost exceeding bare, in that case when hee spake so boldlie: *Naked came I out of my mothers wombe, and naked shall I returne against the Lord hath given, the Lord hath taken away, as the Lord wille, so is it done;* the name of the Lord be praised for ever. Now might Job be surc of the strong patience which shoulde bring forth hope, that never shoulde be confounded. Our brethren before vs, which so constantlie haue holden the profession of their faith, that the flame of fire could not make it waue, they had a good witness, that their election was sure, when they might speake by experiance, that neither life, nor death, could remoue them from the loue of God. Thus the good ground is knowne what it is, when the heate canhot scorch it, nor briars and thornes turne the good corne into weeds; but through all stormes, it will giue hoitishment to the seede, till it giue greater increase to Gods honour and glorie. The best of vs all, let vs thanke God for this profitable experiance, far before it come vnto vs, wee know not how great the rebellion of the flesh will be.

The Apostles of Christ, they bragged not a little, that they would never forsake their master Christ; he alone had the words of eternall life, and they would not change him for another: they beleued him, they knew him to bee Christ the sonne of the liuing God; and there was no other Saviour. But when they saw the swords and staues, the rulers offended, the people in an vprore, & the crosse at hand; their courage fell downe, they forsooke him all, and fled away. Peter was not a little stout, as himselfe was perswaded, he would never forsake Christ, though he shoulde die

*1 Cor. 11.27.*

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for his name; and for prooife of his courage, he drewe his sword, and strok so venterouslie, that he had almost staine one: he seemed to bee at a poynt, and fullie resolued, that he wold not leue his master, till the sword shoulde diuide them abut alas, this boldnesse was but a blast of wordes. When there was no remedie, but Christ must be had to Caiphas, Peter began to faint, and to draw behid. When the perill was more increased, and they began to crit, Crasife; Peter was more afraid, and began to sweare, he knew him not: so great infirmitie is in mortall flesh; experience is the greatest warrant to know what it can beare. It is our bounden dutie, and the Lord requireth it, that wee should determine with our selues in all things, to approoue our selues the witnessors of his Gospel in patience, in afflictions, in necessities, in stripes, in tumults, in labours, in washings, in fastings, in honour, in dishonour, in good report, in shame, in life, in death: and our comfort is great, when we be perswaded of these things, that wee would contemne them. But how violentlie the flesh will fight against vs, we cannot well declare, till we haue made the triall.

Wee therefore (dearelie beloued) whom it hath pleased God to keepe in heauiness through many temptations, we haue heere a salue against the wounds of sorowe. Our afflictions doo teach vs, how farre we can obey the Lord. If in all griefe of bodie I can say with patience; I haue held my peace, O Lord, because thou hast done it; then I knowe that in all sorrowes of flesh, I haue glorified God, and my heart reioyceth. If my mind be full of anguish and sorrow, so that all hope be faint within mee; if I can say yet vnto my soule, I will wait patientlie for the Lords leisure, then I know assuredlie God hath made me obedient, and he will heare my praier; so that this experience hath bred in mee the hope that shall never be confounded. I may speake the words

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words which the heauens shal stalle vnto, with euangelting truthe; neither fire, nor sword, nor principalities, nor power, shall remoue me from the loue wherwith God hath loued mee; a sure token of this saluation I haue found in mine afflictions; when I was oulled in sorowe, both of the bodie and mind; I found the grace to say; O Lord doo thy will: this is no small cause why wee should rejoyce, when God doth make vs worshipe to feele the triall of our faith. So dearelie beloued, faint not in your mourning, but endure patientlie; you know not the happiness of that which seemeth your miserie: let this bee the first cause why wee should bee glad of temptations. And to thie end wee may helpe our common infirmities; let vs learene yet more, why it is good for vs to bee brought lowe: a most notable commodity the Apostle vcheth us, where he writeth to the Romanes; Those whom God hath foreknown, he hath also predestinated to be made like vnto the image of his sonne. Loe (my deare brether) these are the healthfull counsels of the Lord toward vs: yea whiche also should bee made like vnto his sonne Christ in many afflictions, that at the last we might be also like him in eternall glories. Ro.8.39.

These ate the riches of Gods unsearchable wisedome. Death once reigned through sin, and he hath found a way to rise fro m it againe into greater glorie; this victorie, because it was too great for Saint or Angell to obtain, he hath appoynted it to be the worke of his onlie begotten Sonne, who made it perfect in a most excellent conquest: he hath taken vpon him our nature to make it strong, and in his owne person he hath filled it with the fulnesse of miseries, with all sorrowes of flesh, with all anguish of minde, with persecution, with death, with sinne, with hell, with condemnation: and from all these, by the mighty power of his Godhead he is risen againe in our flesh, ascended vp into glorie,

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glorie, and steech on the right hand of maiestie and of power, being a mighty Saviour unto euerie one that shall follow him. So that this is our glorie in all afflictions, we are fashioned by them into the similitude of Christ, and we are made like vnto him. So is pleased G.O.D, when he would bring many children into glorie, to consecrate the Prince of their salvation through afflictions, and to make both him that sanctifieth, and those that are sanctified, all one; that they that suffer with him, should also reigne with him; and they that dye with him, should also liue with him. So woe, wheron we seeke many troubles to rest vpon vs, woe may say now wee are like vnto Christ, especiallie, when wee feele that greatest trouble, fullest of bitter sorrow, that is, the mind oppressed which maketh vs especiallie like vnto him, wher woe may say with Paul vnto the Corintheans v. 10. *It is a shame of the afflictions of Christ.* Let me looke into the whole course of my life, and whatsoeuer pleaseith me best, health, honor, riches, fauour, authoritie, friendship, wife, children; in all these things I cannot yet behold the liuelie image of Christ. Affliction, and trouble, a mind broken with remembrance of sinne, a troubled spirit, these are the beginnings of great reioycings; with horours of death, and a conscience burthened with the wrath of God; here light shineth out of darkenesse, and hope out of despaire. As I thinke my selfe furthest off from the Lord, so indeed, I am nearest vnto him, and when I thinke my selfe fullest of confusion, then the image of Christ is most liuelie within me. The Lord may hide his face for a while, for a moment in his anger, as he did from Christ, but he must needs returne vnto me with everlasting mercies; for the image of his sonne is cleare within me. A blessed sorowe, and woe full of happiness, that fashioneth these daies of my vanitie into the similitude of the age of Christ, that with him at last I might reigne for euer.

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euer. A precious countenance it is in the sight of God, that seemeth without beautie in the eyes of man; and an vn-speakeable treasure of ioy and gladnesse, ingrauen in these vessels that are but earth and ashes. When Christ is the patterne, whose similitude we doo beare, who can bee dis-couraged vnder the Crosse? Wee are afflicted on euerie <sup>2. Cor. 4.</sup> <sub>8.</sub> side, but not in such a strait that wee are shut from hope: we are in pouertie, but not ouercome of pouertie; wee are per-suted, but not forsaken; we are cast downe, but we perish not. We are troubled in all things; fightings without, and terrours within; but God that comforteth the abycts, he will comfort vs. Vnto this he hath predestinate vs, that wee should be like vnto his sonne in all afflictions, and so be glos-sified with him in the day of honour. <sup>or vñlly son the world</sup> Thus farre we haue heard two speciall causes why wee ought to reioyce in all temptations: the one, that so wee learne true obedience: the other, that by them we be made like vnto Christ. Add a yet vnto these, one third cause out of the Scriptures, which when you shall haue learned, be bold (dearie beloued) in all the fire of the enemies. For behold, in the truthe of Iesus Christ I dare be your warrant, the greater are your afflictions, the liker you are vnto Christ: yea, if it should happen you to fall downe into hell; Christ hath descended also; you should then be most like him in his agonies and bloudie sweats.

The third cause at this time which I will touch, is this: God sendeth vs sundrie chasticements, and especiallie that which is most grievous of all other, the anguish of spirit, and affliction of the soule; for this purpose, that we should be warned in time, how to turne vnto him and be free from the plague when it commeth: for the iudgements of God that are daylie preached vnto vs, they pearce deepo into the hearts of the true believors, and the wold that they haue,

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it worketh mightilie in them, more sharpe in their eares, than a two edged sword; it entreth through them, euен to the diuiding asunder of the soule, and of the spirit, and of the joints; and of the marrow, and examines all the thoughts and the intent of the heart, so that it is vnpossible that any part of them should be hid, but they are all open vnto iudgement, and heare the voyce of the Lord. Then their sinne is reuiued in the middest of their bowels; their conscience hath no rest, they feele death working in their hearts, and hell is before them: they see sinne on their right hand, and Satan on their left, shame vnder their feete, and an angrie Judge aboue them, the world full of destruction without, and a worme gnawing the heart within: the poore sinner knoweth not what to doe, to hide himselfe it is impossible, and to appere it is intollerable: then he breaketh our into lowd cryings, O wretched man that I am, who shall deliver mee from the bodie of this death: he giueth no rest vnto his eyes, nor sleepe vnto his eye lids, vntill he finde him that is able to save him from this wrath; in his bed by night he seeketh him whom his soule loueth; in the streates and open places he inquireth after him, and after many dayes in which he cannot finde him, Christ sheweth himselfe at the last, a perpetuall deliuerer, a victorious Lion of the tribe of Juda, in whom he hath strong saluation: when he hath mourned, because of the plague that was before him, Christ will approach neare, and wipe away the teates from his eyes. This the Prophet Abacuch setteth foorth in his owne person: When I heard (saith he) the word of God, my bellie trembled, my lips shooke at the voyce, rotteness entered into my bones, and I trembled in my selfe, that I might haue rest in the day of trouble. Euen so (dearlie beloued) it is with vs all. The plagues of God, because they are pronounced against iniquitie, it maketh the child of God to feare and tremble,

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that so foreseeing the harme, he might prepare him helpe: and because of the destroyer, seeke without weariness vnto the Sauour: though he hide himselfe at the first, the wounded spirit and troubled heart must needs find him out. A great cause of vnspeakeable gladnesse, though wee seeme swallowed vp of pensiuе sorrow! Wee are full of griefe, but wee are chasticed of the Lord, because wee should not bee condemned with the world: we die with Christ, but because we should liue with him; we lament & weepe, but because that Christ might wipe away all teates from our eyes; wee are deliuered vnto death for Iesus sake, but because the life of Iesus should be made manifest in our flesh; we beare about in our bodies the mortification of the Lord Iesus, but because the life of Iesus might be manifest also in our bodies; we haue anguish of spirit and vexation of mind, such as hath not been from the beginning, but for this cause; that when sodaine destruction shall come vpon the careless world, we might lift vp our heads, and behold our redemp-  
tion at hand. Let vs then be bold, and in patience possesse our soules; for these causes wee are now afflicted, that wee might receive mercie, and finde grace to helpe in the time of need: and for this cause we tremble and are afraid, that after many praiers and supplications, we might be deliuered from the things which we haue feared.

It followeth in the Apostle. And being consecrate, he was made the author of saluation to all them that obey him. In these words wee are taught, what fruit and commoditie we haue through these bitter sufferings of our Sauour Christ, and also by what meanes we are made partakers of it: the fruit is eternall saluation, the meanes to go vnto it is obedience: in the first wee learne, that all promise and hope of life is in Christ alone; hee hath alone the words of life, hee is alone the bread of life, the water of life, the authour of life, the

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the word of life; the tree of life; the holie life: he that believeth in him, he hath everlasting life: and he that dwelleth not in him, shall see no life; but the wrath of God abideth on him. Take hold of Christ, and take hold of life: reach foorth thine hand to any other thing, and thou reachest vnto vanitie which cannot helpe. Looke not for life, but where it dwelleth; in the flesh of Christ alone there it resteth. Death hath reigned in all the world beside, and led euerie creature into bondage. If thou looke vnto the heauens, there is but vexation and anguish: if thou looke vnto the earth, there is but darkenesse and sorrowe: if thou call vnto Abraham, hee knoweth thee not: if thou criest vpon Angells, they cannot helpe thee: if thou looke vnto thy works, they are all vncleane; if thou trust in thy prayers, the Lord hath no pleasure in them; call for the helpe of all creatures, they are subiect to vanitie; there is no life but in Christ alone. The Elders, the Angels, the beasts, and all creatures, they give this honour vnto Christ; Salvation is of him that sitteth vpon the Throne, and of the Lambe: and altogether they crieth, Amens. And if all the creatures which yet are excellent good, are not of power to giue any piece of this life; then what shall we thinke of those people, enemies to God, and murderers of his Saints, which so long haue made vs belieue, that they haue life in themselves; that they can forgive vs our sinnes for yeares, euen as they will, many or few: that they can make sacrifices propitiatorie for vs; that they can purge vs by Purgatorie fires; that their Pilgrimages, their pardons, their vowes, their holie orders, and such other spirituall drunckenesse of their sickle braines, that these be available to purchase life. If they will not be reclaimed, let vs rest in the counsels of our God, and say with Iohn: Hec Zoh. 11.11.that burseth, let him hurt full, and he that is filthie, let him be filthie full. It is enough for vs, that Christ is our life, that our life

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life is hid with Christ in God: when Christ which is our life shal appeare, then shal we also appeare with him in glorie. Now while we are in the daies of our pilgrim age, the way that we must walke vnto this life in Christ, is to bee obedient vnto his will. Whatsoeuer be the way that he will shew vs, and bid vs walke in it; let vs neither decline to the right hand, nor to the left, but go forward in the same. We are not to looke into the world, how our fathers before vs haue walked. Our iniquities, and the iniquities of our fathers shall be bound together. If we bee partakers of their evill dooings, If wee go after Baalims, which our fathers haue caught vs, we shal be sed with the wormewood which our fathers haue eaten. The government of the Church is vpon the shoulders of Christ; hee giueth vs the lawes by which we liue; he reuieth alone in the house of Jacob; his voyce must bee followed. Wee may not now every one say, we haue a vision, we haue a dreame: God hath spoken by his sonne, and charged all to heare him. Wee may not boast our selues of Saint or Angell, to hearken to newe doctrines which we haue not learned: for God hath not put in subiection vnto Angells, these daies of the Gospell, in which we are; but vnto Christ, who is made the head of his people, and all things are in subiection vnder his feete: so that this is the way wee haue to walke; Christ is our Lord, let vs receiuie his lawes; he is our master, let vs follow his rules; he is our Apostle, let vs heare his Gospell. Let vs obey in all things, and wee shall bee established. This is the glorie that God hath giuen vnto his sonne; hee is our law-giuere, we haue no other.

If we will leaue the stubbernesse of our owne hearts, and obey him: as life is in him, so we shall surely liue; for the Lord hath not as great pleasure in burnt offerings and sacrifices, as when the voyce of the Lord is obeyed. It is an e-

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everlasting truth; That to obey, is better than sacrifice: and to hearken, is better than the fat of Rams: for to disobey, is as the sinne of witchcraft: and to change the Law that is set before vs, this is wickednesse and idolatry. Let vs not bee wise in our owne conceits; to staine God a religion, such as we will. This is to draw iniquity with cordes of vanity, &c to pull sinne after vs as with cart ropes. A just recompence of such weary labours, when God shall say vnto vs: Who haue required these things at your hands? Let vs then follow so as wee bee called, and bring into captivity euery thought of man, to the obedience of Christ. And the Lord our God for his Christs sake, giue vnto vs, heart full of humility, that we may think him wisest, and rest in his decrees: that we be never spoyled through vaine Philosophy, and the traditions of men, but hearken vnto him who is onely wise; that at the last we may liue with him, who hath alone immortality, and shall fill vs with his glory for euermore.

Which times, the Lord God bring speedily vpon vs, and finish the daies of sinne; for his mercies sake, that wee may enter into the heauens, whither Christ is gone before vs, and reigne with him for euer, who is our onely Sauiour: to whom with the Father and the holy Ghost, three persons and one God, be all honour and glorie, world without ende. Amen.

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10. And is called of God an high priest after the order of Melchisedech. 11. Of whom we haue many things to say, which are hard to be uttered, because ye are dull of hearing. 12. For, when as concerning the time, yee ought to be teachers, yet haue yee neede againe that we teach you what are the first principles of the word of God: and are become such as haue neede of milke, and not of strong meat. 13. For every one that useth milke, is inexpert in the worde of righteousness: for he is a childe. 14. But strong meat belongeth to them that are of age, which through long custome haue their wits exercised, to discerne both good and evill.



EE haue heard before, what comparison the Apostle hath made betweene Christ and Aaron: and how the excellency of Christ is incomparable aboue him in all workes of the Priesthood, and our benefite by him vnspeakable greater, as of whome alone is all saluation. The conclusion of the same disputation, is added now in the tenth verse: And hee is called of GOD an high Priest after the order of Melchisedech: which words doe conclude in short summe, all that hath beene spoken: first, that Christ is our Priest; and hath therefore the name of the high Priest giuen him.

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Secondly, what kinde of Priesthood hee hath: not Aarons, for for it Aaron himselfe was sufficient and appoynted of God: but another spirituall Priesthood, after the order of Melchisedech. Thirdly, that vnto this Priesthood he was called of God: to this sense and meaning, the words are plainelie set downe in this i o. verse, as you haue heard, of all which wee haue spoken alreadie. Now, because this Priesthood of Christ, after the order of Melchisedech, was not well vnderstood, what kind of Priesthood it shold be, of what vertue and grace: therefore the Apostle meaneth more at large to speake of this, that they might vnderstand it, as his manner is often to make exhortation to stirre vp their dull spirits, least they should haire in vaine: so here in the i i. verse, and after following, he maketh a long digression vnto the beginning of the seuenth chapter; both to perswade them to holde a good vnderstanding of all that hath been spoken, and to prepare them more diligently to other things that should be taught; that so they might all glorifie God, in good wisdome and knowledge of the mysterie of his will. And this exhortation he beginneth thus: Of whom wee haue many things to say, which are hard to bee declared, because you be dull of hearing.

Here, first the Apostle, the more to stirre them vp diligently to learne this mysterie of Melchisedech, how hee was a figure of our Sauiour Christ, and the Priesthood of Christ was represented in him: he saith, first, that the matter is hard and difficult to be declared, and therefore requireth great heed and diligence.

This place (dearely beloued) let vs learne well, for it hath many good instructions in it: it is hard, saith the Apostle, and therefore you must adde more diligence to it.

Here first wee learne a good cause, why it pleased God to leaue places in scripture harde to understand, like as

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other places are easie; for as the easinesse is because none shold be discouraged, but all learne: so the hardnes is, because none shold be negligent & carelesse: and herein, the Lord hath dealt also mercifully with vs; for seeing all carelesnes in reading his word, in which his wisdome is revealed, is the taking of his name in vaine: our owne profite doth now make vs take more heede of this sin: for we cannot vnderstand or bee edified by it, but with our care and diligence, for so the Apostle here exhorteth his brethren: the thing is hard and difficult whereof we speake, therefore marke it more carefully and giue greater heede to understand: this then is a good cause why the Scripture is hard, even that we shuld put far from vs, all idle sluggish thoughts, and prepare our selues with a good conscience, and great diligence, as oft as either we haire or read the same: and why shold it not bee so? Is there any knowledge & wisdome learned, but by labor & diligence? to plow thy field, to dresse thy vineyard, to keepe thy cattell, to build thy house, to every worke, hath not God appointed care and trauell: no otherwise hath God dealt with his word. The papists not knowing this, or else dissembling it, they haue tolde vs another cause why the Scripture is harde, and that is, that either we shold not all presume to reade it, or if we do read it, yet we shold not presume of any vnderstanding of it, otherwise than the Church of Rome hath taught vs. I do not speake one word vntrue of them, not one of them but this day they will confesse it. This day teach. The scripture is hard, therfore every man must not read it: and if any do read it, yet he must vnderstand it after the interpretation of the Church of Rome. Here (I beseech you) consider it diligently, and tell me whether in such doctrin there be any reason, truth, or godlines: we

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haue a controversie with these men, whether the church  
of Rome be the church of Christ, or of Antichrist; the  
cause must be tried by the scriptures: is it any reason now  
for the to challenge, that we must belieue the scripture,  
according to their interpretations? Is not this to make  
them judges of their own cause? When the Apostle bad  
vs try the spirites, whether they be of God or no: meant he  
(trow you) we should trie them according to the testimo-  
nie of the church of Rome? When the men of Thessalo-  
nia tried the Apostles doctrine, whether it were true or  
no; asked they the judgement of the church of Rome?  
Surely (dearly beloued) al this is but childish folly; which  
of vs euer heard of any men, who would be Judges in  
their own cause, except those of whom it is said: ask me my  
fellow if I be a theife; and beside this their unreasonable  
talke, haue they any truthe in their words? Was there e-  
uer true and iust man that claimed this manner of triall?  
Is it not confessed and agreed vpon among all men, that  
truthe seeketh no corners? And why runne they for de-  
fence to their own darke hoire, & feare the open iudge-  
ment of all men? Learne of our Sauiour Christ, who is  
truthe it selfe, saith he not? If I shoulde bear witnessesse of my-  
selfe, my witnessesse were not true: & againe: if I honour myselfe,  
mine honor is nothing worth: then, if beside the words of  
his own mouth, who was the son of Dauid, he had had no  
testimony, he could haue bin no true Prophet: but ther-  
fore he was true, because his heauenly father bare witness  
to him, both in his glorious voice, and in the assured te-  
stimoniie of the law & the Prophets, & in all his miracles,  
which made it manifest that he was the sonne of God. If  
thus our Sauiour Christ confirmed his credite vnto men,  
and offered himselfe to be tried by the Scriptures: what  
proude people are these, & what proud words are in their  
mouthes,

Ioh. 4. 1.

Aq. 17. 1.

Ioh. 5. 31.

Ioh. 8. 54.

## the Epistle to the Hebrues.

mouthes, that would haue no triall of their doings, but the  
censure and iudgement of their owne mouthes? Againe, this  
vnreasonable and vntue speach, that the church of Rome  
only must expound the Scriptures, because they be hard;  
is there any godlines at all in so saying? Is it not taught vs  
many times, that if we loue, feare, honor, serue God, we must  
obey his word, keepe his ordinances, make all his lawes the  
rule of our life? How then do they loue God, or what god-  
lines is in them, that giue not Gods word credit in it selfe,  
but make the truthe of it, to stand vpon their owne under-  
standing? This now we know: the hardnessse of Scripture is  
not, that we should abstaine from reading and hearing it,  
nor because we should trust the interpretation of the church  
of Rome, but because we should with great and earnest af-  
fection, applice our studie, and pray vnto God to lighten our  
mindes, that we may be taught of his spirite.

Now further let vs consider yet these wordes of the A-  
postle. Because you bee euill of hearing: not onelie ( as I haue  
saide ) they teach vs, because of the hardnessse of the Scrip-  
ture, to take more heede vnto it: but also very plainerly and  
manifestly they teach vs, by what meanes the Scripture be-  
commeth hard vnto vs; that is, through our dull hearing.  
And who so euer he be, to whom the Scripture is hard, let  
him accuse his owne dulnesse; and whosoeuer blameth the  
Scripture in this behalfe, he blameth himselfe, both of  
slowe eares, and of a faithlesse heart: for, is there any thing  
more plaine than those words? Therefore it is hard, be-  
cause you bee dull of hearing? Take away from the man  
a deafe eare and a carelesse minde, and thou hast taken  
from the Scripture all obscuritie and darkenesse: leauue  
the man in his negligent minde, and thou makest the  
Scriptures, as hard as anie darke speache, or riddle: and  
I beseech you, the more to confirme your faith in this

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perswasion, marke how often in the Scriptures this is taught vs ; that nothing maketh the Scripture hard, but our infirmitie : our Apostle heere once taught it before, the word (saith hee) did not profit them, because it was not mingled to them wth faith. Saint Peter, when hee had said of Pauls Epistles, that many things in them were hard to understand, hee addeth : Which the unlearned and the vnstable doe peruerse, even as they doe all other Scripture : heere you see againe the Scripture is hard, but you see to whom and why : to the wicked, because they are wauring minded, and will learne nothing, be it never so plaine. S. Paul also speaking of the vnderstanding of the mystrie of the Gospell, saith plainly, it is the Carnal man that perceiueth not the things of God, and in dede hee can never understand them, because they bee discerned spirituallie. Our Sauiour Christ himselfe, being asked this question, why he spake so darkly and in parables, hee answereth thus : To you it is given to know the mystery of the kingdome of God, but to those that are without, all things are done in parables : could hee speake more plainly ? His worde is not hard vnto his children, but to strangers, to infidels, to men without GOD in the world, to those hee speaketh darkely : then (dearely beloued) this case being so cleare, let ys be bold to say to all that accuse the word of God of hardnessse, as S. Paul hath saide before vs : If the Gospell be yet hid, then is it hid to those that perish, in whom the God of this world hath blinded their unbelieuing minds, that the light of the glorious gospel of Christ should not shine upon them : for otherwise, the secret of the Lord is revealed to those that feare him, and his worde is a lanthorne vnto their feete, and a light vnto their steppes : it is not hard, but as Salomon saith, It is easie to him that will understand : he is a scorner that seeketh it, and cannot finde it. Moses saith ; This commandement which I command vpon this day,

## the Epistle to the Hebrues.

Cap. 5

day, it is not hid from thee, nor far off, it is very neare unto thee Deut. even in thy mouth, and in thy heart to do it. The Prophet Osias saith of the iudgements of God vnto his people, that they were as the morning lights. And the Lord saith by the Prophet Esay, I have not spoken in secret, nor in a place of darknesse in the earth : I said not in vaine to the house of Jacob : Seeke ye me. And if thus the doctrine of saluation were preached, while yet the people were taught by signes & figures ; how cleare is it now since the sunne of righteousnesse hath shined in perfect light ? what wrong is it to say still, the scriptures are hard, & to make them to be Sphynx his riddles, or the winding Oracles of Apollo, which are the cleare words of the living God. I appeale to your owne consciences, all that haue experience, whether haue you found such hardnessse in scripture, or whether do you easily see how wee are saved in Iesus Christ, and what obedience wee owe againe vnto God. I am sure, there is none of you, that with a single heart haue come to reade the scripture, that were ever driven back with any hardnessse of it. How is it then, and why doe the Papists still crie out of the hardnessse of the word ? why see they not this easines as well as wee ? sure, I will tell you, and the Lord is witnessse, how I tell you true. Those men, they haue come neare unto God with their mouth, and honoured him with their lips : but their hearts haue beene farre from him : and they haue worshipped God in vaine, teaching doctirines which were precepts of men : and for this caule, God hath couered them with a spirit of slumber, and hath shut vp their eyes : and the Gospell is vnto them, as the words of a booke that is sealed, so that, whether they bee learned or unlearned, they can reade nothing. This is the great & hidden cause : their sinnes haue found them out, and Gods iudgements haue blinded them. Another cause, and that I told you before, is, because they would leade vs blindfold

Osc. 6.  
Esa. 43.1

Ez. 29.10.  
Mat. 15.8

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after the Church of Rome : and this cause I make not of mine owne head, themselves (as I said) will confess it. For this is a solemne decree in their late generall counsell of Trident, the 4. session, the 2. Canon ; that it belongeth to their holis mother Church, to judge of the sense, and interpretation of the scripture ; neither must wee presume to leau those interpretations, although they were such as were never meete to bee openlie taught and published. And their great Doctor Hossius saith thus ; if we haue the interpretation of the Church of Rome , although wee see not how it can agree with the words of the text , yet we must beleue it. But are not these (thinke you) vnreasonable words? if they be not, examine moe of their witnesses, and at last you shall find it and confess it, that they are not only vnreasonable, but exceeding shameles men, while they hold this; that the scripture is hard , and to be vnderstood after the Church of Rome : for thus they haue termed the scriptures , deadynke, in norma. a thing without life, a dumbe iudge, a nose of waxe, a blacke Gospel, yken diuinitie : these and such other words are witness against them to all the world ; and their owne booke  
s in exs v. concil. Sleyd. lin. 23. Kemp. in exs v. concil. Trident. sess. 4. can. 1. Psal. 19.7 Pro 2. 4. 2. Tim. 3. 16. profitable to reprooue, correct, instruct, and to make a godlie man perfect to every good worke : this is not to call the scripture a waxen nose, or yken diuinitie, but these speeches are much more agreeable to the spirit of the olde heretiques, which said, the prophecies were dreames. But to let their vncomelic speeches go, and to come againto our purpose. They cry out still, that the interpretations of the Church of

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of Rome are the sense of the scripture. And would you not now thinke, that these interpretations of the Romaine Church , were mercielous wise , graue , mysticall, seeing they would haue all the world thus to reverence them? See therefore what they are, and iudge : I will alledge vnto you some of them, in the weightiest matters of faith. You are wise, iudge what I say : these are their most learned expostions of all other, in which they boast not a little. Christ saith; Thou art Peter, & vpon this rocke will I build my church: ergo, the Pope is head of the Church? how groweth this conclusion ? forsooth thus : if vpon this rocke Christ will build his Church, then vpon Peter, for Peter signifieth that rocke. If vpon Peter, then vpon Peters successour; for the truthe doth cleave vnto the chaire, and Peter maketh his successor inheritor of all his goodnesse. If to Peters successour, then to the Pope, for Peter was Bishop of Rome. And if the Church bee built vpon Peter, then Peter was chiefe of all other, and so the Pope is head of the Church : if these collections be not theirs, let mee be reprooued as a flauderer : if they be theirs, then be you wise to vnderstand what their religion is : for all these collections are vterlie vntrue. It is vntrue that Peter is that rocke vpon which the Church is built : for our Sauiour Christ himselfe faith, hee that heareth my words and performeth them, he buildeth vpon the rocke. It is vntrue, that what faith Peter had, the same must bee left to Peters successors : for Scribes and Phariseis, buyers and sellers, succeeded Moses and Aaron. It is vntrue, that Peter was Bishop of Rome ; for he was the Apostle of circumcision, therefore it was vterlie vnlawfull for him, to be a Bishop among the Gentiles.

Againe, they reason thus. The Apostles say to Christ, Lord behold, here are two swords: therfore the pope hath both ciuill and ecclesiasticall government: might they not better haue

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hane reasoned, when Peter would haue vsed the sword; Christ commaunded him to put it vp, therefore no such sword at all belongeth to him. Againe, they say: Christ promiseth to his Apostles, the comforter which shall teach them all truthe, therefore the Church of Rome cannot erre: how bring they all the Apostles to the Pope of Rome? how doe they drawe it that was spoken in Jerusalem, two thousand mile out of Italie, that it was ment onely of the Citie of Rome? Againe, they say, the sinne against the holie Ghost, shall never be pardoned, neither in this world, nor in the world to come: Ergo, there is a purgatorie; such are their proofes in their greatest mysteries. And is not this (trow you) a miserable doctrine, which hath no plaine and direct scripture, but by such wrested & strange expositions can onely be prooued? And this I speake of their best expositions, which to this day they hold and reverence: but infinite other expositions they haue, and in times past of greatest accompt, for they are written in their Masse bookes, their Portelles, their Pontificals, their Legends, their Decrees, their Counsels, their lawes, that you may be sure they were expositions of generall consent & greatest force, how so euer now some would dissemble them; and these are such expositions, as I assure you, and I beseech you to believe it; for before the living God you shall find it one day true: the mad men in Bedlem cannot speake more foolishlie; they reason thus. Peter drew his sword & cut off Malchus eare, therefore the Pope is head of the Church. The world was finished in seuen daies, therefore none must marie within seuen degrees of kinred. God made two great lights, the Sunne and the Moone, therefore as much as the Sunne is brighter than the Moone, so much the Pope is greater than the Emperour. The Prophet saith, behold the face of thine annoynted: this, saith the pontificall, is a Bishops

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22. cap. 5.

ric within seuen degrees of kinred. God made two great lights, the Sunne and the Moone, therefore as much as the Sunne is brighter than the Moone, so much the Pope is greater than the Emperour. The Prophet saith, behold the face of thine annoynted: this, saith the pontificall, is a Bi-

bishops

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shops praier over the Popes Legate, when he kneeleth before the Altar. Behold I send my messenger to prepare thy way before thy face, saith God by his Prophet Esay: the pontifical vseth this as a prophecie fulfilled, when the Popes Legate meeteth the Emperour, to receive him into any Cittie. I haue found Dauid my servant, and annoynted him with holie oyle. My loue is beautifull among the daughters of Jerusalem. This they applie to Kings and Queenes when the Cleargie receive them personallie into their Churches. The Prophet saith: sprinkle me Lord with ysop, and I shal be cleane: that they applie to the Priest sprinkling with holie water. Lift vp your head, O ye gates, and ye euerlasting dores lift vp your selues: that is, when the Clauke openeth the Church doore for the Priest to come in, with the Grosse on Palme Sunday. Ten thousand such applications and expositions are in their booke, such (I say) as I thinke no bedlem man could devise more vaine and foolish. Now, if any of them bee ashamed of these doings, I pray GOD that shame may bee the triall of their countenance, which testifieth against them, and so be in them a good colour of repentance; if they will not bee ashamed, then the wrath of the Lord is not turned away, but his hand is stretched out still, till he make their madnesse knowne vnto all the world; & make them a hissing among his people, who haue so prophaned his word of life. And thus much touching the hardnesse of the scripture, which the Apostle heere speaketh of.

It followeth in the Apostle: for whereas considering the time you ought to bee teachers, yet haue you neede againe that we teach you the first principles of the word of God, and are become such as haue need of milke and not strong meat: this is the cause why the Apostle said they were slowe of hearing, because they had profited no more in knowledge: a great while the

Gospell

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Gospell preached and professed among them, yet they stil so ignorant, that they knew not the principles of their Christian faith. Wee haue had a great while the Gospell preached, wee might haue beeene by this time Doctors, if wee would haue learned, I say not euery day, or weeke, or moneth, but euery yeere a little: and what a shame is it for vs, if yet wee bee ignorant in the principles of faih? How many sermons haue wee heard, or reade in vaine? how manie times haue wee made the sower to sow his seede in the high waies, or among the thornes, and stones? If in 15. yeares, we be scarce past our A. B. C. when doe wee hope that the secrets of the world shall be reuealed vnto vs? Are so many yeares so small a portion of our life, that wee may giue them to vanitie and learne nothing? the Lord grant that wee may better looke vnto our selues: and seeing euery day taketh away part of our life, and maketh this earthly Tabernacle more to corrupt, let euery day bring increase of knowledge, and adde to our life; that when our course is runne, our faith may bee kept, and wee may finde the crowne of righteousness, which God hath laide vp for those that bee wise of heart. Or, if this counsell of the Apostle will not perswade vs, but by leasure in fifteene yeeres to come, wee will learne heere after, I assure you, our graues will meete many of vs in our waies, while wee are yet dull in learning; and when then shall bee the time in which wee will enjoye our knowledge? Let vs looke therefore to our selues, for I am afraide this sharpe rebuke of the Apostle, is as iust against vs, as it was against them: and it must needs make vs at last ashamed, except it make vs in time repent our sluggishnes.

And heere by the way, I beseech you to marke well this place, to see the difference of the spirit of trueth and the spirit of error. The Apostle checketh the people, because they

be

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Cap 5.

bee so dull of hearing, that the worde of GOD is hard vnto them, which ought to be most familiar and easie. He rebuketh them of ignorance, that in so long time they haue not learned to be Doctors in Christianity, able to teach others. He threatneth them, that if this great sinne be not amended, let them looke for no other, but that vengeance and wrath shall be a recompence vnto them. Thus the Apostle saith: but what saith the false Apostolicall man, the Pope of Rome? forsooth, he praiseth them of great modestie, that will not presume to reade the Scripture, as those which are darke and obscure writings: hee alloweth well of learning nothing, and after many yeares to bee never the wiser; for ignorance (saith he) is the mother of deuotion. He blesseth the men that haue no wisedome in them, and though they know not how to giue account of their faith; yet hee bideth them beleevye as the Church beleeueth, and they shall be saued. Can any thing bee more contrarie to other, than the Apostles doctrine is contrary to this? why then doe wee not yet cast him off for shame, and bid, fie vpon the beast, that speaketh so presumptuously against the worde of God? let him and his foolishnes perish together; but let vs learne the knowledge of the Lord.

It followeth. For enerie one that useth milke, is inexpert of the word of righcousnes, for hee is a babe. The Apostle before, prouoked them to diligence: first, because otherwise the scripture would be hard vnto them. Againe, because it was a shame, after so long time to haue profited so little. Now, he exhorteth them by shewing the great hurt which shall be vnto them by their ignorance and rudenesse: and saith, that while they are such, they can never know the precious and hidde treasure of righteousness, which Christ hath giuen onely to those that are wise, and haue learned his blessed Gospell. For better vnderstanding of this, you

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you must know this figuratiue speech of the Apostle, of milke and strong meate: by milke, he meaneth the generall principles of doctrin, as himselfe after declareth, as of repentence, of faith in Christ, of baptisme, of the resurrection, and such like, set out brieflie in generall termes, and according to the capacite of children, with which they are prepared to the kingdome of heauen; and must still grow vp in more understanding, till they do see with all the Saints, the height, the depth, the length, the bredth, of Gods vnsearchable goodnessse in Iesu Christ, which the Apostle calleth here the word of righteousnes. Now, if we will abide still in our first instruction, and when gray haires shall be mingled with our blacke, yet then still we will be children in vnderstanding, the Apostles words shall be iustified in vs, we are not meete disciples of the excellent knowledge of the Gospell: for he that is still at his milke, hath not yet tasted of the word of righteousnes, which is strong meate.

And it followeth in the Apostle. For strong meat belongeth to them that are of perfect age, which through long custome haue their wits exercised to discerne good and euill. In these words the Apostle maketh it more plaine, what is milke, and what is strong meate, and why they are so called; that is milke, which agreeeth to beginners, and such as haue little experiance: that is strong meate, which is for old practitioners, and such as haue wisedome to judge betweene trueth and falsehood. And thus much brieflie of the sense of the words: out of which, what instructions we haue to gather for our owne edifying, I will speake more at large, God willing, the next time. Now let vs pray, &c.

The

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Cap.

In A beginninged certourey, would moche augur bed of  
them ill The sixe and twenty Lecture, vpon  
the 13. and 14. veres, before men-  
tioned, and so foorth vpon  
not foynt modirately, 1. and 2. veres of the onk booke, booke  
13. to 20. modirately, farrer, rayed slued, stantur  
showeth, thonigh 20. veres exceede yach olidur not auctorit  
13. For manie one that useth milke, is inexperis in the word of  
righteousnes: for he is childe or boy, and of my ryght  
14. But strong meat belongeth to them that are of age, which  
through long custome haue their wits exercised, to dis-  
cerne good and euill. God edifye you to it.  
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### CHAPT. VI.

**T**herefore, leaving the doctrine of the beginning of Christ,  
lets us be ledde forward unto perfection, not laying againe  
the foundation of repentence from dead workes, and of  
the fayth toward God, as we have done.

2 Of the doctrine of baptisme, and laying on of hands, and of the  
instituting of the church, and of ecclenniall judgement.

E haue heard already, what reprehension the Apostle hath hitherto made, of the slacknesse of the people, in learning the mysteries of Gods worde. First, because they haue boone so carelesse, that they haue made the worde hard vnto them, that they cannot understand it: where I tolde you, that who so euer hee bee that accuseth the Scripture of hardnesse, the Apostle Concludeth against him, that hee hath a hard and dull heart. Secondarily, hee rebuketh them in respect of the time, whiche hath bee so long, that they might now haue caught other, yet they heed

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to bee taught themselves, yea even the beginnings. And heere I will vs to looke well vnto our selues; for all men know how long the time hath beeene, in which the Gospell hath beeene preached vnto vs, and how little wee haue profited, God knoweth. Thirdly, he blameth them for their slacknesse, because by it they spoyle themselves of a great treasure: for while they be thus rude & ignorant, the word of righteousness, that is, perfect knowledge, can never bee taught vnto them, neither can they be partakers of the excellent knowledge of the Gospell of Christ: but it is vettarie impossible, even as it is for children to eate strong meate. Then he sheweth who be strong, even those that have their wisedome perfect, so that they can iudge between good and euill.

IV. T. 1. 1. 3  
For this purpose add these last words of the Apostle: Every one shal drinke milke, & inexperte in the word of righteousness, for hee is a childe: but strong meat, is for the perfect, which through long custome haue their wits exercised, to discern both good and euill.

First, we haue here to learne this principle of Christianitie: hee that is rude & ignorant, cannot apprehend the excellent knowledge of the Gospell of Christ: that is, hee that can say no more but this: I beleue in one God; wee must repente vs of sinne, we are saued by faith: we must worship God in spirite and truthe; wee are baptised in the name of the Father, the Sonne, and the holy Ghost: we beleue the resurrection of our bodies: wee looke for eternall life; and such like confessions in general words: though where this is confessed with a single heart, and a minde willing to learne more, GOD may and will, for his Christs sake, accept it vnto saluation; yet wee that haue received of the Lord, both time, and abilitie, ought more exactly to understand; if wee will not bee despisers of the manifolde graces!

### the Epistle to the Hebrews.

Cap. 6

of God; as for example, the childe is taught, that there is but one God and above al; & to worship him alone, whom hee confesseth in three distinct persons, the Father, the Sonne, and the holy Ghost. Surely, a young Christian man, which with this faith should humble himselfe before God; and crie: Our Father, which art in Heauen: no doubt, God would heare his prayer: yet notwithstanding, seeing this mysterie is not only taught in generall termes, but is set out also in more particular points, in knowledge of all, wee must looke for the fulnesse of our comfort and reioycing, that now wee haue in God. Thou saiest, I beleue in God the father almighty; thou saist well, and it is a holy confession, if thou haue heard no more; but if thou hast also learned, that God is a spirite, not of the nature of man, nor like vnto the idols of the Gentiles, nor like vnto any creature that thou hast heard or seene: but a nature of maiestie and glorie, incomprehensible and aboue the thoughts of man; then thou oughtest heere to exercise thy senses with wise meditations, how great & glorious the Lord is, whom thine eye cannot see, thine heart cannot conceive, no creature in Heauen or earth can resemble vnto thee; so thou shalt learne obedience; to say vnto thy senses, and vnto thy naturall heart, what haue I to doe with you? All carnall cogitations and thoughts of man, be they never so high, of Kings and Emperours, of gold and precious stones, they are vile and filthy to carie into heauen; if thine imaginacions will resemble them to the god of glorie, thou doost but fill thy soule with corruption and rotteness, thy fleshly thoughts shall breed an vnbelouing heart, and thou shalt bee the foole which searcheth the maiestie, till hee bee overwhelmed of the glory; for thy God is a spirite, and in spirite and faith thou canst onely see him. Thou shalt now hate and detest the Idoll, and Idoll maker, which

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haue fashioned thy God like vnto an olde man, with a gray beard, which haue made him sitt as in a chaire of estate, & given him Angels in gold and siluer, and flaming fire to sit about him: this is shame aboue all shames. To say vnto the King, thou art a slaye ; and vnto the nobles of the earth, ye are villaines: they be words of honour in comparison of this vspeakable sacrefidge, to say vnto God, thou art like a man. Againe, when thou saiest, thou belieuest in the Father, the Sonne, and the holie Ghost, thou saiest well, and acknowledging in thine heart, three persons and one God, in a mysterie which thou canst not expresse, thy faith is accepted. But when thou hearest, the father to be called the God of all grace, the author of life, being, and moving: when thou hearest the sonne called the shining brightnes, and ingrauen forme of the father, of whose fulnesse wee receiuie all increase of grace: when thou hearest the holie Ghost called the comforter, the spirit of sanctification, the pledge of thine election: when thou hearest that the father hath eternally begotten his sonne: the sonne eternallie begotten of the father: the holly Ghost eternallie proceeding from them both: in all this shal we haue nothing for more cleare knowledge of our faith? Shall we not here confess, the person of the father to be the beginning & fountaine of all goodnes, glorie, life, and immortalitie, that we ourselues and whatsoever is vnto vs happy and blessed, all is onely of his free grace and mercie? Shall we not confess that truely and naturally, hee is the father: and because, he hath eternallie begotten his sonne, that his sonne is one GOD with him without beginning? And shall we not humble our soules, faithfully to belieue this, and never to searche or inquire of, how it is? For our vaine and corruptible hearts, how can they see eternall and everlasting thinges? And because the sonne is the image of his Father, shall we

not

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not haue that wee knowe nothing of God, nothing at all of his nature, godhead, maiestie, working, will, power, honour, life, and continuance for euer: nothing (I say) but what we haue scene and heard in Christ his sonne; for hee is the shining brightnesse of his glorie. What haue I to doe with men, or with the children of men? What counsell can mine owne heart minister vnto mee, I must robbe the sonne of God of his honour, or I must confesse I know nothing of God, but in him onely. Againe, if of his fulnesse we receiuie, we haue no fellowship with God: but in him, all grace, mercy, life, and immortalitie: to him it belongeth, of him wee haue it, and for his sake it is giuen vnto vs. So likewise, when the spirit is saide to bee our comforter, to proceede from the father and the sonne: we confesse he is one in nature & godhead with the father and the sonne, in personall substance, proceeding eternally from them both; and because eternally, therefore incomprehensibly, which wee belieue in faith, and wil not search by reason; onelic we waite and rejoyce in hope, till God strengthen our eies to see his maiestie, and then our harts shall be wise to comprehend this distinction of the persons. Now, this spirit being our comforter, wee acknowledge that it is the person of the holly Ghost, which putteth his grace into our hearts, to make vs wise, faithfull, holy, and so sealeth vnto vs in full assurance, our inheritance that is in Iesu Christ, according to the free purpose, and good will of God his Father. Besides al this, to confess the humanity of our Sauiour Christ, how in his owne person hee hath borne the punishment of our sinnes, and ouercome the diuell, who held vs in bondage: how he hath sanctified our nature in himselfe, and made it meete to stand before the presence of God, onelic dy faith, freely giuing vs his blessings. These and manie other things taught vs in the Scripture, to our exceeding comfort,

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comfort, shall wee neglect them, and learne onely the confession of children ; I beleue in God the Father , God the Sonne, & God the holy Ghost, three persons and one God ? Sure if wee will doo thus, I see no other, but that the little Children through Gods infinite mercy , shall bee saued in the little knowledge that they haue learned : and wee by his iust iudgements worthy to bee condemned , for his manifold wisedome which wee haue despised. Then ( dearly beloued) if wee will not alway bee children , neuer learned in the word of righteousnesse ; let vs not onely hold the generall principles of our faith, but so farre also as particular points are taught and mentioned ; let vs wisely learne them , till wee may feele in our selues good increase of Gods spirit, to loue him, to feare him, to walke before him, with all our heart and in all the waies which hee hath appointed for vs.

Now in the words following, *But strong meate is for the perfect, which through long custome haue their wits exercised to discerne betwenee good and euill.* Heere appeareth, as I said, who are children and who are strong : they are children which haue not yet had tryall and experience whereby they might bee rooted in faith , and confirmed by knowledge against all falsehood and errour : which kinde of childhood, Saint Paul calleth the Ephesians, at the last wee ought

Eph. 4. 14. all to leau off, and grow vp in the unitie of faith, and of the knowledge of the sonne of God, into a perfect man, and to the full measure of our age in Christ: that we be not alwaies children, waueing and carried about with euery blast of doctrine by the deceit of men with craftiness, which lie in wait to deceipt. And as this is a plaine description of Children : so , as plainly here the Apostle sheweth who are perfect men : euen those that are able, with wise senses , to iudge betwene good and euill, that is, who haue their mindes lightned with the word of

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of God, so that they are able to trie what is acceptable and well pleasing vnto God. Now (dearely beloued) if these words be plaine enough, giue mee leau to beseech you in this plaine case, as Paul beseeched the Corinthians in the like: *My brethren, be not children in understanding: be children in malice, but in understanding be of perfect age :* & if you see the plaine and manifest meaning of the Scripture, what it is, be wise, and beleue it : and confesse this, that we ought to be learned in Gods word, so that we haue good ground of our faith, and be able to confute falsehood. As now in our owne daies, wee see the Pope claimeth authoritie, that hee can dispense against the word of God : but if our wits be exercised in the knowledge of the word of truth, wee doe see where the sixe tribes of Israel do curse such presumption.

In the 26. of Deuter. vpon mount Eball, Ruben, Gad, Asher, Zebulon, Dan, & Nephtalim, they pronounce a decree: *Cursed be he that confirmeth not all the words of this book, and all the people shall say, Amen.* If to confirme and ratifie, be not to repeale or giue contrary dispensation, then all the Israel of the Lord must accurse his blasphemy, that will dispense against the word of God. Wee see, the Pope vseth a triple crowne, & challengeth honour aboue Emperours & kings: but if we haue learned the commandement of Christ, and are lightned by it, to iudge betwene good & euil: when Christ saith, *Kings of the nations raigne over them: & their rulers are called gracious Lords:* but it shall not be so among you : we must needs know the Popes pride is intollerable, which taketh such honour vnto himselfe.

We see how they crie against vs : the Church, the Church: and make vs beleue that they are the Church, & they cannot erre : but if wee bee exercised in the Scripture to discerne between truth & falsehood, we know that Christ hath built his Church vpon the rocke, which rocke is not Peter

<sup>1. Cor. 14.  
20.</sup>

Luk. 22. 29.  
Antichristian  
pride.

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and his successours in Rome (as the Pope expoundeth it) but our Sauiour Christ saith, hee that heareth his woorde and obeyeth it, bee is the wise man that buildeth vpon the rocke, and neither stormes, nor tempests, nor the gates of hell shall preuaile against that building: and Saint Paule saith, the foundation or rocke vpon which wee be built, is the doctrine of the Apostles & Prophets. And who so euer commeth vnto vs, and bringeth vs not that doctrine, though they say they bee Apostles, yet they be lyars: and though they say they be the Church, yet they are an assembly of theeuers and murtherers.

Let vs then be wise at the last; it is not ignorance, it is perfect knowledge: it is not infancie, it is ripe vnderstanding; that must commend vs vnto God.

And marke it well, that you may know what God requireth of vs. That which is heere translated, *long custome*, the Apostle calleth it *xiij*, that is, a knowledge with long studie and practise learned, as lawe in the iudge or counsellor, as physicke in the learned expert physician, so must diuinity be in vs.

Againe, he saith: we must haue our senses exercised, it is not enough to know, nor to knowe much, but wee must bring the practise of it into our life, neither concealing our knowledge, nor withholding our obedience, but with minde and bodie testifying our faith, till experience teach vs, that Gods spirit hath the victorie in vs. Lastly, he saith: wee must bee able to iudge betweene good and euill, or as S. Paul termeth it, able to trie the difference of things one from other: that is, that wee may know how to discerne betweene Gods wisedome, and mans vaine inuentions; betweene truth and falsehood: betweene vertue and vice; not as the manner of some is, that still bee babes, and worse than babes, with whom if you will reason of their religion, to perswade them by the woord of truthe, they will

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will say, I am not booke learned, I cannot dispute with you; let me alone with my faith, other men haue beeene as well learned as they be now, I am sure they beleue other wise: are not these miserable people? and are not they more miserable, which thus haue seduced them? and shall not we thanke God this day, who hath sauied vs from such unspeakable madnesse, both of the cursed teacher, and of the wretched disciple? yes (dearly beloued) let vs thanke God, and let vs leauue the blind leaders of the blind; and let vs pray that God would giue vnto vs according to his glorious riches, the strength of his spirit in the inner man, that by faith Christ may dwell in our hearts, and wee may apprehend with all the Saints, the height, the breadth, the length, the depth, and knowe the loue of Christ, which is aboue all knowledge, and be filled with the fulnesse of God.

Now it followeth in the sixt Chapter. Therefore, leaving the doctrin of the beginning of Christ, let vs be led forward vnto perfection, not laying againe the foundation of repentance from dead works, and of faith towards God &c. In these words, the Apostle first maketh the conclusion of his exhortation, therefore let vs leauue the beginnings, and goe forward vnto perfection. In the words following, hee sheweth by particular poynts what is this beginning beyond which wee must goe, that we may bee perfect, and he numbreth fourte poynts, repentance from dead works, faith towards God, the resurrection of the body, and eternall judgement; which principles were learned and confessed of Christian mens children, in the day of their confirmation, of Gentiles that came to the faith of Christ in the day of their baptisme: in this meaning, some thinke hee calleth these forenamed poynts, the doctrine of baptisme, and laying on of hands: meaning thereby, that seeing this confession and knowledge is in vs then, when first wee are receiuued into the fellowship

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lowship of the Church, to bee partakers of their mysteries, how ought wee of all due to grove vnto greater knowledge and wisedome, when now many yeres we haue been of the Church, and dayly taught all the counsels of God? or, it may bee, that the Apostle here reciteth the manner of Catechising, vsed then in Churches, for instruction of children: in which they were taught especially, these sixe principles of religion, what they are, and how they should learne them; that is, Repentance, Faith, Baptisme, Laying on of hands, the Resurrection, and Eternall iudgement: which things beeing first learned of them, and giuen vnto them in booke, such as our Catechismes are, the Apostle may seeme to speake thus. Let vs not alwaies be beginners: when we were yet children, wee learned this: since so long time hearing the word preached, and religion more perfectly taught vs, how shall wee bee blamelesse, if we learne no more? By which words, the meaning of the Apostle is, to giue vs no time of rest, when wee should thinke we were wise enough, we neede learne no more; but as long as God continueth our life, so long wee should continue our studie, still to knowe more of his vnsearchable wisedome and goodnesse.

Touching the learning of these things, to bee milke and meate of children, I tolde you before by some examples, how wee might vnderstand it; it is milke, to knowe these things in the simplicitie of the words: it is strong meate, to bee able to distribute them into either part, and apply it to ourselues in our life. Repentance, whereof hee first speaketh, hath heere a sorrowe and purpose of amendment, as these affections can be in children, which is, to be grieved, or weepe, for a thing done, and to beware afterward for feare of the like; but the wise and graue man, that hath profited in the schoole of Christ, his sorrowe sinketh much deeper:

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deeper: he remembreth by good accompts, what thinges the Lord hath done for him, how hee hath blessed him, from what present perils he hath saued him, & how againe himselfe hath been euer vnthankfull, vnworthy of the least of all Gods mercies; yea, by many speciall crimes, deserving wrath and anger: which thoughts doo worke in him a troubled spirit, and pensiuе soule; so that, not onlie teares, but the state of the whole bodie, sheweth the griefe of his mind; and not the bodie only, but in all his life it worketh great care, much praying, anger with our selues, feare, desire, zeale, punishment also, that by iudging our selues we may preuent the iudgement of God; it maketh vs detest our sinne, and the remembrance of our finne, as in the Acts of the Apostles; they burne their bookes of sorceries, which were of great price and value: and as S. Iude saith, *they hate even the coate spotted with the stesh*: and according to this is the amendment of their life, with all loue and desire. If they haue been extortioners, they will make restitution; if they haue been vsurers, they will giue backe increase; if they haue giuen their hands, and knees, and members of their bodies, to the Popish Masse, with all their strength now againe they will detest it, and make it knowne, they hate their first sinne: this manner of repentance, is strong meate of perfect men.

The second poynt here spoken of, is faith toward God, of which, so much as may bee apprehended of children, is called milke; as to beleue that God the father of his great loue, gaue his only begotten sonne Iesu Christ, to be made man, who in his bodie might fulfill all righteousnesse, and beare the punishment of sinne, which also by the power of his spirit he ouercame, and hath gotten eternall redemption, for all that shall beleue. But so to examine this faith wisely, and according to scripture, that when we finde the beginning

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beginning in God the Father, the worke in God the sonne ; the applying and bestowing of it in the holy Ghost : and when wee bee wise, so to distinguish these graces in euerie person, that yet wee diuide them not, as taking away from the one vterlie, whatsoeuer especially we giue vnto the other : this I say, when wee haue so learned, that wee see all the glory of sauing health is in God; no merit or desert in man, but that without the lawe, the righteousnesse of God is laid open vnto vs, witnessed by the lawe and by the Prophets, then we be perfect to feede of this strong meate, that faith alone iustifieth. Againe, when wee know that this is the gift of God, with whome there is no change, nor shadewe of change, but hee is constant in his loue for euer : when faith hereof taketh boldnesse, that neither height, nor depth, nor life, nor death, nor Angels, nor principalities, nor powers, nor any creature shall euer be able to remoue me from the loue with which God hath loued mee: this assured boldnesse is the meate of the man of God, who is perfect in faith.

Likewise baptism, the third thing here mentioned, the milke of it, is to know, that by it they bee sealed into the covenant of Gods grace and mercie, which he hath to the fathers and their children : but to know by this, how to bee baptised into the death of Christ, that as hee is risen againe from the dead, so we should walke in newnesse of life; that is, to know that our baptism representeth vnto vs, the free forgiuenesse of our sinnes, washed away with the bloud of Christ. While as hee died, and was buried for our sinnes: so wee also should die vnto sinne, that it haue no more rule in our mortall body : and as hee rose againe from the dead, so that death hath no more rule ouer him: so wee should after liue in newnesse of life, offering vp vnto God, our bodies and our soules, who hath redeemed them, and purchased

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sed them vnto himselfe. To know all this according to the scripture, is the perfect knowledge of our baptism. Imposition of hands, that was a solemn ceremony vsed with praier, in which it was declared, that the parties were accepted of God into his Church, according to the faith of Christ, which then they professed : this was the milke which children had fed on. But to see in it a free and bold profession of faith, before all men to be holden : and a holie vow, or promise, in which they bound themselues to perpetuall holiness, by the laying on of hands, as by a solemnne oath, to haue it witnessed of the Lord they were his chil-dren, and to witnesse it in themselves, they would abide the temples of the holie Ghost : to bee short, to promise a per-formance of all, whatsoeuer was hoped in vs, in the day of our baptism : this is the strong meate. And this which this day ought to bee practised, as a thing verie profitable in the Church of God, it is miserablie defaced by the Papists: for where it was in the Church of God an vse, that Christian children should bee taught the principles of faith, which when they had well learned, & could give a good accompt of their faith, then in the open congregation, with praier and laying on of hands on their heads, they were declared, to be receiuied as partakers of the graces and sacraments of the Church : this good order the Papists haue chaunged, and made them a sacrament of confirmation, onely by the Bishop to bee ministred, and by him to little children of no knowledge, to whom he giueth a new godfather or god-mother, which should speake for them when they cannot speake for themselues. And whereas in the Scripture, this hath beeene euer a ceremony, in solemnie blessings, in sacri-fices, in admitting ministers, in giuing spirituall gifts, and no where vsed but onely with praier; this order seemed base to them, that knew no end of their owne inuentiones:

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and they would needes haue Crosses, Tapers, Oyle, Miters, Surplices, &c. without which there was with them no confirmation: thus, in this as in all things, prophaning the holy ordinance of God.

The resurrection of the body, another poynt here mentioned, was for children, that they might know their bodies should not die, as the bodies of beasts, to consume in earth and not returne; but that they should rise againe at the latter day, and their owne bodies should be made immortall: but in this also, to see the glory, what a body it is which shall live for euer, which shall bee made like to the body of Christ, which shall bee made able to stand in the presence and behold the glory of G O D, which shall bee set free, from sorrow, care, sicknesse, death, and all aduersitie.

This mysterie which the Angells of God desire to behold, when wee can wisely see it, and know therefore wee are but pilgrims and strangers: another country is our owne, which God hath made and not man, in which wee set our heart, with all the delight and pleasure of it, in this to reioyce: this is the strong meate with which the hope of the resurrection feedeth perfect men. Last of all, heere is mention made of eternall judgement, which was taught to children, that they might know, when all bodies should arise againe, then the Lord would set a day of his iudgement, in which he would iustifie and crowne with immortall glory, all his children, and cast out into darknessse and endlesse condemnation, all the wicked and reprobate. But, so to haue knowledge of this iudgment, that wee now behold in faith, how the Sonne of man shall come with maiestie, and all his holy Angels with him: how hee shall come with a great cry, with the voyce of an Archangell, and with the blast of the Trumpet of G O D, that all creatures may heare

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heare his voyce, to restore againe the bodies that they had consumed, so that all nations and kinreds of men, should stand at once before him, of which hee shall make separation on his right hand, and on his left, to fill the one with life and glory and put songs into their mouthes of euerlasting ioy; and to condemn the other in hel and death, with shamefull crying and gnashing of teeth.

To know this with vnspeakeable comfort, and long looking for of all the promises of G O D, and with feare and trembling at all his heauie threatnings; this is thy strong meate of eternall iudgement, which the Lord God of spirits graunt vnto vs, for his Sonnes sake, who must needs be vnto vs a mercifull Judge, if we doe rest in him as in our onlie Sauiour. The time is past. Now let vs pray, &c.

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3.4.5. and 6. verses.

3. And this will we doe if God permit.
4. For it is impossible that they, which were once lightned, and haue tasted of the heauenly gift, and were made partakers of the holy Ghost,
5. And haue tasted of the good word of God, and of the powers of the world to come,
6. If they fall away, shoulde be renewed againe by repentence: seeing they crucifie againe to themselves the Sonne of God, and make a mocke of him.

**W**e haue heard before, the Apostles exhortation that wee should goe forward, and what points of religion hee set downe meete for children, beyond which wee must goe, to knowe all the mystrie of God and Christ. And in these poynts heere mentioned I told you, as the generall knowledge of them, was milke; so yet exactlie out of the Scripture, to vnderstand them as wee are taught, euen that also it is a strong mear.

The Apostle now goeth forward, and saith: And this also wee will doe, if God permit, that is, by the grace of God, wee will goe forward, wee will not bee alwaies dull of hearing, and children of vnderstanding. These wordes are an encouragment vnto them, that they should not bee discomforted: for God would no doubt haue mercy vpon them, to giue them vnderstanding hearts, & learned minds, to apprehend and see the great saluation of the Lord. Then, to the end that they should not receiue the graces of God in vaine, but vse indeed all these good gifts to their owne good benefite,

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benefite, he addeth, because of the great rebellion of some, and hard hearts that are not easily led, another reason vnto his words, which is full of feare and terroure, assuring them, that the Gospell cannot bee preached vnto them in vaine, but of force it must needes haue his fruite, and bee a sweete sauour vnto God in Christ, either of life vnto life, if they will beleue and hearken: or else, of death vnto death, if they will be despisers. To this purpose, he saith: for it is unpossible to those which are once lightned, and haue tasted the heauenly gift, and haue been partakers of the holie Ghost, and haue tasted the good word of God, and the powers of the world to come: if then they fall away, that they shoulde againe be renewed by repentence: crucifying againe vnto themselves, the sonne of God, and making a mocke of him. With these words, no doubt, hee would shake off from them, all carelessness and fleshly secuitie, which were sunke deepe in some, and whose sluggish dulnesse was not healed without sharpe medicines: and therefore, he vsed these words verie forceable, and sharper indeede than any two edged syword, to prick the conscience that was nigh seared vp.

Now (dearelie beloued) that wee may vnderstand this Scripture, and make it vnto vs a good comfort, which might seeme otherwise a heauie threatening: let vs consider in it, these two things: first, the purpose of the Apostle for which he speakeith it: then, themselues what they signifie. The Apostles purpose, is, to stirre vs vp, desirously to heare, diligently to learne, wisely to increase in knowledge, and obediently to practise that wee haue learned: for this purpose it was first spoken, to this ende it is now written: if then it haue in vs this worke, and bring foorth this fruite, wee haue been profitable hearers, and it is vnto vs, the Gospell of health, and the word of life. Let vs then, not bee as our forefathers were, slowe of hearing: let the word preached,

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ched, be mingled vnto vs with faith : let vs vse it to the glo-  
rie of God, that knowledge may increase, and righteousness  
may abound in our life : and for our parts it skilleth  
not at all, what this great and heinous sinne should bee, of  
which the Apostle saith, man can never repent him : for be-  
it what it will, it is none of ours. This sinne is the sinne of  
those, that haue despised knowledge : but wee are desirous  
to learne more. This sinne is of the contemners of the  
crosse of Christ : but the delight of our life is in it. This  
sinne is of men, that haue made the world thelt God : but  
God, whome wee serue, hath had mercie vpon vs, that wee  
account all the world but doting, to the end we may winne  
Christ : and therefore, what so euer this sinne be, God him-  
selfe beareth vs witness, it is none of this sinne which wee  
haue committed : and where so euer they dwelle, that unto  
this condemnation , their tents and tabernacles are not  
nere vs. And is not this a great comfort, and a singular  
light rising (as it were) out of darkenesse : that where there  
are such sinnes, as euen the remembrance of them might  
make our bones to tremble, by their description wee know  
them, that they are as farrre from vs, as the East is from  
the West, so that wee neede not feare. Neyther speake  
I this of mine owne head, but by good warrant of the A-  
postle himselfe, and by the woord of the holie Ghost : for  
after this heauie threatening, saith not the Apostle to them  
immediateli, and sayeth hee it not to vs this day, that be-  
cause wee haue loued Gods Saints, and haue reioyced to  
glorifie his name, our state is fester knit vnto saluation, and  
these heauie things shall never come neare vs? In this per-  
suasion of perfect hope , wee may stand holdlie vnto the  
latter ende , the sedorners and despilers , of whome you  
shall heare more hereafter, let them looke, and beware of  
vntrepentant sinne. And thus farrre of the purpose of the

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Apostle, by which wee being confirmed, that though wee  
should fall through many infirmities, yet we can neuer fall  
away.

Wee may now more boldlie examine the woords, to  
learne as GOD shall instruct vs, what this sinne is : let vs  
therefore come vnto the words. For it is unpossible, that they  
which are once lightened, &c. Wee see heere how the Apostle  
setteh out the sinne against the holie Ghost, shewing who  
they are which commit it, what the sinne is, and what end  
it bringeth. But before wee further examine it, I must ad-  
monish you of two contrarie faultes, which are common  
vnto vs, in speaking of this matter. The one is too much  
carelesse, the other is too much feare. Some of vs scarce  
hauing any conscience at all, or any reverence of Gods se-  
cret judgements, being altogether children, and more igno-  
rant than children. If at any time talke bee of diuinitie,  
staight with carelesse hearts & venturous tongues, they are  
vp with predestination, or with sin against the holy Ghost.  
To these men I say : it were better for them, that they had  
neither tongues in their heads, nor hearts in their breasts,  
then that they should continuall in this vnreuerent and most  
vngodly vsage: for what do they else but blasphemie the eter-  
nall wisdome of God. At all his words we should feare and  
tremble : yet at his greatest mysteries, wee are carelesse and  
mockers. The knowledge of his predestination should cast  
downe our proud reason, euen to the ground, to confesse be-  
fore him, that all his judgements are vnsearchable, and all his  
waines are past finding out : yet wee like fooles, who though  
we were bralde in a morter, yet would not our foolishnesse  
depart frō vs; so foolishly we examine the high iudgements  
of God, to make them agreeable to our blockish reason. Like-  
wise, the sinne against the holie Ghost, which is mentioned  
to make vs feare, that wee bee not despilers of the graces of

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God,

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God: but that we would loue him, and learne all his iudgements, whereby wee might assure our selues of his fauour, that wee cannot possibly sinne against his spirite, but whether so euer wee fall, hee would raise vs againe: as though this pleased vs not; we make no end of questioning, whether it be this sinne; or that sinne: when in deede, at all sinnes we make but a mock. This fault (dearely beloued) I beseech you take heed of: pray, that you may cast it from you: then no doubt, in this our matter, the truthe which we seeke for, in feare and reverence, God will reueale it vnto vs. The other fault I speake of, and of which we must take heed, is too much feare: for some of vs, and they of the best of vs, on whome God hath shewed singular mercie, greatlie to humble them, so that they couer their faces, and hang downe their heads at the remembrance of their sinnes, and hunger and thirst after the righeteousnesse of Christ, they would not haue this spoken of at all, and euerie sound of the sinne against the holie Ghost dooth wound them as it were to death, for feare least themselues should be holden in this transgression. To these men what should I say: nay, what can I say? for the summe of all Christ hath said, and spoken truelie vnto them: feare not my little flocke, for it hath pleased your father to give vnto you a kingdome: and if hee haue giuen vnto them a kingdome, purchased wth the bloud of his onlie Sonne, how should he not give also vnto them the victorie ouer sinne and death? And now my good brethren and sisters, who so euer you bee, sith you haue a spirit that desircth knowledge, delighteth in obedience, loueth God; hateth iniquitie; rejoyce in this pledge of your saluation, for as the Lord doth liue, neither this sinne nor the shadowe of this sinne, shall come neare vnto you, onlie because it is a saluing medicine to many of your brethren, when they be sunken deepe in rebellion, and be-cause

Luk. 11.  
31.

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cause it is the mightie word of the Lord, to crush in pecces the reprobate before him: therefore I beseech you, with glad and faithfull ears, abide the hearing of it, and feare not the smoke, when the fire cannot hurt you. Now, to come to our purpose. In these words of the Apostle, I will shew vnto you first: what manner of men they must needes be, that doo fall into this sinne. Secondly, what manner of sinne it is. Thirdly, with what manner of minde it is committed: whereunto at last I will ad some examples, that you may see more clearly what it is. Touching the persons which sinne against the holy Ghost, they are described thus by their qualities: first, they haue bin once lightned: secondly, they haue tasted of the heauenly gift: thirdly, they haue been made partakers of the holy Ghost: fourthly, they haue tasted of the good word of God, and of the powers of the world to come. Vnto these qualities we may ad more out of other parts of Scripture; in the twelft of Matthew our Sauiour Christ speaketh of such men thus, that the uncleane spirit is gone out from them, that they are swept and garnished: in the second Epistle of Peter the second Chapter, it is said of them, that they haue escaped from the filthinesse of the world, through the knowledge of the Lord, and of our Sauiour Iesu Christ. By these and such like places we may conclude, that God hath many waies made himselfe known vnto them, that he hath giuen them true understanding, that he hath quickned their spirits to receiue gladlie his Gospel, that they had a feeling of the kingdome of Heauen, that they haue knowne sinne to be full of miserie and vexation of spirit, that they haue confessed, there is no joy but in Christ. This is the state of knowledge to which they were called, and these are the graces which they were indued with; whereby we may first conclude, that Turks and Infidels, that all Atheists and Epicures, they haue not yet

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sinned against the holy Ghost : not Pharaoh a vessell of Gods wrath, not Sodoin and Gomorrah with all their filthinesse; not Rabsaketh, or any such who would make them selues Gods, they haue not sinned against the holy Ghost : they are accursed creatures, and their sinnes are abhominable, they are bondslaues of Satan, and strangers from the God of Israel: but yet, we may say truly : it shall be easier for all those of Sodome and Gomorrah, for Tyre and Sidon in the day of iudgement, than for these wicked blasphemers of the holy spirit, which not onely fulfilled the full measure of these Pagans sinnes, but haue also contemned the graces, which were giuen vnto them ; and despised the spirit of which the Pagans were never made partakers. Thus briefe lie I haue set foorth, what manner of men they be, which may fall away to so great confusion.

And that it may yet bee made more plaine : let vs consider the words, by which the Apostle describeth them. The first marke of them is, that they be lightned : that is, indued with the knowledge of God : not onely by the Heauens, which declare his glorie ; nor by the firmament, which sheweth his worke ; nor by any of Gods creatures, in which his eternall power and Godhead dooth appear, and shineth ; and of which light, all nations are made partakers ; but they are also lightned with his holy word, which is a lanthorne to their feete, and a light vnto their steps, and haue heard his Gospell preached vnto them, vnto the which they haue agreed; that it is the woord of life. The second note of them, is, that they haue tasted of the heauenly gift: the heauenly gift is the life and great saluation that is in Christ Iesu , by whome wee are reconciled, which likewise our Sauour Christ calleth the gift of God, speaking to the woman of Samaria : and this is that knowledge, into which they are lightned by the Gospell, and this they doo not on-

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Iohn 4.

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lie knowe, but of this gift they haue also tasted, which is, they haue gladly sometime receiued it, and rejoyced in it; like as our Sauour Christ describeth them by the parable of the stony ground, that incontinentie with ioy, they receiue the seede : and which also he noteth in the Phariseis,<sup>Math.13.</sup> speaking of John Baptist which was a shining lamp among them, and they for a season did rejoyce in his light. The third note of these men, is, that they haue been partakers of the holie Ghost. Which is, that many graces of the spirit of God haue been giuen vnto them, as these two aboue named; that they are lightned with knowledge, and rejoyce in their vnderstanding, which is neither of flesh nor bloud, nor of the will of man, but of the holie Ghost: vnto these we may adde also others, as the gift of miracles, the gifts of tongues, or any such that God hath distributed vnto these, euен as hee will: these things or any of them, when they haue received to the praise of God, and glorie of his holie name they are made partakers of the holie Ghost, and they are blessed with heauenly blessing. The fourth note is, that they haue tasted the good word of God, not much differing from that he first spake of, that they were lightned, that is, that they had knowledge of God, not onely by his creatures, but much more by his wort.

But heere naming, the good word of God, he noteth especially the Gospell, by comparison with the lawe: as if hee should say : they haue knowne God, not onely by his lawe, which is fearefull to the sinner : but by a more sweete vnderstanding of the Gospell, which sayeth : Come vnto me all you that labour and are laden, so calling it the good word, as that which is glad rydings of saluation : and therefore also good because they haue tasted it good and ioysful, and haue seene the glorie of it, as the greatest treasure that is giuen vnto man.

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The fift and last note, heere set foorth, is, that they know and confess, that this Gospel hath in the ende eternall life: and Christ is a mighty Saviour, who will keepe for euer those whome hee hath purchased: and hee nameth the World to come, because the spirit hath lightned them, to see the latter end of this corruptible World; and to know assuredly, that heere they haue no dwelling citie: but another habitation is made for Gods chosen, not with mortall hands, but everlasting in Heauen; and calling it the powers, because it is made so strong in Christ Iesu, that it can never be assaulted; for all power is giuen vnto him in Heauen and in Earth: and he hath made that heauenlie citie glorious for his Saints throughout all worlds.

Thus hath the Apostle described those persons, whom hee biddeth beware that these fall not back to change so great glorie into endlesse shame; for if they will surue these things vpside downe, and the graces that they had receiuued to Gods glorie, abuse them to the reproach of his holie name, it is vnpossible, they should rise againe by repentence.

And thus farre, of the persons, what gifts they haue receiued; wherein yet let vs understand a great difference betwene these men which fall away, and the gifts which are in Gods elect that cannot perish, nor euer sinne against the holy Ghost.

First in the measure of grace, that they haue receiued, there is great difference, or rather no comparison: then, their obedience, according to this grace, is nothing like. The wicked, are but lightned with the beginnings of the Gospel, the elect are more instructed in the mystery of godlinesse. The wicked haue but tasted of the life that is in Christ, the elect live not themselves, but Christ liueth in them. The wicked are but a little made partakers of the spirit

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spirit by some gifts of grace that are within them: the elect are watered so farre with the spirit, that they be baptised in to the death of Christ, to die vnto sinne, to liue vnto righteousesse, so that sinne shall not reigne in the mortall bodie. The wicked haue but tasted the Gospell of Christ, and his saving health; the elect are fed with his mercies, and still they hunger and thirst after his righteousness, and see with exceeding ioy, the height, the bredth, the length, the depth, of the mysteric of their redemption. The wicked haue felt the world to come, and haue for a little while delighted in it; the elect haue conuersation there altogether; and with great gladnesse looke from thence for a Saviour, that this life, it is not deare vnto them, but they will hold it foorth in their hands to all persecutions, to finish the short course that they haue heere with ioy. These are great differences, but the greatest is yet behind: the wicked, they are strangers, euен from the wombe, not ingraffed into the bodie of Christ, nor haue any feeling of election in themselves; but the godlie are indued with faith and assured hope, that if this earthlie tabernacle be dissolved, they haue a dwelling place with God himselfe, who hath loued them: this hope they delight in, in this they liue, in this they rest: while this is vnshaken, they despise the world; when this is assaulted, then is their sorrow: but the wicked, it is not so with them; their hope is not this, for their ioy is onlie heere: when they haue examined the secrets of their owne heartis, they shall rather finde that their bellie is their God: for notwithstanding, all the gifts of God that they haue received; yet they want this measure of faith, by which they are perswaded that God is their God, and their delight is all in the Lord alone.

And againe, the obedience that they shew in their life, it is not the true obedience that God requireth, as their faith

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is no true faith ; for God requireth this alone, that wee loue him with all our heart , with all our soule , with all our strength, with all our vnderstanding : and that wee loue our neighbour as our selfe : but this loue is not in them, nor they haue not this end of all their workes, that they may glorifie God in all their life : the ioyes of heauen doe somewhat modue them; and the paines of hell doo much astonish them : they see and knowe that Gods maiestie is vn-speakable; and his glorie infinite, his fauour is better than life , and his displeasure is vntollerable , the glorie of his presence , the ieruenesse of his wrath : these things doo touch them, because they would escape his iudgement ; so still it is themselues that they loue: If there were; neither heauen nor hell, they would not care for God, nor Christ : so (as I said) this is all their obedience, because they loue themselues; but the godlie, they obey for the loue of God ; their owne soule is not so deare vnto them, as the name of the Lord, to see it glorified ; nor their owne life is precious vnto them, if the powring of it out, may be to the praisle of his holie name. Thus much of the difference betweene the good and euill, as touching the graces of God, which they haue both received: whereby wee see plaine, that faith and loue are two especiall properties, by which the good and euill are distinguished, and by which we may trie ourselves, if wee be lightened, as the wicked, or as the elect of G O D. Now let vs see the manner of rebellion, how fare they fall away : first, we must obserue what poyns the Apostle hath before named : in the beginning of this Chapter he mentioneth repentance from dead workes, faith toward God, the doctrine of baptism, and laying on of hands, and resurrection from the dead, and eternall iudgement, which heere he calleth the beginning & foundation of Christian amitie : then, he speakest of an apostacie or falling away from all these

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these poyns heere named, euen from the foundation & first beginnings of the Christian faith, so that al the former light is quite put out, and the first vnderstanding is all taken away : they laugh now at repentence, and the first faith they accompt it foolishnes; they esteeme not of our baptisme, no more than of the washing of their hands ; and for any confirmation or solenne receiuing them into the Church of God,they care not for it ; the resurrection of the dead doth but feed them with merrie conceits, they thinke pleasantlie with themselues, what manner of bodies they shall haue: the eternall iudgement though it make them sometime afraid, yet they incourage themselues againe, and say, tush, it is a great way off : thus haue they turned light into darkenesse, knowledge into ignorance, hope into error, faith into infidelite, glorie into shame, and life into death. Speake to them of the Sonne of God, they make a iest with the man of Galile i tell them of the Sauiour of the world, they will call him the Carpenters sonne : such a generall apostacie the Apostle speakest of, and this he calleth the fall from which man cannot rise againe by repentence ; for how can they repente, when the Apostle woteth thom by this marke among other, that they are fallen from repentence; they are now (as S. Paul saith) past sorrowe for their sinnes, and as it is in the 2. to the Romanes, they haue a heart that cannot repente : So saith S Peter, that they haue such eyes as cannot cease from sinning. When they haue done all things that are abominable, yet they will say, wherein haue we sinned ? so they contemne, because they are in the depth, and they cannot returne because they shall find no grace : they haue sinned against the holie Ghost, and condemnation is their portion ; they shall never repente, but fall into iudgement : and thus fare of their sinne, how great it is.

The third thing we haue heere to consider, is, with what mind

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mind they doo commit this great sinne which heere the Apostle setteth out, with these words : they crucifie againe ynto themselves the Sonne of God, and make a mocke of him : which, what can it bee else, but euuen with the spirit of the diuell (as S.Paul saith) to say that Christ is accursed : for was he not made vpon his crosse, a curse for vs, that we might bee made righteousesse to God through him ? they that crucifie him againe, say they not againe, that he hath a diuell, that by Beelzebub the prince of the diuels he casteth out diuels? doth not their heart loade him againe with all opprobrie and shame ? and where it is said, they doo this vnto themselves, it noteth how desitouslie and willinglie, and with what consent of mind they doo it, euens so as they would againe haue the crosse of Christ a mocking stocke in the world : thus their owne conscience is their accuser of most wicked rebellion against God. This also appeareth plaine in the 12. Chapter of S.Mathew, where when our Sauiour Christ will accuse the Phariseis of this great sinne, it is said, that he saw their thoughts. So, in the Acts of the Apostles, where the graces of God are magnified, by the preaching of Paul and Barnabas , it is said of the Iewes, that when they sawe it, they were full of enuie, rayling, and gainsaying all that Paul and Barnabas had taught. So againe, Paul saith to Elymas : O thou that art full of all subtilitie and mischiefe. And it is written of Saul King of Israel, who so highlie hated and persecuted Dauid, yet he said : Behold, I know that thou shalt be King, and that the kingdome of Israel shal be established in thy hand: by these places it is cleare, that their conscience and heart, filled with enuie and malice, doo make them with all greedinessse, to comitt abomination. And according as they haue thus cast off God, so God againe hath cast off them, and giuen them vp to their owne vile affections : so that it is come v-

Act.13.7.

Act.13.  
10.

1.Sam.17.

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to them, according to the old prouerbe : The dogge is returned to his vomite ; and the swine that is washed, to the wallowing in the mire : their hearts are as fat as brawne, that they cannot repent ; and their faces as brasse, that they cannot bee ashamed ; and therefore their sinne is written with an yron penne, and grauen with the poynt of a Diamond, that it may bee kept in remembrance before the Lord.

And heere againe wee see ; the weake consciences that tremble for feare of their transgressions, and mourne all the day for feate of their sinnes, they are so farre off, from the sinne against the spirit of God, that the spirit crieth in their behalfe : Comfort yee, comfort yee my people (saith your Isa 40.1. God) speake comfortable to Ierusalem, and crie vnto her, that her warfare is accomplished, and her iniquitie is pardoned ; for she hath receiued of the Lord double for all her sinne. Their godlie sorrowe hath brought foorth their repentence, which is vnto saluation ; and whereof againe, they shall never repent them. Neither let them here be disengaged with the examples of Esau, Iudas, or any such, who may seeme to haue been sorrowfull ; for they were not sorrowfull for their sinnes, as it is plainlie testified of Esau, that he contemned his birthright, but they lamented their ruine and condemnation : neither did they loue God, but hated their owne punishment : neither did they striue against sinne, but gaue vnto it a kingdome, with power and will to serue it. But we that feele the lawe of the spirit, striuing against the lawe of the flesh, and in all our sinnes can say with S.Paul, that which wee would not doo, that wee doo : surelie, wee know no sinne against the holie Ghost : wee are sinners, but as Paul was, though our sinnes be moe in number, and greater in weight ; yet God our father, through his sonne Iesu Christ, doth pardon vs, and forgiue vs all our trans-

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transgressions. Now, beside all this that we haue hetherto spoken, to conclude, let vs see the word it selfe by which this sinne is named: it is named the sinne against the holie Ghost, not against the Godhead of the holie Ghost; for the same God is also Father and Sonne; nor against the person of the holie Ghost; for it is no greater than the person of the Father, and of the Sonne; but it is to sinne against the graces of the spirit within vs, and so to sinne against them, that we contemne and despise them, tread them vnder feet, accompt them prophane, and malitiouslie carrie them away to all wantonnesse. This then is sinne against the holie Ghost; in a continuall apostacie, and generall falling from God, to sinne against thine owne conscience, so that thou despise the graces of God which he had giuen thee to the setting out of his praise, and turne them to the contempt of his maiestie and glorie. Now, a word or two, to shew this sinne by examples, and so we will make an end. Our first example, let it be Satan himselfe, and the Angels which did fall with him: how could they be but lightened which dwelt in the presence of the father of light? and what outward temptation could they possiblie haue, which never had enemie beside themselues? nothing could possiblie be in these, but an apostacie, or falling from God; after which, the malice of their owne mind did seeke to rob God of his glorie, despising his goodnes, and withholding the honour which they knewe to bee due vnto him for their creation: thus sinning against the spirit of God, they were cast downe into horrible death; neither did euer God giue vnto them a redeemer, by whom they arise again through repentance. Other examples are not easilie found, which are cleare and manifest before vs; yet in many, some appearances are, by which we may iudge, and not lightlie be deceiued. Caine slue his brother Abel, and wherefore did he slay him? be-

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cause his brothers works were good, and his were euill. A horrible sinne, to hate not the man, but the vertue of the man, and to hate it so deadlie, that the bond of brotherhood could not pacifie it: neither did he this of ignorance, for God instructed him, bad him leaue off his anger, and lift vp his countenance; why should he bee malicious to his good brother? neither was hee prouoked by any outward thing vnto it; for Abel was obedient to him, as his elder brother; neither did Abels vertue hurt him, but that in welldooing he might be also accepted: but the author of sinne, who wrought in his malicious heart, made him haue no regard of all this: one purpose he had, and that he held, except his brother would be wicked, he would haue no peace with him.

Another example wee haue in the Scribes and Phariseis; they knewe Christ came from God, and that his miracles were wrought by the spirit of G O D: and as Pilate iustlie accuseth them, of enuie and malice they sought to put him to death; their conscience accused them in all their doings; they corrupted Iudas with monie, to betray him; they hired against him false witnessses; they bribed the soldiers after his glorious resurrection, that yet they should say, his disciples stole him away by night.

This great, wilfull, malicious working against the Sonne of God, of men vtterlie fallen away from the living God, our Sauiour Christ calleth it sinne against the holie Ghost. To these (I thinke) wee may adde Iulianus the Emperour, who for his most wilfull renouncing of the Lord Iesu, is called to this day the Apostata, who was accompted at the first, as Hilarius calleth him, a gratiouse and religious Emperour, but after being spoiled by philosophie and vaine deceipt, he began to accompt the word of God to bee but foolishnes, persecuted the professors of it with many mocks and

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and taunts, that they must doo good for euill, and blesse where they were cursed; and all his life made a mocke of Christ, calling him In reproach the Carpentars sonne, and the man of Galilie, for no occasion but onelie for this, because he would malitiouslie striue against Christ, as plainly appeareth in his last words, now euen dyng, when he lifted his face vp to the heauens and said: O man of Galilie, now thou hast got the victorie.

Thus by example I haue shewed that, which before we heard in the word, that the sinne against the holie Ghost, is a generall apostacie from God, with wilfull malicie and an vnrepentant heart to persecute his trueli unto the end: from which sinne (dearelie beloved) as we are bound daylie to pray that God of his mercie would keepe vs farre from it: so in the name of God I dare promise vnto you, that as many of you as feare at the remembrance of it, you are as farre from it, as the East is from the West: for this sinne is a mocking and scoffing at the sonne of God; it is not a weeping and mourning, least you should fall into it. Now let vs pray. &c.

FINIS.

A  
Briefe and necessarie  
Catechisme or Instruction, very  
needfull to be knowne of all  
Houholders.  
(\*)

Whereby they may teach and in-  
struct their family in such poynts of Chri-  
stian Religion as is most meete.

(\*)

With prayers to the same adioyning.



PSALME. 34. II.

Come Children, hearken vnto mee, I will teach you the feare  
of the Lord.

LONDON.

Printed by W. Iaggard.

1614.

## To the Reader.

I shal not be necessary for mee(most louing Brethren) to shew any cause for mine owne excuse, why I haue attempted the setting forth of this little Catechisme, as though I had rashly aduentured aboue that was meet, to set forth any thing to bee common by my priuate advice: or as though I had presumed above mine ability, to become so general a searcher, having my selfe so meane understanding. For in these daies in which there is so great licenciousnes of printing booke, as indeed it maketh vs al the worse, who can blame it that hath any tast or fauour of goodnessse, be it never so simple, if it had no other fruit? Yet this is great & plentiful, that in reading it, we should keepe our eies from much godlesse and childish vanity, that hath now blotted so many papers. We see ital, & we mourne for griefe, so many as in spirit and truth do loue the Lord: what multitude of booke full of all sin & abomination, haue now filled the world! Nothing so childish, nothing so vaine, nothing so wanton, nothing so idle, which is not both boldly printed & plausibly taken, so that herin we haue fulfilled the wickednes of our forefathers, & overtaken them in their sin: They had their spiritual enchantments, in which they were bewitched, Beuitt of Hampton, Guy of Warwick, Arthur of the round table, Huon of Burdaix, Oliver of the Castle, the foure sons of Aymon, & a great many other of such childish folly. And yet more vanity then these, the witlesse deuices of Gargantua, Howlegasse, Escope, Robin-hood, Adam bell, Frier Rush, the foole of Gotham, & a thousand such other. And yet of al the residue, the most drunken imaginations, with which they so defiled their festiuall & high Holidaies, their legendarie, their Saints liues, their tales of Robin good fellow, & many other spites, which Sathan had made, he had printed, & were warranted to sale vnto the Popes priuiledge, to kindle in mens hart the sparks of superstition, that at last it mig't flame out into the fire of purgatory. These were in the former daies the suble sleight of sathan to occupy Christian wits in these fantasies. And we as men that cannot learn wisedome by any example to keep oure selues fr̄ harm, but as though the wickednes of our forefathers were not yet ful, we wil make vp thet measure, & set vp shrines to the word of God, and the writings of al his Saints, which our tote tairharts had cast out of al honor, that thet owne dreames & illusions might be had in price. To this purpose (I crow) wee haue multiplied for our selues so many newe delights, that we might iustifie the idolatrous superstition of the elder world. To this purpose we haue printed vs many baudy st̄gys (I am loth to vse such a loathsome word, issue that it is not fit enough for so vile endeavours. (To this purpose we haue gotten our songs and sonets, our Pallaces of pleasure, our vouchast fables, & tragedyes, and such like sorconies, moe then any man may reckon. Yea, some haue bin so impudent, as new born Moabites, which wallow in their own vomit, and haue not bin ashamed to intitle their booke the Court of Venus, the Castle of loue, and many other as shamelesse as these. O that there were a nōg vs some zealous Ephesians, that book, of so great vanity mght be burned vp. The spirite of God wrought in them so mightily that they contened the p̄ice of so great iniquity, in one City, that at one fire they brought together the booke, valued at two thousand marks, and

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and burnt them al at once. O happy light, and cleare as the sun beames, if we might see the like in London, that the chiefe street might be sanctified with so holy a sacrifice. The place it selfe doth craue it, & holdeth vp a glorious Idol, a fit stake for so good a fire. O Lord thou art able to worke what thou wile, let vs see this day that Iacob may reuise, & Israel may be glad. *Iere, 30.92.*  
 So recompence thine enemis, as they haue recompenced thee. *O* told they  
 burnt the writings of the Prophets, and in their ages following, they departed not from the lins of their Fathers, but gaue the holy labors of thy Saints *Anno Dom. 260. sub. Di.*  
 vnto ashes, now let vs see the iust recompence of anger, and make our good Rulers the instruments to execute thy iudgements. We haue now long e. *oclefayd* anough played with our owne sancties. Lord raise vp againe thy worde into *no 1559.*  
 honour, that our eies may be occupied in holy readings. And you my deare *sub Paulo 4.*  
 bretheren, that are yet in battaile to fight against Sathan, pray and ceale not that God alone may be exalted in our daies, that sathan may be troden vnder foot, and that the word of God, the strong weapon of our sttie may bee giuen into the hands of al, that their lives may bee in safety. And be perswaded of this, that there is no one thing more enemy to the word of God, then these vaine & sinfull imaginations of our own vnbriddled wits, which haue now filled so many volumes. And therfore I trust I can deserue no blamie to aduenture the setting forth of this short instruction, sith my desire is onely to aduance Gods glory, & edifie his poore Church, that is yet so covered in darke ignorance: when so many haue found leaue to spread abroad their labors, that haue no other pleasure then of sin and wickednes. Now for that I haue taken vpon me, to set forth vnto many this instructiōn, beare with me. I beseech you, and pray to God, that wee may altogether hold the humblenesse of mind that was in Christ Iesu, that wee be not wise in our owne conceit, nor thinke of our selues aboue that which is conuenient, but acknowledging the blindnes of our heart, and the ignorance in which we are born, we may say with the most happy Apostle, wee haue nothing that we haue not received. And of many other, I do willingly profess it, I am the least, but by the grace of God, I am that I am, & I trust his graco is not in vaine in me. But this that I here present vnto the Church of God, I haue not done it alone: but another iachfull labourer in the worke of the Lord, and a good brother in Christ Iesu, whom God hath endued with great knowledge, and blessed with much vnderstanding, he hath taken the greatest paine, and the greatest fruit must grow of his labors. So that I haue not aduentured it of my selfe, but haue only bin an helper of another mans labour. And the cause that hath moued me, is such, that hath made the children of God, even to faint in their mourning, vntill they see the great mercies of God to take away the cause of their griefe: we see the great ignorāce in which the people are everywher couered in the clouds of darknes, more then the darknes of Egyp, which haue so overshadowed the, that the light of the Gospel of the glory of Christ, who is the iudge of God, it doth hardly or not at al shine in their vnbelieving hartes. Scarce one of a great many can giue an account of their faith, yet S Peter requireth it of every Christian. *2 Pet. 4.13.*  
 A very small number haue talld of the beginnings of the Gospel of Christ, & yet

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Col.3.16.

Heb.6.9.

Esa.,11.9

yet Saint Paule biddeth that the word dwell plentisfully in each one of our hearts. The Apostle blameth the ignorance of the people, who haue learned yet no further then repenteance from dead worlde, & the first instruction of the faith towards God. But o Lord, how many thousands of vs, of faith & of true repenteance can say nothing? The Prophet speakest of the kingdome of Christ, that in those daies the earth should be full of the knowledg of the Lord, as the waters that doe couer the Sea: where is now that blessed spirit of vnderstanding to be poured vpon vs? And where is this riches of the knowledge of God? Are not rather the multitude of our Brethren cloathed with darknes, so that they grope in their waies as at midnight, & know nothing of the way of life? Wa pray daily according as we are taught, *Let thy kingdom come:* If we speake not like the Parrots, in wordes without vnderstanding, then this is our meaning: Let thy spirit beare rule in our hearts, and the knowledge of thy word, lighten the eyes of our winde. And what doe we then else, but dally with the Lord, if we pray still for knowledge, and yet sleep still in ignorance? Then this is (louing Brethren) a good excuse for our boldnesse, if in so great necessity according to our Talents we seek to be profitable vnto many. If any think that there are already sufficiently set forth many Catechisms, I doe easily grant it, but they are not sufficiently learned, neither yet can be. For it was necessary in the best, and most godly of these labours, whiles the Christian faith is plainly taught, to the edifying of the simple & conuincing of the aduersary, that the faithfull teacher should vse moe words, then can be carried in mind of the ignorant man. And therfore I thought it good, as briefly as I could, to comprehend the effect of all, that the beginnings being made plain, & easily printed in memory, we might enter into reasoning, & disputation with our selues, instructing one another, & helping one another, that we might haue the more fruit in the longer labors of others, but most of al that we might be encouraged to the most holy and lively word of God, to drink with continual deesse of the fruitful spring, even vntill the waters of life doe flowe vp in our hearts into everlasting gladnes, and the day star do arise in our hearts, which may lighten our minds in the knowledge of the God of glory. There is nothing remaining more, why this labour should be disliked, except any man woud thinke, that every Congregat on had a sufficient Pastour to instruct those that were ignorant, so that they should not need any strange teacher: God grant that in time to come this may be found true. But yet we are far from it, even as light from darknes, or death from life, or as knowledge and vnderstanding, is from insensible blindnes. O that we had eies to see so great misery. For sure it may not wel be iustified that in so clear light of the word as God hath made now to shine vpon vs, that ther: was euer Nation which had so ignorant Ministers. We may herein compare with the man of sinne himselfe.. I do not know that in the middest of all hit abomination, there was a most loathsome sight of that Idolatrous Priest hood, then we haue set vp among our selues, to be fellow labourers among vs in the Gospell. For what though they exceeded in losenes of life? yet their dark & barbous Religion was so thicke a cloud spread over their manners, that the fulnesse

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of their sinnes was not easily seen. But we haue the light that hath made all thinges manifest, and the Sunne hath shined, that hath disclosed iniquity, so that ther: hath not beeene among vs any Popish Priest so drunk, nor any Ale-house Chaplin, at such a perpetuall truce with his drinking pots, that hath possibly purchased so much discredit to his belly god, & kitchin faith, as our dumbe dogges and guides, do daily multiply against the God of Israel, and the faith of his annoynted, our onely God and Sauour. It grieueth me to remember, and loatheth me much more to rehearse the estate of the ministracion into which we are fallen. We haue good time now to complaine with the Prophet, like people, like priest: Even the same couerings of Israel that shadowed then their glory, they haue spread themselues againe as the Heauens, and are come ouer our head in so great a tempest of blindnes & ignorance, that they haue shaken the foundations of all our comfort. Wee saw indeede Halcionor die, the glad and pleasant daies, in which our hope shined, when first our happy government turned away our sorrowes, brake the yoake of Antichrist, deliuered vs from the power of darknes and carried vs among the Saints of God, into the kingdome of llight. But our hope hath since suffered a great eclipse, for the fulnesse of her beauty, (such hath been the malice of Satan.) He attempted against vs even at the first, his most pestilent practise, and hath brought accordingly his purp: se to effect. When God had turned the will of the Magistrate, and inclined his eare to vnderstanding: when hee had giuen vnto him courage to scatter the enemies of his truth, and planted true feare in his hart to establish hit gospell, then the subtle serpent which had turned al his deuises hither, he bent his violence, & this counsele pleased him best: To corrupt the priesthood, who should instruct the Prince by *Vrim & Thumim*, that if thus he might darken the light of the people: it might be the more easie, to leade them out of the way. Then he entred again, & with moe successe into his first assaile wher, with he tempted once our Savior Christ, he robbed the minister of his blessed hope in the prouidence of God, & made him seek the wayes ful of vicle shanie to get his bread. He hanged before his eies another vaile of pomp & vanity, that he could not with open countenance see Christ, but followed the present pleasures that better liked him. And to first wounding the head, the infecction hath grown since into the other parts of the body, that now almost there is nothing but wounds and swelling, & sores ful of corruption. Looke where we will among the people of the Lord, and how hardly shal we finde the dwelling place of the godly Pastours? If Ieremy were now aliue, he wold *Ierem.9.2.* take vp againe his old complaints, (O that my head were full of water, and mine eies a fountaine of teares, that I might weepe day and night, for the sinnes of the daughter of my people.) For look what agreement hath iighteousnes, with vngiethousnes; and what fellowship hath light with darknes, what concord Christ with Belial, or what parte the beleauer with the infidel: the same society is between a great number of English Pastors & Vicars, with the true Preachers & Ministers of the Gospell. Your selues good Christian Readers make the comparison, & be your own iudges, what cause we haue to complaine. The true Minister is the Salt of the earth, to dry vp corrupti *Mat.5.13.*

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and

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and noysome humours, and to preserue the substance pure, that the world may be offered vp a sweet sacrifice vnto God: But our Vicars and Curats, we haue some of them yet of the old Morowmasse Priests, whose salt is so vnsauory with such Popish leauen, that there is no tast in them of the gospel of Christ. Most certaine it is, that the Popish Priest-hood is no calling for a Minister of the gospel. And therefore they that haue not openly forsaken that, and haue giuen a new promise vnto Christ, they may wel haue the living, but they cannot be the persons whome God hath called, nor yet the salt to season his elect & chosen. The true Minister is the light of the world which holdeith forth the Gospel of Christ in his hand, as a lanterne to lighten the steps of a great number, howe to walk vnto Christ: but what day-light I beseech you, shineth in the Ministers of our making? They are better seen in their seuerall Occupations, then in the knowledge of the word, which they should dispence vnto others. The true Minister is a fister of men, by whom the parish is stirred vp to all loue, to God first, and then mutually one to another: but the Parsons now haue either their nets so broken, or their baites so ill, that we see the effect is no gathering together, but a woeful dispersion both of Priest and people. How many examples do we see of a continual dissipation, in suites & contiouersies? The Parson against the Vicar, the Vicar against the Parson, the Parish against both, and one againt another, and all for the belly. Among whom, neither people, Parson, Curate, Vicar, one nor other hath any care for the Gospel of Christ. As the Lord doeth liue, this is no other fishing, but to suffer that roaring Lyon to catch al by his enchantments, that he may haue large pasture in the church of God. The true Minister is the eye of the body, the workman of the harvest, the Messenger that calleth vnto the Marriage, the Prophet that telleth the wil of the Lord, the wise man that teacheth to discerne betweene good and euil, the Scribe that doth expound the Law, the seruant that occupieth his Masters Talents vnto gaine, the witnesse that beareth testimony of Christ to all people, the despisers of the mysteries of God, the Steward that giueth meat in due time, vnto the residue of the houshold, the sacrifice of the Gospel of God, to make the oblation of his flocke acceptable, the Minister by whom the people do beleue, the Laborers of God to til his busyness and make vp his building: his shepheard to feede the Church of God, which he hath purchased with his bloud. But alas, and woe for vs, if we can see our sorrow; what one of these excellent vertues shineth in our Pastors? I speake the truthe, & God in his good time wil giue vs eies to see his iudgements. Scarce one Parish of an hundred hath found such a Minister, or scarce two or three in a Shire whom God hath so blessed. If S. Paul say true, or if the voice of God be fearful in our eies, that we cannot beleue except we heare, nor we cannot heare without a Preacher: where is our glory that we are the people of the Lord? Or where is our rejoicing that the gospel is amongst vs? Were it not that the workes of the Lord preached daily vnto vs, & the voice had come into our eares, as sully as to our forefathers, euen in the strongest of our people, it would make our faith to waue. For about vs in our country, where dwelleth that minister, or where is his name that shal

stren-

Math. 5.14

Mat. 5.19

Mat. 9.22.

Mat. 9.38.

1 Cor. 4.1.

Mat. 24.25.

Rom. 10.14

Psal. 19. 5.

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1 Tim. 1.2.

Strengthen the weake hearted, and raise them vp in hope: He must, saith S. Paul hee must be apt to teach, that is, made Minister: but wee haue made the old saying true, Oporter non habet locum, they are wee may say, they are more meet for the plough, that dwel in the parsonage. Say the Apostle what he say wil, he must, or he must not, he shal be made Minister now that pleasest the maker. Even thus it is, both high and low, as many as God hath sealed with a good spirit, they complaine of it. They say also with Jeremy: The Priests say not, where is the Lord? and they that should minister the Law, they know nothing. The men amog vs that would be our leaders, they may say as of old time, I will prophesie vnto thee of wine, and of strong drinke, but of the Law and the testimonies, they cannot skill. So heavy is the hand of our God over our sinnes, vntill we be amended. He hath broken his two staves of happy feeding, both beauty and bands: & giuen instead of them, the instrument of a foolish sheepheard, and hath raised vs vp Pastors which looke not for the things that are lost, nor seek the tender Lambs, nor heale that that is hurt, nor feede that that standeth vp. And therefore wee may boldly say (God himselfe being our warrant) that the Israel of the Lord, is without his Pastor. But some perhaps will thinke this complaint to bee grievous, God hath not thus dealt with vs, but rather hath multiplied a great many of learned and godly Ministers vnto vs, euen nowe in great abundance, as in any age before vs. Most certainly true it is that God hath raysed vp in our dayes, men of singular hope, full of excellent gifts, whose vertue in young yeare, hath shined far above the gray haire of their forefathers. Would God we were halfe thankfull enough for so manifold blessings. The joy of the whole earth, and the gladnesse of all the world, that is the blessed hope of the Gospell, it shineth not a little, euen in their countenances. The Lord increase them in a thousand thousand fold, & giue them double his spirit, that they may be greater then all his enenies, and abide faithfull euen vnto death: that through them the Prince may rejoyce, the magistrate may be glad, their fellowes may be encouraged, the people may be taught, all may haue hope, sinne may be abolished, Idolatry rooted out, Antichrist ouerthrowne, satan troden downe, hell may be confounded, the Gospel may encrease, righteousness may shine, and God may haue the glory. This desire is the fruite of our life, and there is not in the world a better portion. This we haue chosen, and in this we will dwell, vntill the fulnesse of time that wee shall say in our course: Lord now lettest thou thy seruant depart in peace.

But we haue here not a little feare, and we see the stumbling blocks that haue made our waies dangerous. True it is, many men are greatly to be beloved, but this is as true, there is none so good, but satan will seek to fist him. Noe, Lot, Aaron, Miriam, Sampson, Dauid, Martha, Mary, men and women of most excellent vertue, and such as the world was not worthy of: and yet not one of these whom satan wounded not, yea almost vnto death. The most glorious of all men luke & vnto sinne, was Adam himselfe, and yet he was throwne downe into great confusion. So that the Saints of God (for so I trust I may call them because of their great gifts) the Saints I say, that

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that God hath sent vnto vs, they haue great cause to feare, and to say with Paule : who seemeth to stand, let him take heed that he fall not. Sure they are of continual assailes, and euē at this present, one aboue other shaketh al their faith. Sathan hath rent asunder the glory of our Ministry, that flesh & blood is not halfe willing to bear the shame of the world that goeth after it. He hath spoyleth it of the due reward of al authority, all obedience, loue, reverence, and honour that man should give vnto it. He hath laid vpon it much contempt, many reproches, great poverty, intollerable bōdage, so that though the calling bee indeed the most precious inheritance vnder the Sunne, yet the glory is so daikned vnto mortal eies, that all the Nobility is quite fled from it, the Gentlema afraid to come vnto it, the rich man rather chooseth any other kinde of life, the meanest estate so hardly contented with it, that S.Paul himselfe can find but a few followers, that wil cast a way from them the cloakes of shame, and not degenerate from the dignitie of their office. But God shall once give againe to his Ministry, beaury, in stead of ashes, and rich apparrell, in stead of sackcloth, when he shal turne againe the captiuitie of Sion, and build vp the wals of the promised Ierusalem. In the meane season, we wil liue in hope, and giue thanks vnto our God that hath brough vs hitherto. One other assault of Sathan hurteþ al much as this : yea, and somuch the more, because it is couered with the cloake of benefit, and sheweth vs a saluing medicine against the fermer wound. For whereas the Ministers living in most Churches is but smal, hee hath sound this remedy, that one man should haue many benefices. And whereas the reproach is not little, but euē the name is full of disdaine, as to be called maister Parson, maister Vicar, Sir Iohn, a parish Priest, &c. Against this euil he hath found a remedy worse, and giuen liberty to all that will to be Non residents, to forsake their charge, to goe where they will, like maysterlesse bounds, to fil the cōmon-wealthe with worse then any idle or vagabond persons. Lo, this is the vessell of poysone that sathan hath set abroad, and the cup of whoredome which the Pope hath begun of vnto all the world. This is the head and fountaine of all spirituall darknes, the roote from which the glory of Antichrist did first arise, the filthy spring of all abomination, by pestilent increase, hath overflowed kingdoms with most shameful slavery, brought Princes into contempt, and set a vile person in the monarchy of the world. And yet at this day it doth so dull the spirits of many excellent men, that their hearts are full of surfeiting, and yet they see not their disease, they wallow (as I said) in their owne vomit, & yet they see not their shame. The hainousnes of this sin is so displesant in the sight of God, that he hath reuenged it with one of the greatest plagues in hardening the offenders harts, that they should haue eies to see, and not to see, and ears to heare, & not heare, and harts to understand, and yet not vnderstand. For whereas in many things they heare the voice of God, and follow humbly his calling, yet here they be deafe, euē as the Serpene that stoppeth his ears, that he may not heare the charmer, charme he never so wisely. It is plaine that the spirit speaketh : Be diligent to know the state of thy flocke, and take heed Pro 27. 23. to thy heards, for riches remain not alway, nor the crown from generation

1 Cor. 4.2.

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to generation. But yet the loue of riches and gorgeous shew of honor hath so deceiued many, that in many yeres they see not their flocke, nor care not at al in what pasture they be fed. So much in vaine it is that the Apostle speakeþ vnto them : Hee that hath an office, let him attend on his office. The charge that S.Paul giueth to the Ministers of the Church of Ephesus, is as plaine as may be spoken, yet they cannot vnderstand it. Take heed (sayth he) vnto your selues, and to al the flocke of which the holy Ghost hath made you ouerseers, to feed the Church of God, which he hath purchased with his owne bloud. O that this precept were written in our hearts with an yron pen, or a claw of adamant that we could never forget it. The often remembrance that we haue bound our faith vnto the spirit of God, that he hath calleþ vs for the instruction of his people, and that they are the price of the bloud of Christ, would make vs at the last to loue our duty, that the Sunne and Moone should be ashamed of the sound of Non resident, and the name of the Parson should be odious vnto vs, that would take vpon him a charge, & looke not after it. The Prophet sayth, that if the minister declare no: the iudgements of God agaist him that sinneweth, the wicked man shall die in his sinne, but his bloud shall be required at the hands of the negligent Pastour. And the Apostle to the Hebrewes, speaking of the faulthul Minister, saith, That they watch ouer the soules of those that are committed vnto them, as they that shal giue account if any of them perish. If these two be sufficient witness, that according to the Law the truthe should bee esteemed, by their word most certaine it is, that our negligent Pastours, who haue courred themselues (as Salomon sayth) with thicke clay, and multiplied their benefices til they be many in number, they must needs thinke they haue an heauy account against the day of Christ. Neijher gold nor siluer, nor the pride of honour, shall be acceptable in steade of the loules of their brethen. But to hit, they are shut vp in blindeesse, and God hath couerted them with a spirit of slumber, and they are set down in the couesels of the mockers & despisers, which lay in much security; Where is the promise of his comming ? O curst law of liberty, that hath so dulled their spirit, and ob boutomleste pitte, and hel of whoredomes, out of which such a stinking souou , continually breatheth of Pluralities, Tortquots, and all manner of Faculties, and drunken dreggs of Popish abomination. O Lord God we beseech thee multiply thy blesings yet more vpon thine annoyded and chosen servants. Leade them into the middest of thy Sanctuary, that they may drioke ful of thy louing kindnesse. And enrich them so farre with all thy blessings, that they may see with thy Saints, what is the height, the breadth, the length, the depth, and how vorseachable is the richeſt of thy glory, that hast alone immortallity, and dwelleſt in light which ſhal ſhine for euer. That thy maniſolde mercies which thou haſt multiplied vnto them, may bee made perfect in that fulneſſe of ſpirite, vntil they ſhal ſay vnto themſelues, euē with the zeale of that noble Prophet and King : I wil not luffet myne eyes to ſleep, nor mine eye liddes to ſlumber, vntil I haue cauſed this Land which thou haſt bleſſed, to ſpuce out the ſurteing of this deadly poysone. O Lord God, thow that art able, bring this good thing to paſſe, let not our ſinnes ſeparate betweene vs and thy goodneſſe, but open thine eaſes vnto our

Rom. 12.7.  
Act. 20.23.

Eze 3.33,

Heb.13.17.

Psa. 132.4.

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our praiers and poure out thy compassion vpon vs; that we and our Rulers  
may all reioyce and sing together with thy Saints in the Apocalips, Allelu-  
iah, saluation, and glory, and power be to thee, O Lord our God; for true  
and righteous are thy iudgements, and thou hast condemned the great  
whore which did corrupt the earth with her fornication. And therefore  
make vs say continually Allelu-iah, and her smoake let it rise vp for euer-  
more, Amen.

A poc. 19.2. Farewel (good Christian Reader) and forget not thy duty, to blesse them  
with thy praiers, who haue blessed thee with liberty, and helpe them to the  
glorious triumph of the gospell of Christ, who haue broken from thy neck,  
the yoake of Antichrist, that they may long rule with righteousness,  
with peace & with joy in the holy Ghost, whose government  
hath made thee free from the bondage of Egypt, from  
the spirituall Babilon, from Pope & papacie,  
which shame hath shadowed, & shal  
at the last close it vp  
for euer.

From my Chamber, the  
22. of Aprill. 1572.  
Thine in the Lord, Ed. De.

Rom. 8.22.

Every creature groaneth together, and travailleth in paine, vntill this  
present, and not onely the creature, but we also which haue the first fruits  
of the spirit, euen we doe sigh in our selues, prayng for the adoption, even  
the redemption of our bodies.

A



A briefe Catechisme, contayning a declaration of the  
true way to life euerlasting: Very meet to be known  
of every one, before they be admitted to the Lords  
Supper.

Question,

VV *What is the chiefest thing which every one ought  
to be most carefull of as long as they liue?*

Answer.

Euery one ought to bee most carefull of these two  
poynts. First and chiefly howe wee can be sauied in the  
day of iudgement, before Gods iudgements seate, and so  
b come to life euerlasting. Secondly how to clive accor-  
ding to Gods holy will during our life. In which two  
poynts wholy standeth the glory of God, so much as of  
man ought to be sought for.

Qu. *How can we know this, how we are discharged before  
Gods judgement seat?*

An. Wee can never know how wee bee discharged  
before the iudgement seat of God, vntill such time as we  
know our own a miserable estate, by reason of the great-  
nes of our sinnes, and the horrible punishment which we  
deserte for them.

Qu. *How doest thou know the greatness of thy sinne, & the  
horrible punishment due to the same?*

An. The greatnessse of my sinne, and the horrible pu-  
nishment thereof, I know by the a lawe of God, b rightly  
vnderstood, the summe whereof is contayned in the ten b Rom. 7.9.  
commandements.

Que.

a Mat. 16.26

b 1 Pet. 1.9.

c Mat. 5.33

& 25.34.

d Luk. 1.74.

e 7.9.

f Ephe. 1.4.

& 2.10.

g 1. Pet 1.15.

h a Mat. 9.12.

i & 1.2.

j 1 Tim. 1.15

k Mat. 11.28.

l Rom. 3.20.

m Rom. 7.7.8.

n & 5.

o Rom. 5.20.

p Gal. 1.19.

q Rom. 7.9.

A necessary instruction.

Exo.10.1.

Qu. Rehearse the ten Commandements.

An. God spake all these words and said, I am the Lord thy God, which brought thee out of the Land of Egypt, out of the house of bondage.

1. Thou shalt haue none other Gods but mee.

2. Thou shalt not make to thy selfe any grauen image, nor the likenes of any thing that is in heauen aboue, nor in the earth beneath, nor in the water vnder the earth, thou shalt not bowe downe to them nor worship them; For I the Lord thy God am a Jealous God, and visit the sinnes of the fathers vpon the children vnto the third & fourth generation of them that hate me; and shew mercy vnto thousands, in them that loue mee and keepe my commandements.

3. Thou shalt not take the name of the Lord thy God in vaine: for the Lord will not holde him guiltlesse that taketh his name in vaine.

4. Remember thou keepe holy the Sabaoth day, sixe dayes shalt thou labour and doe all that thou hast to do. But the seventh day is the Sabaoth of the Lord thy God: In it thou shalt doe no manner of worke, thou and thy sonne, and thy daughter, thy manseruant, and thy maid-servant, thy Cattell, and the stranger that is within thy gates. For in sixe dayes the Lord made heauen & earth; the sea, and all that in them is, and rested the seauenth day: wherefore the Lord blessed the seauenth day, and hallowed it.

5. Honour thy Father and thy Mother, that thy dayes may be long in the land which the Lord thy God giueth thee.

6. Thou shalt do no murther.

7. Thou shalt not commit adultery.

8. Thou shalt not steale.

9 Thou

for Christian Housholders.

9. Thou shalt not beare false witnes against thy neighbour.

a Phil. 3.7.8  
Mat. 10.37.  
b Mal. 1.6.  
Mat. 10.28.  
c Ro. 10.13.

10. Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbors wife, nor his man seruant, nor his mayde, nor his Oxe, nor his Asse, nor any thing that is his:

d  
Psa. 11.6. &  
111.1 &  
145.15. &  
93.4.5.

Qu. What is the first commandement.

An. 1. Thou shalt haue none other Gods but mee.

e  
Ex. 20.17.  
1 Cor. 11.29.  
John 1.18.  
1 Tim. 1.16  
1 John 4.12.  
Ezay 31.1.

Qu. What is the meaning of this commandement?

An. The Lord God straightly chargeth vs in this first cominaundement, that we worshippe God alone, which worship standeth in foure poynts. First, that wee a loue God aboue all. Secondly, that we b feare God aboue all. Thirdly, that we make our prayers to c none but to God. Fourthly, that wee d acknowledge God alone to bee the guider and gouernour of all things e, of whom we receive all the benefits we haue, and therefore that f we trust and stay vpon him alone.

a Deu. 6.13.  
16.17. &c  
Act. 1.129.  
John 1.18.  
1 Tim. 1.16  
1 John 4.12.  
Ezay 40.18.  
23. & 46.5.  
a 1. Cor. 2.6.1.  
Exo. 34.14.  
Deut. 5.23.  
Psal. 97.7.  
& 106.36.

Qu. What is the second commandement?

An. 2. Thou shalt not make to thy selfe any grauen Image, or the likenesse of any thing that is in heauen aboue, &c.

b  
Ez. 44.17.  
Dan. 3.18.  
c Aba. 2.18.  
Jer. 10.8.14  
15.

An. In this second cominaundement, he contayned three things. First, that wee should not a thinke God to bee eyther like man or woman, or any other thing, and therefore that we make no Image of G O D in any case. Secondly, that wee make no Image of any other thing, eyther to b worship the Image it selfe, either God, Saint, or Angell, by the Image; neyther yet to this end, to bee the c better put in mind of God by the Image. Thirdly, that wee worshippe not G O D in any other d outwardē worshippe, according to our own fantasies, but e as God worshippe.

e  
10.4.23.24  
Mat. 15.9.  
Ezay 29.13.  
14.

f  
Deu. 12.23.  
Pro. 1.6.  
10.ua 1.7.

con-

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commandeth vs in his word.

Qu. What is the third commandement?

An. 3. Thou shalt not take the name of the Lord thy God in vaine, &c.

Qu. What is the meaning of this Commandement?

An. God chargeth vs in this third commandement, these three things. First, that we vse with a most high reverence the name of God, whensocuer we either speake or thinke vpon him. Secondly, that we never blaspheme the name of God, by b Coniuring, Witch-craft, sorcery, or charming, or any such like, neyther by cursing or banning. Thirdly, that we never sweare by the name

of God, in our common talke, although the matter bee never so true: But onely where the a glory of G O D is

sought, or the saluation of our brethren, e or also before a Magistrate, in witnesssing the truth, when we are ther-

vnto lawfully called: In which causes we must f onelie sweare by the name of God: but as for g Saints, Angels,

h Roode, Booke, Crosse, Masse, or any other thing, we ought in no case by them to sweare.

Qu. What is the fourth commandement?

An. 4. Remember that thou keepe holy the Sabaoth day.

Qu. What is the meaning of this commandement?

An. The hallowing of the Sabaoth day, is to a rest from our labours in our calling: and in one place to assemble

our selues together, and with feare & reverence to heare, marke, and b lay vp in our hearts the word of God c pre-

ached vnto vs: To d pray altogether, that which wee e understand with one consent. And at the times appoin-

ted, to f vse the Sacraments in faith and repentance, and all our life long to g rest from wickednes, that the Lorde

by his holy Spirit may worke in vs his good worke, and so

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so begin in this life the euerlasting rest.

Qu. What is the first commandement?

An. 5. Honour thy father and thy mother. &c.

Qu. What is the meaning of this commandement?

An. The meaning of the first commandement is, that we should honour (that is to say) loue, feare, obey, and reliene our a Parents; or any other that are vnto vs in their stead. As our b Princes, Rulers, and Magistrates, c our Pastors and Teachers, our d Maisters, and al others which are aboue vs, in any calling, placed by God, e the aged & gray-headed: and that all superiorts shew them f selues indeed Parents, in f defendng and guiding their inferiors.

Qu. What is the sixth commandement?

An. 6. Thou shalt do no thurter.

Qu. What is the meaning of this commandement?

An. First, the Lord God forbiddeth vs in this sixt com- mandement, all a killing, b fighting, & c quarrelling, and d reproches, mockes, and taunts. Secondly, hec forbiddeth all killing in heatt, that is, all anger and malice, fall desire of reuenge. Thirdly, on the other side hec com- mandeth vs to preserue life, by exercising g the works of mercy and compassion towards our brethren, yea e uen towards our enemies. Fourthly, to h lone one ano- ther inwardly in heart, as our selues: yea, euен our ene- mies, and them that hate vs.

Qu. What is the seauenth commandement?

An. 7. Thou shalt not commit adultery.

Qu. What is the meaning of this commandement?

An. Wee are forbidden in this seauenth comma- dement: first a all adultery, fornication, and all other b vncleanes in our bodyes. Secondly, al c vnpure thoughts, and lusts of the heart. Thirdly, all other thinges which might

Leu.19,3.  
Col.3,20.

b  
Exo.12,13.

Ro.13,1,2.

c  
Heb.13,17.

d  
1 Thes.5,12.

e  
Eph.6,5,6.

f  
7.Tit.3,9,10

g  
Leu.19,32.

h  
Col.3,1,2.

i  
Col.4,1.

Eph.6,4,9.

&c.

a  
Gen.9,6.

b  
Deut.5,17.

c  
Mat.5,38.

d  
Col.3,12.

e  
Leu.19,14.

f  
17,18,6.

g  
Mat.5,21.

h  
22,1.

i  
Prou.20,22.

j  
Mat.5,25,33.

k  
Ela.5,8,7.

l  
Mat.5,44.

m  
Leu.19,18.

n  
Leu.18,20.

o  
Deu.23,17.

p  
b

q  
Leu.18,22.

r  
23,24,25.

s  
c

t  
Mat.5,28.

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might intise to such vncleannessse, as al vnchast & behau-  
<sup>d</sup>Esa.3.16.17 our, e filthy talke and songs, f wanton apparrell, lewd and  
<sup>e</sup>Rom.13.13 idle pastimes, g gluttony, drunkennesse, h houses of open  
<sup>e</sup>Eph.4.19 whoredome, & whatsoever else may allure vs to vnclean-  
<sup>& f.3.4.</sup>  
<sup>f</sup>Deu.22.11 nesse. Fourthly, on the other side he commandeth vs to  
<sup>Esa.3.18.19</sup>keep our bodies and soules i. chaste and pure, as temples  
<sup>g</sup>Eph.1.18 of the holy Ghost. Or if the k gift of chastity bee not gi-  
<sup>h</sup>Deu.11.20.11. ven vs, then to vse the lawfull remedy appointed by God,  
<sup>i</sup>Cof.6.11.12.13 which is marriage.

Qu. What is the eighth commandement?

An. 8. Thou shalt not steale.

Qu. What is the meaning of this commandement?

An. In this eighth commandement the Lord God for-  
<sup>a</sup>Ltu.19.11. biddeth all a stealing and robbing in outward deedes. Se-  
<sup>b</sup>Deu.5.19. condly, hee forbiddeth all b stealing in heart, that is, all  
<sup>b</sup>Ephe.5.3. desire of any mans goods wrongfully. Thirdly, hee for-  
<sup>c</sup>Col.3.5. bideth all c deceit and wrongfull dealing. Fourthly, on  
the other side, hee chargeth vs, that we bee d contented  
<sup>1</sup>Thes.4.5. with that portion of goods which the Lord giueth vs: to  
<sup>Exo.12.11.</sup>e apply our selues in our vocation and calling, to get our  
<sup>2</sup>2.13. owne living, and liue of that which is our owne, and also  
to be helpefull vnto others.

Qu. What is the ninth commandement?

An. 9. Thou shalt not beare false witnessse, &c.

Qu. What is the meaning of this commandement?

An. The Lorde God in this ninth commaundement  
<sup>a</sup>Pro.19.5. doeth commaunde vs: First, that wee shoulde neuer a  
<sup>b</sup>2. & 21.28. speak falsely in witnessse bearing. Secondly, that not on-  
<sup>b</sup>Eph.4.25. ly in witnessse bearing, but also in no other matters we  
<sup>c</sup>Psal.1.12.1. should neuer b lye, flatter or dissemble. Thirdly, that we  
<sup>Pro.25.28.</sup>should neuer tell false tales behind our neighbours back,  
<sup>d</sup>Mat.2.1.2. should neuer tell false tales behind our neighbours back,  
<sup>Ro.14.4.</sup>or heare them of others, that wee shoulde neuer d be-  
lieue any euill spoken behinde their backs, vntill we fully  
know

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know the certainty. Fourthly, in priuate offeices, to speak  
nothing, although it bee true, to the e hurting of our  
brothers good name, if by f priuate admonition hee may  
be wonne.

Qu. What is the tenth commandement?

An. 10. Thou shalt not couet thy neighbours house,  
&c.

Qu. What is the meaning of this commandement?

An. Here the Lord in plaine wordes doeth forbid all  
inward desire, whatsoeuer is vnlawefull to bee done, al-  
though wee neuer b consent vnto it, as the rebellion of  
<sup>b</sup>Gen.6.5.  
<sup>& 8.21.</sup>the flesh, all corruption of the c old man, all d blot of ori-  
<sup>Pro.20.9.</sup>ginall sinne, so that by this commandement most cleere-  
<sup>c</sup>Rom.7.23  
<sup>d</sup>Ephc.4.22  
ly we may see the image of that man that pleaseth God,  
<sup>Col.3.9.</sup>even such a one, in whome nothing is impure, neither in  
<sup>e</sup>Rom.6.6.  
will nor nature.

Qu. Canst thou fulfill all these commandements, without  
breaking any one of them?

An. These are the commandements of almighty God,  
the perfect fulfilling whereof a no flesh can attaine vnto;  
no, although I doe al that I can: yet I breake them day-  
<sup>a</sup>Rom.3.23.  
<sup>Rom.8.3.4.</sup>ly, both in thought, word, and deed.

Qu. What punishment doeth God appoint for breaking any  
one of these?

An. The punishment for the breaking of the least com-  
mandement, even in a thought, yea, if it were but b once  
broken in all my life, is the euerlasting c curse of G O D,  
<sup>b</sup>Iam.2.10.  
<sup>c</sup>Gal.3.10.  
<sup>d</sup>Deu.27.26.  
<sup>e</sup>Mat.25.  
<sup>41. & 10.28:</sup>  
<sup>e</sup>Mark.9.  
<sup>44.46.</sup>  
<sup>f</sup>Mat.22.  
<sup>13. & 25.30.</sup>  
<sup>g</sup>Apoc.10.  
<sup>20 & 20.10.</sup>  
which contayneth all the torments that can bee devised,  
both of soule and body, and in the Scripture is called by  
diuers names, to expresse the paine, as d hell fire, the e  
worme that neuer dieth, f vtter darknes, g burning lake,  
h second death, damnation, and such like.

Qu. Is there nothing which a man can do in this world, to  
h Apo.21.8.  
serue

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a to serue as a sufficient recompence to God for one sin?  
Luk. 17.10. An. No, although I should giue **a** all my goods to the  
**b** Col. 2.23. poore, or suffer my body to bee **b** whipped all my life  
**a** 1 Cor. 1.3. long, or suffer any other punishment which might be de-  
Psal. 145.8. & 86. 15. uised, it is not sufficient for one of my least sins.  
**b** Psa. 7.9.

Qu. Yea, but God is mercifull, wil he therefore punish sinne  
Rom. 3.4. so sharply thinkest thou?

John 3.33. An. Our God indeed is a mercifull, but hee is also iust  
Psal. 130.3. and true, and therefore must needs of iustice and trueli-  
Mat. 19.25. punishe mans sinne, with that punishment which hee hath  
**a** Gal. 4.4. appointed.  
**b** Heb. 2.9.10.

Qu. Seeing then this punishment must needs bee suffered,  
Heb. 4.15. are we in our selues able to suffer and ouercome it?

1 Tim. 2.5. An. None is able to suffer **a** and ouercome this great  
**b** Gal. 1.13. punishment of sin, being onely man.

John 1.29. Qu. Is there then no meanes at all whereby we may be sa-  
**a** 2 Cor. 5.21. ued from these paines euerlasting?

Esa. 53.6. Rom. 8.3. An. The paynes which our sins deserue, must needs  
**a** Col. 2.2. bee suffered by man, because G O D of his iustice must  
1 John 3.2. needs punishe sinne in man, which was committed by  
**b** 16.18.36. man; and therefore our Sauiour Christ being euerlasting  
God, became also **a** man, and hath **b** fully suffered what-  
socuer was due for mans sinne.

1 John 3.2. Qu. Are not then all people discharged, seeing the punis-  
Ephe. 3.12. b Rō. 10.9. hement is payd?

Ephe. 3.17. An. None are discharged sauing those that **a** take hold  
**c** Rō. 4.3.18 vpon Christ, and his merits with a true faith.  
Rom. 10.8.

& 1.16. 17. Qu. What callest thou this true faish?

**d** Ephe. 1.17. An. This true and liuely faith is **a** full perswasion and  
**a** 2 Cor. 1.22. assurance of my **b** heart grounded vpon the **c** promise of  
**a** & 5.5. God, and wrought in me by the **d** holy Ghost, whereby I  
**1** Cor. 2.10. am fully assured, that whatsoeuer Christ hath wrought  
**2** Cor. 4.13. for mans saluation, pertaineth not onely to others, but  
euuen

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euen **c** to mee, and is wholly mine, as surely as if I perfor- **c** Ephe. 3.  
med the same in mine owne person. **10.17.**

Qu. How can it be that thy sinnes are forgiuen thee, & yet  
according to Gods truth fully punished, with the punishment  
which God hath appoynted for sinnes?

An. By this my true faith, I see my sinnes both to bee  
forgiuen, & yet fully punished; for in Iesus Christ to **a** sa- **2** **R** Cor. 5.21.  
tishe Gods iustice, they bee **b** fully punished, and yet to **b** om. 3.25.  
mee they bee **c** forgiuen: because in mee, they be not pu- **i** Ioh. 2.1.  
nished but in Christ for mee, to set foorth Gods mercy, **12.** **Gal. 3.13.**  
and therefore shall neuer bee layd to my charge. In this **Rom. 4.25.**  
manner therfore I see the Lord my God to be both mer- **c** 1 Cor. 5.9.

Qu. Yea, but although the punishment of thy sinnes bee  
payed in Christ, yet seeing there can no unrighteousnes dwel-  
with God, how canst thou stand before Gods judgement seate  
as righteous and iust, seeing thou hast no righteousness, but  
such as is stayned with so many sinnes?

An. I stand as iust and righteous before the throne of  
God, not cloathed with mine own righteousness which  
I haue wrought in mine owne person: but with the **a**  
righteousnesse of Iesus Christ. Whiche righteousness be-  
ing taken hold vpon **b** by a true faith, is made mine; thus  
am I iust in the sight of God, not in respect of mine own  
workes, which I haue wrought, but taking holde vpon  
Christs works to be mine by faith.

Qu. Doeth not this make men runne into al sinne & wic-  
kednesse?

An. No, for this true faith as soone as it is wrought  
in vs **a** through the holy Ghost, doeth frane our hearts  
anew, and causeth vs to **b** detest, hate, loath, and abhorre  
sinne in all men, but especially in our selues; and maketh  
vs to haue our **c** whole delight and ioy in those thinges **2.3.11.**  
**a** Ioh. 3.3.5.   
**b** Ephc. 4.10.   
**c** Col. 3.9.   
**a** Rom. 6.6.   
**b** & 12.1.2.   
**c** Rom. 7.23.   
**a** b Rom. 3.1.   
**b** which

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<sup>d Rom. 6.11</sup>  
<sup>a 12.13.</sup> which be agreeable to Gods will, and causeth vs also to d  
<sup>b Mat. 7.17.</sup> expresse the same in oir life and conuersation, or els it is  
<sup>c John 15.5.</sup> no true faith, but a c dead faith.  
<sup>e Jam. 2.17.</sup>

*Qu. Rehearse the summe of this faith.*

*An. I Beleeue in God the Father almighty, maker of heauen and earth. And in Iesus Christ his only Sonne our Lord: which was conceived by the holy Ghost, born of the Virgin Mary. He suffered vnder Pontius Pilate, was crucified, dead, and buried, he descended into hell, and the third day he rose again from death. Hee ascended into heauen, and sitteth on the right hand of God the Father almighty. From thence shall he come, to judge both the quicke and the dead. I beleeue in the holy Ghost. The holy Catholike Church, the communione of Saints, the forgiuenes of sinnes, the resurrection of the body, and the life everlasting. So be it.*

*Qu. What is the effect of this Creede?*

<sup>a Ioh. 1.12.</sup> This Creede contayneth foure especiall poyntes.  
<sup>b Rom. 8.1.</sup> First, what we ought to beleeue concerning God the fa-  
<sup>c Rom. 8.11.</sup> ther. Secondly, concerning God the Sonne. Thirdly,  
<sup>d Gal. 3.16.</sup> concerning God the holy Ghost. Fourthly, concerning  
<sup>e b Rō. 8.15.</sup> Gods people, called the Church.

<sup>f 1 Cor. 6.19.</sup> *Qu. What beleevest thou in the first part, concerning God the Father?*

<sup>g d Esa. 54.5.</sup> *An. First, I beleeue that GOD the Father thorough Christ, a into whose body I am graffed by faith, is not*  
<sup>h 6.7.</sup> *only a b father of other faithfull, but euen my father, and*  
<sup>i Esa. 46.10.</sup> *therefore c loueth me. Secondly, that he is almighty, that*  
<sup>j 11.</sup> *is, that he hath d al power in his hand, giuing and ruling*  
<sup>k Amos 3.6.</sup> *all things, so that nothing can be done in e heauen, earth,*  
<sup>l Jere. 10.23.</sup> *or hell, without his prouidence.*

*Qu. What beleevest thou in the second part, concerning God*

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*God the Sonne?*

*An. I beleeeue that Iesus Christ, one a God in substance <sup>a Rom. 9.5.</sup> with the Father and the holy Ghost, b tooke flesh of the <sup>b John. 1.1.</sup> Virgin, and is become perfect man, as I am in all things <sup>c Ioh. 1.4; 10.</sup> sinne onely excepted, c and in my nature hath wrought <sup>b Rom. 1.3.</sup> <sup>d Ma. 1.20, 21.</sup> for me, whatsoeuer was needfull for my saluation. <sup>e Heb. 2.14.</sup> <sup>f Rcm. 8.3.</sup>*

*Qu. What meanest thou when thou sayest : Hee suffered vnder Pontius Pilate?*

*An. Because that maner of death which men do suffer by the sentence of the Judge, and vnder the title of In-  
 stice, is more shamefull, slanderous, and terrible, then if a man should die naturally in his bed: Therefore Christ tooke on him our person, to shew himselfe before a an earthly Judge, and to be b condemned by the mouth of Pilate, he being then Judge, that thereby wee might be cleared before the iudgement seate of God.*

*Qu. What meanest thou when thou sayst, Christ was crucified, dead, and buried?*

*An. First, I meane in that he was crucified, that he suffered a the death of the Crosse, which was an abhoni-  
 nable and cursed death, b to deliuere mee from the curse <sup>a Lu. 23.23.</sup> <sup>b Gal. 3.13.</sup> which was due for my sinnes. Secondly, forasmuch as death was a punishment due vnto man for sinne, therefore our Sauiour did suffer death, and by suffering, ouercame death. For in his death doeth lye the principall point of our saluation, for if he had not been truly dead, we should be yet subiect to eternall death and damnati-<sup>c Esa. 53.12.</sup> <sup>d Rom. 5.8.</sup> <sup>e 1 Cor. 15.3.</sup> on. Thirdly, he was buried for the more greater confirmation of his death and resurrection. And to the intent to make it more certainly knowne vnto vs, it pleased him also to be buried after the common maner of men, and that by two notable persons d Nichodemus and Ioseph of Aramatia, which was doone also by the will <sup>d M. 27.57.</sup> <sup>e Mar. 15.43.</sup> and Luke 23.53.*

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and consent of Pilate, who caused the body to be delivered vnto them.

*Qu. What meanest thou concerning this, that Christ descended into hell?*

*An.* Where it is sayd that Christ descended into hell, thereby I beleue that Christ did not onely suffer in his body, the punishment due to my body, but *a* also in his

*a* Esay 53, 4, 8. 10.  
*b* Acts 2, 24, soule the punishment due to my soule, which was the torments of hell, second death, *b* sorrowes of death and

*c* Mat. 26, 38.  
*c* Luk. 22, 44. Mat. 27, 45.  
*d* Luk. 23, 46. abiection from God: as it doth appeare, by the anguislr of his soule in the Garden, *c* when drops of bloud issued out of his body, and also vpon the Crosse, by *d* his lamentable cry to his Father. For in a miserabla case had we beeene, if hee had suffered onely the punishment due to our bodies, and not to our soules.

*Qu. What fruit hast thou by this death of Christ?*

*An.* First, I beleue that this death and punishment, which Christ suffered, is the appeasing of *a* Gods wrath, and a full satisfaction to God for all my sinnes. Secondly, *b* that *b* as hee is dead for sinne, so he will cause sinne to die in my mortall body.

*Qu. What profit hast thou by the rising againe of Christ?*

*An.* First, I am assured by his rising from death, that he hath *a* ouercome death, hell, and sinne, and hath finisched my iustification. Secondly, that as he is risen from death; so hee causeth mee as a member of him, *b* to rise from sinne, and delight in righteousness. Thirdly, his rising againe, is a sure pledge *c* to me, that my body shal in like manner rise againe.

*Qu. What is the meaning of this, that Christ ascended in heaven?*

*An.* Christ as touching his manhead is *a* onely in deuen, but *b* in his Godhead and comfort of his holy spirit, he

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he is with vs to the end of the world.

*Qu. What good gettest thou by the ascending of Christ into heaven?*

*An.* First, Christ his ascending into heaven, is a sure pledge vnto mee, that *a* I shall in like manner as a member of him, by his power be receiuied into heaven, in the same nature wherein he ascended. Secondly, Christ having ascended into heaven, maketh *b* continual intercession for me.

*Qu. What is the meaning of this, that Christ sitteth at the right hand of God the Father?*

*An.* Christ sitteth at the right hand of the Father, that is, hath *a* all power giuen him of the Father ouer all things.

*Qu. What fruit doest thou receive by this, That Christ shall come to judge the quicke and the dead?*

*An.* To mee that am a member of Christ, it is a singular comfort, *a* when I know assuredly, that none shall be my judge but he that is my Sauiour. But terrible it will bee to those that flee from Christ, *b* when they shall see him come to judge them, whome they in their life time refused.

*Qu. What beleuest thou in the third part concerning God the holy Ghost?*

*An.* I beleue that God the holy Ghost *a* sealeth vnto my heart all Christes benefits to bee mine, and *b* maketh sinne to die in me, and stirreth mee vp to righteousness and holines of life.

*Qu. Seeing there is but one onely God, why namest thou the Father, the Sonne, and the holy Ghost?*

*An.* Because God hath so opened himselfe in his *a* worde, that these three sundry persons are in substance but *b* one true and euerlasting God.

*Qu. Now let vs come to the fourth part; what calleſt thou the*

*a* Joh. 14.3.  
*Phil. 3.21.*

*i Cor. 1.7.*

*b* i Joh. 1.3.  
*Heb. 9.12.*

*a* Mat. 28.18.  
*Eph. 1.10.*

*b* 6.7.8.

*Luk. 21.25.*

*Mat. 25.41.*

*a* Mat. 24.31.  
*Mar. 25.34.*

*b* 2 Thes. 1.

*6.7.8.*

*Luk. 21.25.*

*Mat. 25.41.*

*a* Rom. 8.9.  
*Gal. 4.6.*

*b* Ephe. 1.17.

*Psal. 1.3.*

*a* Mat. 3.16.  
*1 John 5.7.*

*Esay 61.1.*

*b* 1 Cor. 1.12.

*11.*

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### the Catholike Church?

<sup>a</sup>Rom 8,20 An. The Catholike church is the a whole companie  
Ephe. 1, 10 of faithfull people which were ever since the beginning  
11, 12, 13. of the world in all places, which also be now and shalbe  
Mat 15,28. of the world. Of the which number I beleue  
<sup>b</sup> 1 Io.3,21 to the end of the world. Of the which number I beleue  
<sup>c</sup> 2 Cor.1,3,5. that b I am one. I beleue that God c knoweth them all,  
<sup>c</sup> 2 Ti 2,19. 1 Pet.5,7. and hath most tender d care ouer them.  
Esay 49,15.

Qu. What calleſt thou the Communion of Saints?

An. The communion of Saints, is the society that all  
we which beleue haue one with another, as a members  
<sup>a</sup> 1 Cor. 1,2. of one head Iesus Christ, wherby we are ready to com-  
12, 13, 14. municare all Gods benefits both spiritual and temporal,  
and 1, 10. Colos.1,18. to the mutuall health and comfort one of another, ac-  
<sup>b</sup> 2 Cor.1,11. cording to the measure which we haue receiued of God  
29, Gal.6,2. in this life.  
Phil 2,1,2,

Qu. What is it to beleue the forgiuenesse of sins?

An. I beleue that Iesus Christ hath a wholly appear-  
<sup>a</sup> 1 Joh. 2,2. Col.1,14. sed God for my sins, and payde the full punishment due  
20, 21, 22. 1 Cor.1,30 to them, and therefore that they be freely forgiuen mee,  
and shall never be laide to my charge.

Qu. What belieuest thou of the rising againe of the body?

An. I beleue that after this life ended, a my soule shal  
and 12, 20. goe to God that gave it, and my bodie shall rest in the  
<sup>b</sup> 1 Joh.19,26. grave, vntill the appointed time: and then I shall b see  
1 cor.15,42 God in my flesh, and mine eyes shall looke vpon him,  
43, 44, 53. Phil.3,21. and this my body shal be made like to the glorious body  
of Christ, without all corruption.

Qu. What is that thou sayest of life euerlasting?

An. I beleue that when God shall raise again this my  
body, and ioyn it againe togeher with my soule, that  
<sup>a</sup> 1 Cor.15, then I shall live a with Christ for euer, in his euerlasting  
53, 54. kingdome of glory.

Qu. By what meanes do we attain to this which thou hast  
beere

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heere confessed?

An. The holy Ghost hath appointed the preaching  
of the word to be the ordinary meanes, whereby hee a  
worketh in our hearts this true and liuely Fayth; and <sup>a</sup> Rom 10,  
14, 17. wi. hout this preaching of the Worde, wee can neuer <sup>1 Cor.1,21</sup>  
haue Faith.

Qu. After that God by the meanes of his Worde hath  
wrought in our hearts faith, by what meanes afterward doth  
he strengthen the same?

An. This Faith doth God strengthen in vs by the self-  
same preaching of the word, and also by the vse of the  
Sacraments.

Qu. What calleſt thou a Sacrament?

An. Sacraments be a outward signes ordained of God <sup>a</sup> Ge. 7,11  
for the greater assurance and strengthening of our Faith, <sup>a</sup> Ex. 12,3,4.  
being vnto vs b sure pledges of those benefis of our sal- <sup>b</sup> Rom. 4,11  
vation which we receiue in Christ to bee ours, and are  
represented vnto vs by the outward signes of water in  
baptisme, and bread and wine in the Supper of the Lord.  
They serue also for a marke of our profession, whereby  
we differ from the people which be heathen.

Qu. How many Sacraments be there?

An. There be a two Sacraments, that is to say, Bap- <sup>a</sup> 1 Cor 10,  
tisme and the Supper of the Lord. <sup>1, 2, 3, 4.</sup>

Qu. What strength of fayth hast thou through Baptisme?

An. I am taught and assured by a Baptisme, that my <sup>a</sup> Act.22,16  
sionnes are forgiuen me. For as the water washeth away <sup>Miche 1,4.</sup>  
the filthinesse of the bodie, even so shoulde I through the  
holy Ghost be there fully certified and perswaded, that  
b the blood of Christ being sprinkled vpon my soule by  
the c hand of Faiſth, hath washed away both the guilti- <sup>d</sup> and 1,11.  
nessse of my sinne, and the punishment due to the same: <sup>a</sup> John 1, 7.  
Eph.5,25. the fruite and effect whereof, appeareth heerein, that <sup>c</sup> Act.15,9  
through

*A necessary instruction*

<sup>d Rom.5.3.</sup> through the power of Christes death and resurrection, <sup>I</sup>  
<sup>e 2 Cor 5.</sup> am dead <sup>a</sup> as touching sin, and raised vp againe in <sup>e</sup> new-  
<sup>17.</sup> nes of life; which two things in whome so euer they ap-  
 pear not, they may well haue the name and title of Bap-  
 tisme, but indeed they are no Christians.

Qu. What strength of faith doe wee finde in the vse of the  
 Lords Supper?

An. The Supper of the Lord through the holy Ghost,  
 doeth strengthen my faith, that I should not doubt, but  
 as surely as I receive the bread and wine into my body,  
<sup>b 1 Cor.1.</sup> to become wholly mine, so my <sup>a</sup> soule receiuest withall  
<sup>30.</sup> Christ, with his <sup>b</sup> passion and righteousness to bee  
<sup>Rom.4.23.</sup> wholly mine, as surely as if I had wrought them mine  
 owne selfe.

Qu. Are not then the bread and wine in the Supper of the  
 Lord, turned into the body and blood of Christ?

An. The bread and wine as touching their nature and  
<sup>a Mat.26.</sup> substance <sup>a</sup> are not turned; but as touching the vse of  
<sup>26.27.28.</sup> them, they differ from common bread and wine, in that  
<sup>b Rom.4.11.</sup> they are appointed of God, to serue vnto us <sup>b</sup> scales &  
 pledges of those benefites which Christe in his body  
 wrought for vs.

Qu. In what manner oughtest thou to prepare thy selfe to  
 the receiving of these mysteries?

An. In preparing my selfe to receive the Supper of  
<sup>a 1 Cor.11.</sup> the Lorde, I ought diligently to obserue these three  
<sup>28. b</sup> things. First, to examine my selfe, whether I <sup>b</sup> stand in  
<sup>2 Cor.13.5.</sup> fayth or no, which I shal know if I feele my <sup>c</sup> heart <sup>d</sup> assu-  
<sup>c Eph.1.13.</sup> red by the Spyrite of G O D that the <sup>e</sup> punishment of  
<sup>d Rom.8.15</sup> my finnes is fully discharged in Christ, and that whatso-  
<sup>e 1 Joh 2.1.</sup> ever hee hath done, pertayneth not onely to others, but  
<sup>f 1 Eph.3.17.</sup> to mee. Secondly, to examine my selfe whether I  
<sup>g Mat.26.75.</sup> finde my heart <sup>g</sup> inwardly sorry for my finnes, with an  
<sup>2 Cor.7.10</sup> in-

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inward hatred and loathing of sinne, and an <sup>h</sup> earnest de- <sup>h Rom.6.4,</sup>  
 sire and a sure purpose, wholly to conforme my selfe to <sup>i</sup> 5,6,7,8.  
 the will of Gods worde. Thirdly, if any offence bee  
<sup>i Mat.5.23.</sup> betwixt others and mee, that I <sup>i</sup> reconcile my selfe vi-  
 to them. All these thinges, although they ought very  
 earnestly to be considered in the <sup>k</sup> whole course of our <sup>l</sup> Luke 1.  
 life; yet then especially when we come to the Supper of <sup>m</sup> 7,17,18.  
 the Lord.

Qu. Now seeing we be saued by Christes workes, without  
 our deseruings: whereto then now serueth our well doing, or  
 what availeth it to do good workes?

An. Wee must doe good works <sup>a</sup> not to deserue our <sup>a Isa 45.6.</sup>  
 saluation by them, but by our workes to <sup>b</sup> gloriſe God, <sup>b Mat.17.2.</sup>  
 in <sup>c</sup> walking as becommeth Gods childeſen, <sup>d</sup> declaring <sup>i</sup> 1 Pet.1.12.

thereby our thankfulnes to God for our redemption. Se. <sup>e</sup> Col.1.10.  
 condly, by our workes <sup>e</sup> to make our election more cer- <sup>Luke 1.75.</sup>  
 taine vnto our ſclues. Thirdly, to <sup>f</sup> win others to Christ <sup>d Ro.6.11.</sup>  
<sup>g</sup> by our holy life and conuersation. <sup>e 2 Pet.1.10.</sup>  
<sup>f Ro.14.19.</sup>

Qu. What workes callēſt thou good workes?

An. Our workes can neuer bee acceptable and good in  
 the sight of God, vnlesſe in doing them wee keepe these <sup>a Eph.2.10.</sup>  
 two things: First, that they bee framed according to the <sup>b Col.2.20.</sup>  
 rule of Gods lawes and commandements, and not <sup>c</sup> Ro.14.23  
 after our owne deuices. Secondly, that they proceede  
 from an heart <sup>c</sup> purged by faith. If either of these two  
 poynts be lacking, our woorkes are abominable in the  
 eyes of God, although they appear neuer ſo glorious in  
 the ſight of men.

Qu. Because prayer is one especi. <sup>i</sup> meanes which God will  
 haue vs vſe to increase our faith, tell me what belongeth to  
 true prayer?

An. It is requisite in true prayer, that we obſerue these  
 ſue thinges: First, that wee make our prayers <sup>a</sup> onely <sup>a Psa.50.</sup>  
<sup>b Lam.1.5.</sup> to

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<sup>b</sup> John 14, 13, & 15, 16 to God through <sup>b</sup> Christ, and not to Saints. Secondly, and 16, 2. that we bee <sup>c</sup> inwardly touched with neede of the thing <sup>c</sup> 1. 10. 5, 14 we aske, having our minde wholly bent therepon; and 1. hn 4, 23. not carried with by-thoughts. Thirdly, that our prayers d lam. 1, 6. be grounded vpon <sup>d</sup> Gods promises, with full assurance Mat 11, 24 that they sha be graunted, so far as the Lord doth know e Lu. 18, 1, 2 them to be meete and needfull for vs. Fourthly, that we Eph 9, 18. e continue in prayer, although we haue not our requests f lam. 4, 3. at the first. Firstly, that wee aske not those things which g 1. 10. 5, 14. we finke good in our owne fantasie, but onely <sup>g</sup> that h Mat 6, 9, which God commandeth vs to aske of him: All which &c. Luke 11, 2, things be <sup>h</sup> contained in the Lords prayer.

Qu. Rehearse the Lords prayer.

An. Our Father which art in heauen, hallowed be thy name. Thy kingdom com. Thy will be done in earth as it is in heauē. Giue vs this day our daily bread. And forgiue vs our trespasses, as we forgiue them that trespass against vs. And leade vs not into temptation, but deliuere vs frō euil. For thine is the kingdom, the power & the glory, for euer and euer, Amen.

Qu. What doest thou desire of God in this prayer?

An. First, I desire of our heauenly Father, that his name may be hallowed, first in his excellent workes, which is Rom. 11, 36 when we acknowledge <sup>a</sup> his mercie, wisedome, justice, and 16, 27. prouidence; that hee alone worketh all things, and b Ios. 1, 24. that <sup>b</sup> onely the Lord God be had in honor, all other set aside. Secondly, that his name may be glorified in our godly living and conuersation. In the second Petition, c Esay 52, 5 Eze. 36, 20. wee desire that GOD his kingdome <sup>c</sup> may come, that d Mat. 3, 2. is, that hee will declare himselfe to bee King ouer his <sup>d</sup> & 5, 19. and church, in guiding and defending it, in increasing of the 13, 31, 32. number of the faithfull, in <sup>e</sup> thrusting foorth Labourers e Mat. 9, 38. into the haruest, and blessing their labors, and <sup>f</sup> suppres- f 1. Ioh. 3, 8. sing the rage of the wicked tyrants. Rom. 16, 20.

Second-

*for Christian Housholders:*

Secondly, that hee will exercise his kingdome severally in every one of vs, <sup>g</sup> killing sinne in vs, and all worldly care, and renewing vs to righteousness of life. In the third petition wee desire that Gods will may bee done, that is, that wee may <sup>h</sup> willingly in al things resigne our selues to Gods will without murmuring or grudging. In the fourth petition, wee pray that hee will giue vnto vs, i walking faithfully in our calling, our dayly bread, that is, all <sup>k</sup> thinges needfull for our living for this present life. In the fift petition wee pray that our sinnes may be forgiuen vs, that he will not lay to our charge our sinnes, nor the punishment due to them, but that hee will accept the death and passion of Christ, as the full satisfaction for our sinnes, and that wee may heereof haue / full assurance in our conscience, that the punishment of our sinnes is fully discharged in Christe, and therefore free-<sup>l</sup> 107. 1. 2. 3. lie forgiuen vnto vs, as <sup>m</sup> surely as wee doe forgiue o-thers: and that wee may truely <sup>n</sup> loue one another, from the bottome of our heartes, all desire of reuenge set aside. In the sixt and last petition, wee doe pray GOD that hee will not leade vs into temptation, but deliuere vs, that is, that hee <sup>o</sup> will not bring vs fur-ther into the battayle with our spyrituall enemies, then we by his holy spirit shall be able to preuaile and o- uercome.

Qu. And why is this added; For thine is the kingdome, the power and the glory, for euer and euer, Amen?

An. Not onely to kindle in our hearts to <sup>a</sup> desire the glorie of GOD : but also to teach vs that this prayer is grounded vpon none other, then on GOD <sup>b</sup> onely: and that wee shoulde not finke the <sup>b</sup> kingdome of God to be weake and viole of force and might. psal. 114, 7.

Also,

A necessary instruction.

Also, that he is onely to be honored, prayed, and glorified, and that his power is infinite, perpetuall and euerlasting. And in this word *d Amen*, is expressed the fervent desire to obtain those things which we ask of God, and our hope is confirmed, that those things which wee aske are graunted vnto vs, by which our consciences are pacified, and so we end our prayers.

*Qu. Tell me now briefly the effect of all thou hast sayd?*

*An.* By the tennie commandements, I see my miserable estate, that I deserue death, damnation, and the curse of God, which must needs bee payed, because God is iust: and whereas I my selfe am not able to pay it, the holy Ghost through the preaching of the Gospell, worketh in mee faith, which assurcth mee, that the Sonne of God being made man for mee, hath euен in my nature suffered whatsoeuer my sinnes deserued, and hath made mee with him the child of God, and heire of euerlasting life. Wherof least I should doubt or wauer, he hath appointed two Sacraments, as outward signes and tokens to be seene and felt of me: that as surely as I see my selfe made partaker of them outwardly: so the holy Ghost inwardly instructing mee, I should not doubt, but inwardly to be partaker of Christ himselfe, with all his benefites, his ransome, righteousness and holinesse to bee mine, that in him, & through him, I shal haue life euerlasting. And thus beeing borne anew into this lively hope, by the holy God, my wayes should bee directed and guided by the same spirit, to walk in holines and righteousness, all the dayes of my life,

*Amen.*

**A Prayer contai-**  
**ning the summe and effect of this**  
**Catechisme.**

**O** Mercifull and heauenly father, for so much as at euery light occasion, I am with-drawne from thy holy Lawes, to the vanities of this life, vnto all sin and wickednesse; I beseech thee in mercy set before mine eyes alwayes the remembrance of thy iudgement seat, & my last end: whereby I may bee daily stirred vp to consider in what great danger I stand, thorough the horrible punishment due to my sinnes: that daily groaning vnder the burthen of them, I may flie for succour to thy beloued sonne Iesus Christ, who hath fully payde, suffered & ouercome the punishment due to them: and through the working of thy holy Spirit in me, I may be fully assuaged in my soule and conscience, that the curse, condemnation, and death which these my sinnes deserue, is fully payde, suffered, and ouercome in Christ, that his righteousness, obedience, and holiness is mine, and whatsoeuer he hath wrought for mans saluatiō, is wholly mine. Strengthen this faith in mee daily more and more, that I may inwardly feele comfort and consolation in this, that I feele thy holy Spirite beare record vnto my spirite, that I am thy childe, grafted into the body of thy Sonne, and made with him fellow heire of thy euerlasting kingdom. So worke in me by thy holy Spirit, that daily more and more I may feele sinne die in mee, that I doe not delight therein, but daily may groane vnder the burthen therof, vtterly hate, detest, and loath sinne, set my selfe and al the powers

A necessary instruction.

powers of my soule, and body against sinne, and haue  
my full delight, ioy, comfort, and pleasure in those things  
which bee agreeable to thy will, that I may walke as be-  
comineth the Children of light, looking still for that  
good time, when it shall please thee to call mee to thine  
everlasting kingdome, and ioy eternall. This  
in mercy grant vnto mee for Iesus  
Christes sake, my only Lord  
and Saviour,  
Amen.



Godly

Godly priuate Prayers for  
Housholders to meditate vpon,  
and to saie in their families.

M A R K E . 11. 24.

whatsoeuer ye desire when ye pray, beleue that ye shall haue it, and  
it shall be done vnto you.

R O M . 10. 13.

Who soeuer shall call upon the Name of the Lord shall bee saved.

A prayer containing the effect of the Hous-  
holders Catechisme.

**A**lmighty God and most mercifull Father, I  
see in thy blessed lawes & commandements  
the greatnes of my sinnes and wickednesse;  
yea, I see (O Lord my G O D) the whole  
course of my life to be almost nothing else, but a continu-  
all breaking of thy holy Lawes and commaundements.  
The thoughts of my heart, either in vanitie, or else open  
wickednesse, are in number infinite, daily in the aboun-  
dance of them, causing my mouth to speake, and my bo-  
dy to execute and doe contrary to thy holy will. And a-  
gaine (O Lord) I see thy heauie wrath, vengeance, and  
iudgement against sinne to be intollerable, that euē the  
least wicked thought and most secrete cogitation of my  
heart, procureth thy heauie wrath, and everlasting curse,  
the torments of hell, and everlasting fire, euē although  
I had but once in all my life broke any of thy comman-  
dements, so much as once in thought. And I know  
(O Lord G O D) that thou art true and iust, and  
canst not abide sin and wickednes, but wilt iustly punish  
euery

C

Godly private prayers

euery sinne, euen with the selfe same torments of hell,  
which thy justice hath appointed, euen for euerie sinne.  
This O Lord my God throweth me downe, & euen amazeth me, so that I know not what to do. I looke into my selfe, viewing mine owne power, whether I am able to ouercome this punishment of my sinne or no: and I see that all, euen the most exquisite punishment that I can devise to my selfe, in whipping of my bodie as long as I liue, wearing haire-cloth, pining my selfe with fasting, or any other paine, I see, I see (O Lord) that all this punishment is not sufficient for one of my least sinnes, because it deserueth euen the euerlasting paines of hell. I looke to heauen, I see there is no Saint nor Angel able to abide and ouercome this punishment of sinne.: I looke to men in this world, euen to the Popes treasure, that wicked man of sinne, and I see that neither his Masse nor purgatorie, pilgrimage, pardons, penance, satisfactions, nor any of such like wicked stuffe, alas I see they are nothing for the satisfying for one of my least wicked thoughts, seeing the punishment is by thy inst decree and sentence thine euerlasting curse. Wherfore I am driven out from my selfe, and all that I can doe, to sette this punishment discharged elsewhere, or else to fall vnder the burden. I see there is no helpe for mee in Angels, Saints, nor mortall men, but onely in that perfect man Christ Iesus thy deere sonne, in whom I see the full punishment of my sinne wholy paide, satisfied, discharged, and ouer-come: death vanquished, the paines of hell in victorie swallowed vp, the curse satisfied, and the eternite of the punishment (through his euerlasting power) ouer-reached. This I see (O Lord) by the eies of faith, being thorough thy holy Spirite wholy assured, that all the whole punishment of sinne, paide by my Saviour Christ,

for Christian Families.

Christ, is not onely paide for other men, but euen also for mee and my sinne. This assurance of my faith, being thine onely worke in mee, I beseech thee in mercy, to strengthen and increase, for I feele it often full of waueing and doubting. Grant that I may daily more and more in my soule and conscience, feele my selfe knit and grafted into the body of thy Sonne, whereby I may bee assured, that whatsoeuer hee hath done, pertaineth to mee, and is fully and wholly mine: that I may through the power of his death, feele daily sinne die in mee, and through the power of his resurrection, feele my selfe risen from sinne, to haue my full ioy and comfort in those things which bee agreeable to thy holy will, utterly detesting, hating, and abhorring from my heart all thinges which be contrarie to thy will and pleasure: that euen in this life I may still looke for this endlesse ioy and felicitie, vsing the things of this world as though I vsed them not, till that good time that it shall please thee to call mee to thine euerlasting kingdome of glorie, there to reign with my Lord and Saviour Iesus Christ, for euer and euer. Amen.

A prayer upon the Lords prayer.

O Most mightie Lord and eternall God, who hast by thy deere sonne Christ Iesus our Lord and Saviour, reconciled vnto thy selfe all thinges in heauen and earth, and in him hast made an euerlasting bond and couenant with vs thy faithfull children, that thou wilst not onely be our God, but also our most louing and mercifull Father, whereof as a pledge thou hast given vs thy holy Spirit of adoption, whereby we may with boldnes and full trust and confidence, come to thee by hartie praier,

*Godly priuate prayers*

prayer, as vnto our most louing and mercifull Father, being assured that thou wilt not denie vs anything which thou knowest shall bee expedient for vs: grant wee beseech thee deere father, that wee being fully perswaded in our hearts of this thy faterly loue and affection towards vs, may be stirred vp to make our petitions with such an affection, ardent desire, loue & reuerence to thy Maestic, that our mindes bee not carried away with by-thoughts creeping in, but without all wandering, may be fully bent and attentiue to the thing we aske, and fully staid vpon thy mercifull and iust protection.

Hallowed be thy Name.

Vee then beseech thee ( deere father ) that thou wile strengthen our hearts with thy holy Spirit, that considering thou hast made all things for the glory of thy Name, so wee may in all our doings, enterprises, counselles, and purposes, chiefly aboue all things seeke thy glory: that wee may fully acknowledge thee, not onely the Authour of all things, but the ruler, guider, and gouernour of all things, both in heauen and earth: that wee never diminish thine incomprehensible glory, by attributing vnto our selues any power, strength, or abilitie to doe, will, or thinke that which is good: but from our hearts wee may acknowledge all our goodness to come from thee, yeeling for the same continuall praise and thanksgiving to thy glorious Name: that wee never by distrusting thy mercifull prouidence, dishonour thy Name, but that euē in our greatest distresse wee may put our full confidence in thee, not looking vppon our weaknessse, but staying vppon thy power and promises: by heartie prayer flying vnto thee our onely refuge: that our whole life may be so framed according to thy holy will in all points, that thy most glorious Name in vs may be sanctified, and that wee be not an occasion that thy holy Name be blasphemed

*for Christian Families.*

phemed through our wicked life and conuersation.

Let thy Kingdome (most mercifull Father) appeare, <sup>Thy King-</sup> and manifestly be declared in all the world, but especially <sup>dome come.</sup> amongst thy Church and faithful flocke: declare thy selfe Lord and King ouer them, ruling them by the scepter of thy holy word, and force of thy holy Spirit. Increase the number of faithfull Pastors and Preachers amongst the people: blesse their labours to the increase of the kingdome of thy deere son Iesus Christ, and to the destruction of the kingdome of sathan and Antichrist. Supprese the rage of the enemies, that they may know that thou, O Lord, doſt reign in al ages, to the behoofe of thy Church, and terrorre of thine enemies. . . Grant these mercies good Lord, not onely to the whole Church in generall, but especially to euery one of vs thy children particularlly: Grant that wee may effectually feele the force of this thy kingdome in our hearts. Beate downe in vs our old corrupt Adam, with al sinfull delights, thoughts, motions, and desires: and renew in vs day by day our spiritual and inward man, that we may bee wholy bent to delight, thinke, desire, and doe those things which be acceptable in thy sight.

Frame our harts (good Lord) with such humble obedience to thy holie wil, that we may be heartilic wel content with whatsoeuer it pleaseth thy goodnesse to lay vpon vs: that wee never cease in our miseries, but continually cal vpon thee by heartie praiers, although wee feele no release at al, yet that stil patiently wee may abide, and quietly waite for thy good leisure and appointed time of deliurance, when thou knowest it shal bee most expedient for vs.

Grant vs ( deere Father ) that al our coynesales, studies, labours, and endeouours, being by thy holy Spirit

*Thy will be  
done in earth  
as it is in  
heauen.*

*Give us this  
day our daily  
bread.*

guided

*Godly priuate prayers*

guided and framed, wee may euery one in that vocation in which thou hast placed him, so faithfully trauel, to the discharging of our consciences, & edifying of thy church, that our account may bee found acceptable before thy thronē and iudgement seate. So blesse our labours and trauailes, that wee may haue sufficient for the preseruing of this present life, and bee content with those benefits which thou shal bestow vpon vs, whether they be many or few, acknowledging them to be receiued of thee: not greedily to care for them, or vainely to delight in them, but thankfully esteeme of them, as thy benefits bestowed vpon vs, and as faithful stewards inoderathly vse them, to the releefe of our brethren, and the discharge of our consciences.

*Forgive us our trespasses, as we forgive them that trespass against us.*  
Increase in vs ( good Lord ) the gift of faith, that we may daily more and more in our soules and consciences be assured, that our sins bee defaced, cleane blotted out, and couered with the ful, perfect, and sufficient sacrifice of thy deere Sonne Christ Iesus our Lord and Sauour, once made for vs: that wee are vniited, knit, & made one body with him, partakers of his righteousnes, iustification, and holinesse, and euē fellow heires with him of euerlasting life: that wee may vnfainedly from the botome of our hearts loue thee for this thine vnspeakable goodnessse and mercy: forgiuing from our hearts our Brethren which doe offend vs, pray for them, loue, cherish, and comfort them as fellow members al of one body, with perfect natural loue and compassion linked together to our head Christ Iesus.

*Lead us not into temptation.*  
Strengthen vs, good Lord, with thy holy Spirit, that wee bee not ouercome with the subtile suggestions and sinnesfull motions of sathan the diuell: hold vs vs with thy mercifull hand, that wee sleepe not in sinne, that we

*for Christian' Familiē.*

we bee not drawne away with the wicked world, nor the inticements of the flesh, to delight in wickednesse: but so armes with thy mighty power, that wee may strongly abide all the assaultes and subtile sleigtes of our ghostly enemie, and sincerely to walke before thy face, both in prosperity and aduersitie, to thy honour and glorie, the health of our soules, and profit of thy Church, through Iesus Christ our onely Lord and Sauour, Amen.

*The Lords praiere at large.*

*O* Most mighty and eternal God, who of thine infinite loue to mankinde, hast giuen vs thine owne eternal Sonne Christ Iesus our Lord, to be made man for vs, in the similitude of sinnesful flesh, to become flesh of our flesh, bone of our bones, in al things like vnto vs, sinne onely excepted: who being thy true and natural Sonne, hath made vs with him, sonnes, children, and heires to thee our most mercifull Father, giuing vnto vs by grace, that which is his by nature. And by his due, alone, once offered, al sufficient sacrifice, hath paide the ransome of our sinnes before thy diuine Maiestie, to satisfie thy justice for vs sinfull flesh. Which debt being paide for vs, hec hath brought vs in fauour with thee, so that wee may now with boldnesse and trust come to thee as vnto our most merciful and louing Father, with full assurance, that as thy loue is so much greater and more excellent towardes vs, then al loue of earthly parents towardes their Children, as thou passest all men in goodnessse and mercy, so thou wilt denie vs nothing which shal bee expedient for vs. So that although al the Fathers which are in earth, hauing shaken off al feeling

*Godly private prayers*

feeling of fatherly naturalesse, would forsake their chil-  
dren, yet thou wouldest never forsake vs, because thou  
canst not denie thy selfe : who promisest, that if earthly  
Fathers being euil, can giue good gifts to their Chil-  
dren, how much more wilt thou our heauenly Father,  
being altogether goodness it selfe, giue good things to  
them that aske in thy Sonnes Name ? And that although  
a Mother should forsake her Children, yet wilt thou not  
forsake vs thy Children, whom thou hast before the be-  
ginning of the world in thy deere Sonne Iesus Christ,  
chosen to bee thy children and heires with him of thine  
immortal Kingdome. Whereof that wee in our selues  
might be sure and certaine, and out of al doubt, that wee  
are the children and heires of euerlasting life, thou hast  
giuen into our hearts thy holy Spirit, as a true pledge and  
earnest of our inheritance, which Spirit doeth assure our  
spirits that we are thy Children, and therefore cryeth in  
our hearts, Abba Father.

Wee therefore as thy deere Children, ransomed  
and bought by thy deere Sonne, do flee to thee our most  
louing and merciful Father, who in goodness art insi-  
nite, in mercie abundant, in substance incomprehensi-  
ble, in immortalitie euerlasting: who by thy mightie po-  
wer and singular prouidence rulest al things, according  
to thy heauenly wisedome: beseeching thee for thy  
deere Sonne Christ Iesushis sake, that as thou hast suf-  
ficientlie set foorth thy glorious Name in making the  
whole world, heauen, earth, and all things therein con-  
tained: so wee may in beholding and viewing thy crea-  
tures the workes of thine handes, bee lifted vp to thee  
our Lord G O D the Creatour and Maker, and in  
them glorifie thy holy Name, acknowledging in them  
thy singular goodness and loue towrdes man, for  
whose

Hallowed be  
thy Name.

*for Christian Families.*

whose vse thou hast created all thinges, both in heauen  
and earth : and that wee may for the same, euen from  
the bottome of our hearts, yeeld due honour, praise,  
and thanksgivng to thee ( deere Father ) all the daies of  
our life. Grant most mercifull Father, that we may in  
heart and minde bee fullie assured, that thou by thy hea-  
uenly prouidence rulest and guidest all things in heauen  
and earth, so that nothing in the whole world com-  
meth to passe but according to thine appointment: that  
thou guidest and framest the affaires and doings of men,  
that thou hast euen thair hearts and all their powers in  
thy mercifull hand, to turne them which way so euer  
it seemeth best to thy godlie wisedome: so that whe-  
ther wee be in prosperitie or aduersitie, we may acknow-  
ledge both of them to bee thy worke in vs, and therefore  
bee no lesse thankefull for sicknesse then for health: for  
sorrow, then for comfort: for a troubled minde, then  
for a quiet: for imprisonment and banishment, then  
for libertie: especially seeing wee know that thou tur-  
nest them all ( seeme they neuer so sharpe ) to the com-  
fort and commoditie of thy Children which feare thee:  
and that in all things which shall befall vnto vs, whether  
they bee greeuous or ioyous, prosperity or aduersity, life  
or death, thy holy Name may be sanctified in vs by yeel-  
ding due and continual praise and thanksgivng to thy  
eternall Maiestie: that we neuer cease to put our ful trust  
and confidence in thy mercie, who hast promised to bee  
our defender, buckler, and shield, to keepe vs as the ap-  
ple of thine eye, to deliuer vs when wee cal vpon thee, to  
open when we knocke, to giue when wee aske that wee  
knowing our owne weaknes, that of our selues wee haue  
no power or strength to doe, no not so much as to will  
that which is good, we may acknowledge al our strength,  
comfort,

**Godly privatte prayers**

comfort, joy, faith, loue, hope, and confidence to be thine only gift and worke in vs. And for the same, and the increase of the same, and for all thy benefits in vs, whereof we feele our selues destitute, we may constantly flee vnto thee by hearty praier, requiring the same at thy mercifull hand. And having felt thy mercifull dealing towards vs, we may alway in the end of our life continue thankfull to thy blessed Name : that we never speake or thinke of thee ( O Lord God ) without hight reverence and an obedient feare vnto thy glorious Name.

*thy Kingdome come.* And that thy Kingdome ( O Lord ) may more gloriously shine amongst men, subdue the hearts of the people to be obedient to thy word. Lighten al nations with thy glorious Gospell : raise vp faithfull Ministers of thy word, abundantly in every place, who with pure and perfect zeale in true knowledge may feede the hungry soules with the foodde of life : Lighten the hearts of thy Children, whom yet thou hast not called to the feeling of thy mercies, in thy Sonne revealed. Beate downe the surje and rage of the kingdome of satan and Antichrist, with all tyrants, who shew their viter malice and furie against thy deere and faithfull stocke. Confound their deuices, suppress their pride, and so strengthen al thy me and fafhul servants against their rage, that they may haue tric wisedome to confound their enemies, and stedfast constancie to professe the truth of thy glorious Gospell, euen to the death. And that everie one of vs may feele the force of this thy kingdome particularly in our selues, wee beseech thee kill in vs, by thy holy Spirit, al wicked delights of sinne, and vanities of this world. Mortifie in vs our earthly and carnal affections, and grant that wee may haue our full delight and pleasure in thee our heauenlie Father, and in thy Sonne

**for Christian Families.**

Sonne Christ Iesus our Lord and Sauour, and reverent-  
ly embrace thy holy word, that our soules may bee com-  
forted therein, and our faith thereby confirmed. Lighten  
our understanding, that we may in thy holy word learne,  
and in heart be fully assured, that thou art our most mer-  
cifull Father : and thy deere Sonne, our Lord and Sau-  
our. Beate downe in vs all sinful motions of the aduersa-  
rie, which do rebell against thy holy Spirit, and seyle and  
frame our minds by thy holy Spirit in vs, that al rebellion  
in our flesh being killed, wee may quietly with staled  
minds and consciencies set our full joy, comfort, and con-  
solation in heavenly things, walking before thee in sine-  
ritie of minde : put our full trust and confidence in thee,  
rest and quiet our selues wholly in thy mightie protection  
and prouidence.

And forasmuch ( O Lord God ) as of our selues we be  
nothing but stubbernesse and rebellion, we beseech thee  
( deere Father ) that as thine Angels in heauen doe wil-  
lingly obey thy wil without resistance, so wee thy chil-  
dren in earth ( al stubbernesse and peruerse[n]esse, by thy  
holy Spirit in vs being utterly extinguishe and quenched )  
wee may willingly submit our selues, resigne and  
yeeld our whole affections to thee, O Lord; to be gover-  
ned after thy blessed and heavenly will. That wee may  
seele in our selues no other motion or desire, then a  
meete consent to thy holy Will : that whatsoever affec-  
tions in vs fight against thy holy Will, thou wilt vterly  
make them vnde. That wee haue wil any thing of our  
selues, but that thy holie Sperte in vs may govern our  
hearts, by whom inwardlie being taught, wee may  
learne to loue, embrase, and take comfort in thole  
things that please thee, and to hate those things that dis-  
please thee : That our hearts, mindes, and wils, beoing  
the will be  
done in earth  
as it is in  
heaven.

## Godly priuate prayers

wholy subdued to thy most blessed wil, wee may willingly bee content with that estate of life, which it pleasest thy goodness to exercise vs wthal in this world, whether it bee in aduersitie or prosperity, in sicknes or health, in ignominie or glory, in quietnes or trouble, in sorrow or gladnesse. Grant vs deere Father, this willing and patient minde, that euē in our greatest distresse we may be content with thy good Wil, & not to murmur or grudge against thy Maiestie, knowing that thou wilt lay nothing vpon vs, but that which shall turne to our good or profit. And that we may patiently abide whatsoeuer it shal please thee to lay vpon vs : that wee bee assured in our hearts, that thou wilt not lay more vpon ys, then thou wilt giue vs strength to beare, and euē in our greatest afflictions, wilt finde a way for our deliuernace, and that thy power and strength is more fullie declared, when wee feele our selues vtterly voyd of all strength, and see no way of deliuernace : that wee may in our most grecious assautes, conflicts and anguish of mind, submit our selues wholy to thy blessed Wil, & looke for our deliuernace at thy hand, when thou knowest it shall bee most expedient for vs, & most for thy glory, leauing the time and meane of deliuernace to thy good will and pleasure, and that in the meane time we never cease but cal vpon thee, by harte praiers continually as thou hast commanded, vntill such time as thou shalt heare our petitions. And although after many and sundry callings vpon thee, thou seeme not to regard vs, but rather deale more extreamely with vs : yet notwithstanding strengthen vs so with persecutance in praiers, that wee faint not, but stil continue in praiers, being assured that although wee feele our selues nothing released, yet wee may quiet our selues heerein, that wee as thy Children haue laide our complaints, greefes,

## for Christian Families.

griefes and sorrowes in the bosome of thee our heauenly Father, who wilt as a louing Father, when hee seeth it most conuenient, helpe vs. And that although thou seeme nothing to grant our requests, yet we honour thee in calling vpon thy Name : seeing thou doest accept it as a most chiefe honour, to bee called vpon in the day of trouble.

And forasmuch ( deere Father ) as thou doost by thy mighty power nourish, feede, sustaine, preserue, & main-  
Give vs this  
day our daily  
bread.  
taine all liuing creatures, yea, euē the very young foules and beastes, wee beseech thee to sende vnto vs thy children, ( ouer whom thou hast a more speciall care ) all things necessary for this our present life : that we haue sufficient, may walke euery one in our calling, in sincerte-  
tie and pure holinesse before thy face, acknowledging all our benefits of riches, wealth, health, meate, drinke, appatrell, and all our substance to bee thy meete gifte, be-  
stowed vpon vs, and deliuered vnto vs from thy hands : that wee bee not drawne from thee through setting our mindes too much vpon them, but so moderately vse them, as thy benefits for a time bestowed vpon vs, knowing that thou wilt at our hands require an account how wee haue vsed them. That we doe not carefullie gape or seeke after them, but discreetly to thy glory vse them, acknow-  
ledging in them thy goodnessse and liberality towards vs. And seeing, most mercifull Father, that it is not our trauaile, labour, paines, studie, or endeour which is able to get vs our living, but onely insomuch as it pleaseth thy goodnessse to blesse and prosper them : wee beseech thee, that if through our great trauaile and paines, wee be yet still in poore and meane estate, that thou wilt gine vs a contented heart, knowing that thereby thou lettest vs understand, that it is thy good will and pleasure, so to keepe

### Godly private prayers

keepe vs vnder, that wee more effectually may give our selues to serue thee. Or if it be thy will and pleasure more abundantly to blesse vs and our trauaile, to send vs a abundance of all things, we beseech thee ( deere Father ) giue vs a thankfull heart to acknowledge them to bee thy good gifts, and frame our harts with such liberalitie, that we may be contented to distribute them according to the necessitie of thy children; being assured that thou hast to that end made vs Stewards ouer them, that thou maist at his hands require much, on whom thou hast bestowed much: so that wee having the due estimation of thy benefites which wee ought to haue, may both reuerence thy goodness in thy benefits, and supply the want of our brethren, to the relieve of their necessitie, and furtherance of thy glorie.

*Forgive vs our trespasses as we forgive the that trif. passe against vs.*  
And whereas ( most mercifull Father ) thy sonne our Lord and Sauiour Christ Iesus, hath in our nature paid the ransome and debt of all our sinnes, which wee haue from the beginning of our life committed, and doe dailie commit, wee beseech thy gracious goodnesse, that thou wilt by thy holie spirit in our harts, assure our soules and consciences with a liuelie faith, that by that same one alone sufficient sacrifice, the punishment of our sinnes is paid, thy wrath appeased, and thy iustice satisfied, whereby our consciences may bee quieted and set at peace with thee our mercifull Father and G O D. Let vs (deere Father) feele in our soules and consciences, that we are vnierted and knit to thy deere sonne Iesus Christ, and made one bodie with him, & heire with him of euerlasting glorie, so coupled and ioyned with him, that being members of his bodie, wee may be assured that hee is ours: that his righteousness, is our righteousness: his satisfaction and holines is ours: the curse, condemnation & death which

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### for Christian Families.

he suffered, is the same curse, condemnation, and death due for our sinnes: that wee knowing that our sinnes bee done away, and cleane forgotten & forgiuen by thy merciful loue and goodnes declared in offering vp thy sonne to death for vs, we may be driuen to loue thee vnfainedly from the bottome of our hearts, for this thine vnspeakable loue. And considering that thou hast in mercie pardoned so many our hainous offences, we may gladlie bee moued to forgiue one another their offences, and put out of our hearts, all rancour, malice, and hatred toward our brethren, knowing that wee are all members of one bodie, Christ our Sauiour: that so surely as wee haue forgiuen all them that offend against vs, wee may bee so certainly assured, that thou our mercifull Father hast forgiuen vs, like as we haue forgiuen our brethren.

And forasmuch ( most heauenly Father ) as we of our selues be feeble, fraile and weake, and haue a strong and subtile aduersarie sathan the diuell, who goeth about continually like a roaring Lyon, seeking whom he may deuour: wee beseech thee strengthen vs by thy holy Sprite, that wee may withstand his subtile suggestions and motions: hold thou vs by thy mercifull hand, and keepe vs alwaies in thy safegard and protection, that we be not overcome in the mightie assaults of our aduersarie. And forasmuch as hee often vieth euern our owne flesh armed against vs, to conquer vs, we humbly beseech thee deere Father, mortifie, subdue, and kill in our flesh all subtile suggestions, and sinfull motions of sathan, that we yeeld not our selues as slaues therunto, but continually fight against them, and bring them into subiection of the sprite. Grant vnto vs most mercifull Father, that we be not drawne through the subtile and sliuely torments of sathan, to haue our delight and pleasure in the vanities of

*Lead vs not into temptation, but deliver vs from euill.*

*Godly priuate prayers*

of this present world, but by thy grace, might, & power; may so in the prosperitie of this life be vpholden, that our mindes with full ioy and comfort may be lifted vp to our perfect consolation in our Lord and Sauour Christ, and in him, take our full and perfect ioy and consolation, so that no vaine delight of this world put vs from the same, neither any sharpe aduersitie, as pouertie, miserie, or calamitie, through the malice of the diuell, driue vs to despaire of thy merciful goodnes towards vs: but alwaies being thorough thy grace and assistance defended, we may be fully and perfectly armed against all the subtile intrapppings of sathan, and rest wholy in thy mercifull defence and aide. For thou hast ( O Lord and eternall God ) in thy gouernment, all things in heauen and earth, all power and dominion ouer al creatures, Angels and diuels, to rule them according to thy good pleasure and will, to the profit and commoditie of thy Church, and every faithfull member thereof, and to thine owne incomprehensible glory: that in al things, in al ages, for euer & euer thy glorious Name may bee exalted, and thy faithful flocke edified through Christ our Lord, Amen.

*A confession of sinnes, with faith and  
repentance.*

**O** Mercifull and heauenly Father, wee thy seruants doe humbly prostrate our selues before thy Maiestie, acknowledging heere in thy sight our haynous offences committed against thy Maiestie, seeing and beholding thy heauie wrath against them: wee feele our selues laden ( O Lord our God ) with a huge companie of horrible sinnes, whereof euен the very least, being but conceiued in thought, is sufficient in iudgement to throw vs downe to the everlasting burning Lake. Our owne

*for Christian Families.*

owne consciences, O Lord, doe bear witnes against vs, of our manifolde transgressions of thy blessed Lawe, of our securitie and sencelesse blindnes, running headlong to destruction, committing sin after sinne, although not notorious to the world, yet horrible before thine eyes. The thoughts of our hearts rise vp in iudgement against vs: the vanitic of our talke before thy Maiestie condemneth vs: the wickednes of our deedes from thy sight reiegeth vs: al our wicked thoughts, words and deedes, with the inward corruption of our nature, doe altogether as it were a whole lumpe and loade of sinne, lie heauie vpon vs, and with their intollerable weight, doe even presse vs downe to hell. We doe daily grone vnder the burthen of them, inwardly lamenting our owne follie so greedilic running into them. In heauen, earth, or hell, wee see none able to sustaine the weight of them, but euén thy deereley beloued Sonne Iesus Christ, who in mercie infinite, and compassion endlesse, hath sustained and ouer-come the endlesse punishment due vnto them: in him therefore, in him, most merciful Father, & through him wee come to thee, being fully assured according to thy promise, that thou wilt accept and take that ful recompence which he thy deere Sonne hath made for vs, as a iust ransome for al the sinnes of al those who with a true faith take hold on him. In him therefore wee see thine anger towards vs appeased, thy wrath satisfied, and our debts paid.

Increase in vs, good Lord, wee beseech thee, this liuelie and feeling faith, for wee feele it often-times in vs verily weake, and troubled with many doubts: increase it in vs ( O Lord ) that we may through thy holy Spirit be assured, that the punishment of our sinnes is fully in thy Sonne discharged. Make vs, O Lord our God, to feele

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Godly priuate prayers

this same in our soules and consciences, that Iesus Christ is ours, and al that he hath done : that we are grafted into his bodie, and made one with him, and therefore fellow heires with him of euerlasting life. Let vs not onely haue these wordes in our mouthes (good Lord) but through thy holy Spirit, let vs feele the comfort of them in our hearts fully sealed and settled in vs : that wee feeling our selues inwardly before thy judgement seate discharged, and our consciences towardes thee appeased, may bee swallowed vp with an vnfained loue toward thy heauenly Maiestie, and towards our Brethren for thy sake. Make sinne to die in vs daily more and more, that wee may hate, detest, and vtterlie abhorre all sinne and wickednesse in all men, but especially in our selues : that wee may strongly through thy holy Spirite set our selues in open warre and defiance against all sinne and wickednesse : that we please not our selues in our sinnes, but straightlie examining sinne by the iust rule of thy holie lawes, wee may vtterlie from the bottoome of our hearts condemne euен the least sinne in our selues, hauiing our whole ioy, comfort, and consolation vpon those things which bee agreeable to thy blessed will, alwaies being afraide to doe any thing contrary to the same : that we may euен from the bottoome of our hearts, examine and try our thoughts before thy presence, that they bee vpright and vnfained, not hypocriticall in outward shew onely and apperance ; but that euен all corners of our hearts beeing opened and disclosed before thee, wee may euen as though it were openly before the face of the whole world bring them in shew, knowing that a double heart is detestable in thine eyes : and that wee may walke alwaies as before thine eyes, not onlie before the eyes of man, being more carefull to walke circumspect.

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for Christian Families.

circumspectly, in this respect, that wee haue thee to bee a viewer of our dooings, a thousand fold more then the eyes of man. That thus wee may walke as becommeth thy Children, not onely in outward shew, but also in sinceritie of heart, abhorring eu'en the least sinne in our selues, striuing, resisting, and fighting against sinne, not delighting our selues in sinne, nor nourishing the same in our breast, but earnestlie embracing, and studiouslie seeking after those thinges which bee pleasant in thine eyes : that neither the feare of man, nor losse of goods, life, lands, possessions, or friendes, draw vs away from thee, to doe any least thing contrarie to thy wil and pleasure : neither the fauour or friendship of man, nor yet the flattering enticements of this world, nor the vaine promotions of the same do mooue vs any whit from the true and endlesse ioy, delight and pleasure which wee ought to haue in those things which bee agreeable to thy will, and the constant performance of the same : but that alwaies to the ende of our life wee may continue in thy paths, growing and increasing from faith to faith, from strength to strength, till at length wee shall come to thy euerlasting rest, Amen.

A praier for the estate of the whole Church.

O Lord our God, and heauenly Father, forasmuch as by thy holy word wee are comanded in our praiers not onely to bee mindfull of our selues, but also of all oþer thy Children, yea eu'en of our enemies : wee commend vnto thy Maiestie all thy whole true and Catholike Church, and euery member thereof : that as it hath pleased thy goodnessse by the bright beames of thy holy word, to shinc ouer the whole world,

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Godly private prayers

whereby thou hast expelled, driven away, and caused to vanish the darke and mistie cloudes of ignorance and superstition, so thou wouldest vouchsafe by thy holy Spirit, to touch the hearts of men, that they may ioysfully embrase that thine so high a treasure sent amongst vs, that through our vnthankfulnes we prouoke not thy Maiestie in anger to take it from vs. Crush, bruse & destroy with the breath of thy mouth, the mightie power of that man of sin, which so proudly exalteth himselfe aboue all that is called God. Let not thy simple flocke ( deere Father ) in whose consciences hee of long time hath and yet doth sit as God, bee any longer poysoned with his sweete enticing poysons ; but so lighten their hearts, that they may perceiue his iuglings, and embrase the sweete comfortable doctrine of life euerlasting, reuealed in thy glorious Gospel.

And forasmuch as it hath pleased thee in mercie aboue all Nations of the earth, to powre downe the sweete showers of thy heauenly graces vpon this our English Nation abundantly, in more plentifull wise watering the same with the gifte of thy holy Spirit; in promoting thy Gospel, and ouerthrowing idolatrie, wee beseech thee to continue thy fauour toward the same, and vtterly roote out all rema[n]tes, reliques, and monuments of idolatry, that thy glorious Name may bee throughly exalted, in sincere, pure, and holy worship. And as thou hast in mercie from amongst vs in this thy Church, vtterly banished all false, venomous, and poysonfull doctrine, wherewith the soules of thy children heeretofore haue bee[n] wounded to death, and in place thereof hast placed the true and comfortable doctrine of life euerlasting, where-with the soules of thy children bee fedde and nourished to euerlasting joy : so in like mercie and fauour

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fauour wee beseech thee, deere Father, establish in the same thy Church, a true, perfect, and sincere regiment thereof, according to the prescript rule of thy blessed word, all fantasies of mans braine, and dreames of humaine policie vtterly abolished: that thy glorious Maiestie onely may be exalted in the light of thy glorious Gospel: and that thy Church may flourish and increase, being through thy protection aided, supported, maintained, and defended: we beseech thee by thy holie Spirit, guide and rule every part and member thereof, especiallie thy seruant James, our King, whom thy gracious fauour and mercifull prouidence hath appointed a chiefe member in the same: vnder whose wings ( next vnto thy protection ) it hath a chiefe succour and support. Grant vnto him, O Lord, a pure and perfect zeale, aboue all things to promote thy glorie: first and chieflie in labouring and endeououring of himselfe earnestlie in wiping away and purging out of thy Church all blots and deformities, to reduce the same to a pure and sincere forme of worshippe, agreeing to thy blessed word, vtterlie to remoue al stumbling blockes, which stay and hinder the course of thy Gospell: giue him in like manner, O Lord G O D, the spirite of wisdome, discretion, and gouernment, that with equitie and justice he may see this whole Realme, which thou hast committed to his charge, peaceably and quietly gouerned: that hee may studiouslie labour, that as well thorough the whole Realme vertue be exalted, and vice abandoned, as especiailly in his owne house and Court, that al wicked vanities of this world, all licentious and inordinate life, all flattering and dissimulation being vtterlie banished, the feare of thy glorious Maiestie may so reigne in the hearts of all within his highnes Pallace & Court, that their liues and

*Godly priuate prayers*

conuersation may be agreeable to thy blessed will, in sincerite and true holinesse and integricie of life, that from them, as from the head, may shine purity of life and conuersation, as an example and patterne of true godlinesse to the whole Realme. Preserue him wee beseech thee good Lord, from al conspiracies and treasons, that if it bethy good wil, hee may haue a long and quiet reigne ouer vs, to the benefit of thy Church, and the aduancement of thy glory. Indue the whole Councell, good Lord, with true and perfect wisedome, that in all their consultations and counsels, having thee present before their eyes, they may consult of those things which principally and chiefly may bee for the aduancement of thy glory, and the commoditie of thy Church, and next for the quiet peace and gracious government of this Realme. So lighten all inferiour Magistrates of this Realme, good Lord, with the brightnessse of thy holy Sprite, that vnderstanding thy will, they may zealouslie defend, maintaine & further the course of the Gospell with the sword of iustice, cut off the wicked, and cherish the godly.

Defend and gouerne, by thy holy Spirite, the Pastours of thy Church, and labourers in thy vineyard, that they may zealously, earnestlie, and diligently feede thy flocke committed vnto them, with the foode of life thy blessed word, where-with their soules may bee nourished to life euerlasting. Increase the number of them, deere Father, place ouer euery flocke a godly, learned, and painful Pastour, who may painfully and carefully trauaile everyone in his charge, to bring thy people (which now alas in most parts do wander & go astray like lost sheepe) to the true knowledge of thee their Lord and God, and of thy deere Son Christ Iesus their Saujour. And for thy mer-

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*for Christian Families.*

cy, we beseech thee, to take pittie vpon thy poore & simple flocke, roote out all rauening Woules, which haue craftilie crept into thy sheepefold, and do make hauocke of the soules of thy simple flocke. Cast out al hirelings, time-servers, and dumbe dogges, which to fill their belies onely, haue thrust themselues among thy sheepe, and do plentifullie suffer the flocke of Christ thy Sonne, to be devoured and scattered of the Wolfe. Stirre vp good Lord, and place in their roomes faithfull sheepheards, which diligently, painfullie, carefully, and earnestly may labour in thy vineyard, seeke to winne the soules of thy people, out of the tyrannic and power of sathan, to the freedome of thy deere Sonne Christ Iesus our Lord.

And that thy Church may better bee furnished with godlie and learned Pastours, we beseech thee prosper and increase in all godly knowledge, al Schooles of learning, especially the two Vniuersities, Cambridge & Oxford; Grant deere Father vnto al the students of the same, that the chiese ende of al their studies, may bee to the furtherance of thy Church, and maintenance of the common wealth. Bless their studies, deere Father, that al vaine studies set aside, they may so fructifie and profite in al profitable and godly sciences, that hecreaster they may become profitable members in thy Church, & godly vp-holders of the Common-wealth. Grant, good Lord, to al the whole Commons of this Realme, that their hearts being touched with a sincere feare and reverence of thy heauenly Maiestie, acknowledging thy mercie in placing ouer them a godly Prince, they may every one in their callings, walke in al true and humble obedience vnto him, in thee and for thee, without resistance, tumults, insurrections, conspiracies, or rebellions: knowing, that to resist the higher Powers,

*Godly priuate prayers*

is to rebell against thy Maestic. Finally, we beseech thy goodnes to guide and gouerne the hearts of all the whole Realme of euery degree, that euery one in his calling, being by thy grace supported, may so occupie thy talent, that thy glorie in al things may be aduanced, thy Church inlarged, and this whole Realme into sincere goodnessse vertuously reduced.

Moreover, wee beseech thee (O Lord our G O D) in mercy behold all those which suffer persecution for thy glorious words sake, whether it be imprisonment, death, or banishment, or whatsoeuer else; strengthen them good Lord, that they hauing thee alwaies before their eyes, and the glorie laid vp for them in the life to come, may continue constant in defending thy truth, without feare of man, or vaine allurements of this world, that whether it come by life or death, they may glorifie thy holy Name, in continuing in the truth to the end. Preserue in like manner wee beseech thee, all others thy Children, whom it hath pleased thee with any other kinde of crosse to chasten for their amendment, whether by pestilence, famine, warre, pouertie, imprisonment, sicknes or banishment, trouble of conscience, vexation of spirit, disquietnesse of minde, want of spirite, want of spirituall comfort, or what kinde of affliction of bodie or minde thou doost try them with: that by thy holy Spirit being fully assured that thou by thistly correction mindest to call them backe to a feeling of their sinne, and due consideration of their life and conuersation, that they may patiently abide thy faterly tryall, looking for aide, helpe and comfort from thee, when it seemeth most conuenient to thy godly wisedome: and being by thy mercifull hand once deliuered, may acknowledge thy singular power and worke, giuing all laude and praise to thy glorious

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ous Name: and afterwards, all the daies of their life, studie to liue before thee in sincerity and perfect holinesse, euen to their liues end, Amen.

*Morning prayer for priuate houses and Families.*

O Gracious God, and louing Father, according to thy commandement, wee doe heere present our selues before the throne of thy mercie, acknowledging and confessing from the botome of our hearts, that wee bee miserable sinners, daily breaking thy commandements, bothe in thought, word and deede, wherein we iustly deserue everlasting damnation, and to bee vtterly throwne from thy presence: yet, O Lord, wee see thy goodnessse againe towardes vs, who not suffering vs thus to perish in our sinnes, hast sent thine owne deere Sonne Iesus Christ, to take vpon him whatsoeuer is due, to reconcile and make vs at one with thee againe. In him therefore good Lord, and through him, doe wee come vnto thee, beseeching thee for his sake, that wee feeling the grievousnesse of our sinnes, and groaning vnder the burthen of them, may feele the release and ease of them, in that wee be through thy holy Spirit assured, and stedfastly beleevie, that Christ hath born the burthen of them euen for vs. Grant likewise, O most merciful Lord and heauenly Father, that wee being assured heereof in our consciences, may through thy holy Spirit bee renued in the inner man, to hate, detest, and abhorre sinne, and to studie to liue according to thy blessed will during our whole life.

Wee doe not onely pray for our selues, but also for all thy whole Church, especially such as bee persecuted for thy word: grant vnto them, that whether it bee

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Godly private prayers

by death or life, they may glorifie thy Name to their liues end. Be mercifull to this Church of England, Scotland, and Ireland, we beseech thee good Lord, and preserue every part and member of the same, especially thy servant James our King: grant him all such giftes as bee needfull for so high a calling, to the aduancement of thy glorie, and benefit of this Common-wealthe, to the establishing of a perfect gouernement of thy Church, according to the prescript rule of thy blessed word, to the rooting out of all superstition and reliques of Antichrist, to the governing of his subiects in all peace and tranquilitie. Defend him, O Lord, from all conspiracies, treasons, and rebellions, and so worke in the hearts of all his subiects, that knowing his authoritie dooth come from thy heauenly Maiestie, they may with obedient harts humbly obey him in thee and for thee. Preserue the whole Counsell and the Magistrats of the Realme, that being lightened through thy holy Spirite, they may defend the truth, supprese wickednesse, and maintaine equitie. Behold al the Pastours and Preachers of thy word, blesse their labours, increase the number of them, place ouer euery Church a painful watchman, remoue al idle lubbers, and confound the power of Antichrist, and turne the hearts of the people that they may bee obedient to thy truth. Blesse the two famous Vniuersities, Cambridge and Oxford, and all the Students of the same, with all Schooles of learning. Behold all those that be afflicted with any kind of crosse, that they may profit by thy correction in newnesse of life.

(\*)

Lastly, for our selues heere gathered together, wee humbly (O Lord) craue at thy handes, that it would please thee to make vs thankfull vnto thy Maiestie for all thy louing kindnesse shewed vnto vs euen from our infancie:

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fancie: especially, that thou hast this present night deliuered vs from all dangers both of body and soule, whereinto many haue fallen; as we in the like manner should haue done, if wee had not beene staied with thy merciful hand: that thou hast also granted vnto vs so sweete and comfortable rest, and hast now presently brought vs to the beginning of this day. For these things, good Lord, wee yeeld vnto thee most hearty thanks, beseeching thee to make vs more and more daily thankfull vnto thy Maiestie for them, and pardon our vntankfulness. And as thou hast safely preserued vs vnto this present houre from all the dangers of this life: so wee beseech thee continue thy fauour towardes vs this day, and the whole course of our life. Defend vs, O Lord, that we now entring into the affaires of this day, bee not drawne away with the vaine allurements of this world, to sinne and wickednesse: that wee walke not in the shadow of death, that wee be not intangled in the snares of sinne, that wee stumble not at the blockes of iniquitie, that we finally fall not into the pit of death and destruction: but being shadowed vnder thy wings, wee may chearefully and constantlie goe on foward to the end of our course. Grant vnto vs, O Lord our God, that this good time which thou grantest vnto vs in this life, bee not idely, or vainly vs consumed, but that euery one of vs may be diligently exercised in his calling this day; and all our life long, being assured that thou wilt once call vs to yeeld an account of our stewardshippe: inde vs, wee beseech thee, with those gifts and graces which bee needfull for vs in our calling, and that with a pure and sincere conscience we may vs them to the benefit of our brethren, and discharge of our owne conscience before thy Maiestie. We beseech thee, O Lord, that in all our consultations, words

*Godly private prayers*

- words and workes this day, and the whole course of our life, wee may alwaies haue thee present before our eyes, knowing that thou seest euē the very deepe thoughts of our hearts, which alwaies may bee as a bridle to pull vs backe, that wee neither doe nor yet consent vnto any sin or wickednes : but that alwaies wee may bee so exercised in the affaires of this life, that we looke still to the ende of our course, when it shall please thee to bring vs through the pilgrimage of this life to our euerlasting rest with thy deere Sonne Iesus Christ our Sauiour. In whose Name for these mercies and whatsoeuer thou knowest to bee needfull for vs, and for thy whole Church, wee pray vnto thee, as hee himselfe hath taught vs in his holie word, saying: *Our Father, &c.* The Lord blesse vs and sauе vs, the Lord make his face to shine vpon vs, and be merciful vnto vs, the Lord turne his fauourable countenance towards vs, and grant vs his peace. The grace of our Lord Iesus Christ, the loue of God the Father, and the most comfortable fellowshippe of the holy Ghost, bee with vs, preserue and keepe vs this day and euermore, Amen.

*Euening prayer for private houses and Families.*

**O** Gracious God and louing Father, &c. As in the beginning of the morning praier, reading so forth till you conie to this marke (\*) Then reade this following for the Euening.

Lastly, for our selues heere gathered together, wee render most harty thanks to thy Maiesty, O Lord, which hast hitherto from our infancy, preserued vs by thy mercie frō all perils & dangers both of soule & body wherevnto fraile man is subiect ; that thou hast sent vnto vs all things

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things necessarie for this present life, as health, food, apparel, and such like, which many of thy deere children doe want ; being notwithstanding as preciously bought with the precious blood of thy deere Sonne, as wee bee, and yet lie in miserie and calamitie, oppressed with pouerie, nakednesse, imprisonment and banishment, into which case also, deere father, thou mightest haue brought vs, saue onely that thou dealest heerein more fauourably with vs then with them. For the which thy louing kindnesse we giue thee heartie thankes, desiring thee, that as thou hast hitherto thus fauourably in nericie preserued vs by thy protection, and euē presently this day hast brought vs past all dangers thereof : so wee beseech thee good Lord, in like fauour behold vs this night, that wee taking our natural rest and quietnesse, may thorow thy protection bee defended, that our bodies resting, our soules may be occupied in beholding thy fauour and mercie toward thy children, still looking for the comming of our Lord and Sauiour Iesus Christ for our full redempcion. Grant that our sleepe be not immoderate, according to the lust of our flesh, but as much as is sufficient to refresh our weake nature : that being thus refreshed, both the bodie and the minde may bee more able to doe their seueral office and function, in that vocation wherein thou hast placed vs.

Grant that wee laying our bodies downe to rest, may bee thereby put in minde of our long rest of death : that as we doe now lay downe our bodies in bed, so wee may be thereby admonished, that heicerafter they shal be laid down in graue, to be consumed to dust, earth, and ashes, from whence they were taken : That wee hauing this before our eyes, may bee stirred vp in mind warily to walke in this our pilgrimage, not knowing when the time shall be

*Godly private prayers*

bee of our departure, but alwaies to bee found readie with our Lampes of pure faith clearelie burning, that wee may be accepted to meeke the Bridegroome, when our mortall, earthly, and corruptible bodies shalbe made like to the glorious body of our Lord and Sauour Christ Iesus, there to reigne with him in perpetuall ioy and consolation together with all the elect children of God, continually lauding with all the heavenly multitude the glorious Maisticie of thee our Lord God & heauenly Father, in our onely Lord and Sauour Iesus Christ. For these and whatsoeuer else thou knowest to be most needful for vs and thy whole Church, we pray vnto thee, as he himselfe hath taught vs, saying: Our Father, &c.

The Lord blesse vs and sauue vs, the Lord make his face to shine vpon vs, and be merciful vnto vs: the Lord turne his fauourable countenance vnto vs, & grant vs his peace. The grace of our Lord Iesus Christ, the loue of God the Father, and the most comfortable fellowship of the holy Ghost, be with vs, preserue and keepe vs this night and euermore, Amen.

*A praier to bee saide before the studying or reading of holy Scripture.*

O Heauenly Father, whatsoeuer I am, whatsoeuer I haue, whatsoeuer I know, it is onely by thy free grace: For by nature I am the child of wrath, and I am not borne anew of flesh and blood, neither of the seede of man, or of the wil of man. Flesh and blood cannot reueale the mysteries of thy Heauenlie Kingdome vnto mee: but by thy blessed will I am that I am, and by the same know I that I know. Therefore, O Father, doe I commit into thy handes onely, my saluation.

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*for Christian Families.*

If my knowledge bee small, yet I doubt nothing but that I am the childe of thy euerlasting Kingdome: and therefore by thy mightie power I shall growe (when it shal bee thy good will and pleasure) to a more ful and ri-per knowledge, as of a more perfect age, wherein my faith shal bee fully able to comprehend and perceiue the breadth, depth, height and largenesse of thy great mercies and gracious promises. But seeing, O Father, this power of full knowledge and perfect revelation, passeth all power natural, and remaineth onely in thy power, and the light of thy Spirit: O Lord, doe thou whatsoeuer it shall please thee, to open vnto me and all the rest of thine elect seruantes and children, depending vpon thee, so much of the light of thy countenance, as may bee most for thy glorie and our comfort, yea, and at such time as shall seeme good to thy wisedome and fatherly mercie. In the meane while thus resting wholy vpon thee, neither can I despaire, neither will I bee too much careful, although I cannot attaine to the knowledge of manie of thy workes, neither to the vnderstanding of manie places of thy Scriptures. But I will confess vnto thee the weakenesse of my faith, waiting alwaies for the further reuealing of thy glorious light to bee vttered vnto mee thy poore seruant, when thou shalt thinke (of thy Fatherly beneuolence and goodnes) meeke & conuenient. I knowing most assuredly that thou wilt pitty my weake imbecilitie and childish infancie; and cause the same to serue for thy glorie, & my great commoditie: seeing that I erre as a child before such a Father, which canst not put off thy fatherly pittie and compassion, but rather as thou hast bought mee vnto thee, to bee an heire of thy kingdome by the blood of thy natural Sonne my Sauour Iesus Christ; so am I sure that thou wilt lighten me in the

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the end with ful fruition of the bright light of thy coun-  
tenance, that I may see thee and know thee, as this  
thy Sonne knoweth thee: yea, see thee and know thee  
my Father face to face, and know thee as I am knowne.  
Thus rest I onely in thy hands ( O my God ) crauing of  
thee to increase my knowledge in thy holy word, where-  
by I may know thy good will and pleasure. And know-  
ing the same, giue me, O Lord, thy holy Spirite to con-  
duct and lead me in the same all the daies of my life, that  
in sinceritie of faith, and purenesse of liuing and con-  
uersation, thy glorious Maiestie may be magnified in me  
for ever. Grant this, O Father, for thy deereley belo-  
ued Sonne our Sauiour Iesus Christ, to whom with thee  
and the holy Ghost, bee all honour, glorie, and praise,  
world without end, Amen.

*Prayers and thanksgivings to be said before and after meate.*

*Prayer before meate.*

O Lord our God and heauenly Father, in thy belo-  
ued Sonne Iesus Christ, worke in our hearts true  
repentance, with increase of a true & lively faith;  
make vs thankful vnto thy Maiestie, for al thy benefites  
which wee continually receiue at thy merciful hande:  
grant vs thy grace, that wee may at this present with  
thankful hearts, as from thy hands receiue meate and  
drinke for the sustenance of our bodies, with modera-  
tion; vse them to thy glory, and through thy blessing, re-  
ceiue by them perfect nourishment: and aboue all wee  
craue at thy hands, most mercifull Father, the heauenly  
food of our soules, which never perisheth: that through  
thy glorious goodness, wee may bee nourished and  
stren-

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strengthened both in soule and body to eternall life tho-  
rough Iesus Christ our Sauiour, Amen.

*Thanksgiving after meate.*

Eternall God, and most merciful Father, wee yeeld  
vnto thee most heartie thanks for al thy benefites so  
plentifully bestowed vpon vs: especially that thou  
hast at this present fed and nourished our mortal bodies  
with meate and drinke; wee beseech thee in like manner  
let our soules feele the sweete tast of thy heauenly foode,  
that we being fedde and nourished at thy hands, both in  
soule and body, may in this life walke as it becommeth  
thy children, and in the life to come, be received to thine  
eternall Kingdome of glory, through Iesus Christ our  
Lord and Sauiour, Amen.

*A prayer before meate.*

O Merciful and heauenly Father, who giuest foode  
to euery liuing creature, and without whom no-  
thing can liue, blesse and sanctifie our meates and  
drinke, which wee are now about to receiue, that they  
may turne to the nourishment of our bodies, whereunto  
thou hast appointed them: that wee acknowledging thy  
gracious goodness in prouiding so liberally for our bo-  
dies, may with cheeresfull hearts, bee lifted vp earnestly to  
long after the food of our soules, whereby we may be fed  
eternally, through Iesus Christ our Sauiour, Amen.

*A thanksgiving after meate.*

O Heauenly Father, for these thy benefites where-  
with ihou hast now sufficiently fedde our bodies,  
wee beseech thee make vs thankful; And as wee  
feele the sweetnes of them pleasant to our bodies, so wee  
beseech

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beseech thee, good Lord, that the foode of our soules may be as pleasant and comfortable vnto our soules, and that wee may wirh as carefull hearts prouide for the nourishment of our soules, as wee are carefull for our bodies, till it shall please thy Maiestie to bring vs to the place, where we shall neuer hunger nor thirst more, but liue eternally through Christ our Sauour, Amen.

*A prayer before meate.*

**O** Lord our God and heauenly Father, which hast prouided meate and drinke for the nourishment of our bodies, giue vs grace to vse them reuerently as from thy hands with thankfull hearts. And as we do greatly hunger and thirst for this foode of our bodies, so wee beseech thee good Lord, that our soules may earnestly hunger after the like foode and nourishment, that with earnest minds wee may seeke to haue our soules fed and refreshed eternally, through our onely Lord and Sauour Iesus Christ, So be it.

*A thanksgiving after meate.*

**V**onderfull is thy prouidence, O Lord, in preseruing all living creatures. Grant vs grace we beseech thee, that with thankfull hearts wee may acknowledge thy bountifull goodnessse, so liberally giuing vnto vs all thinges needfull: especially feeding vs so plentifully at this present with thy manifold blessings, whereof a great many of our brethren are destitute, as in like manner wee should bee, if thou diddest not deale more liberally with vs: grant vs therefore, gracious Lord, that wee may bee thankfull for this thy goodnessse, and to bee mindfull of them, which haue not such abundance to releeue them: that being all members of

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of one body, wee may at length reigne with our head Christ, to whom bee all honour and glory, world without end, Amen.

*A thanksgiving after the receiuing of our bodily sustenance,  
and reading of some part of Gods ho'ly word our  
spirituall foode.*

**A** Lmighty God and most mercifull Father, the onely giuer of all good giftes, who of thy great mercies hast made vs partakers both of the heauenlie gifts of thy holy word, to feede our mindes, and of thine earthly creatures for the necessarie sustenance of our weake bodies: grant wee beseech thee, that through thy grace, these thy gifts may bee made perfect vnto vs; giue strength vnto our meate, that it may bee our healthfull nourishment, not to breed in vs any carnall desire of our vaine life, but to enable our bodies to all good works during the time of this present pilgrimage, that so thy good creatures may bee our good reliefe so long as thou wilst, and so much as thou knowest to bee expedient for vs thy seruants, to finish our daies which thou hast numbred, in the edifying of thy Saints, and glorifying of thy holy Name. And because (O Lord) we know nothing of our selues, but our ignorant harts are full of darknesse, therefore wee beseech thee that this thy Word (which is thine eternall wisedome) that now wee haue read, (and wherein wee haue had our conference) may bee in our minds a shining light of thine onely truth, and in our hearts a fruitfull feede of our new birth, so that thine owne Image may be happily again restored in vs, and we may bee made befor thee a holy and righteous people, by the inward working of thy gracious Spirite, dailie

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strengthening our hearts in earnest loue of thy truth, and careful obedience of thy commandements, through Iesus Christ our onely Mediatour and Sauiour, who in the Sacrifice of his owne body, hath purchased vnto vs, al thy fauour, and hath giuen vs this boldnes to call vpon thee: vnto whom ( O Father ) with thee and the holy Ghost, be al praise, honour, and glory; world without end; Amen.

E. D.

### A prayer for all times.

O Lord God Father of mercy, and God of all consolement, without whom wee haue neither hope nor comfort, wee poore wretches and miserable sinners beseech thee of thy fathery goodnesse to looke vp on vs, and so make vs partakers of thy gracious goodnes that we may still increase in all goodnes, so that euermore wee may set foorth thine honour and glory; let our conuersation be such, that a great many beholding our good works, may glorifie thee our heauenly Father: and so direct our waies, that wee may hold forth the profession of the Gospell, as a Lanthorne to lighten the steppes of a great many, that they may turne to thee, and praise thy Name in their visitation. Thus ( O Lord ) we beseech thee to deale with vs, that indeede we may bee vessels of honour vnto thee, now to set foorth the praise of thy holy Name, and after this transitorie life, to behold thy glorie, who hast immortalitie alone, and dwellest in the light that no man hath approached vnto: remoue farre from vs our sinnes and iniquities, that they may not separate betweene vs and thee: blotte out of vs our offences, for thy Sonnes sake, and make our praiers righteous, that thou maist fauourably grant our request; looke

vpon

### for Christian Families.

vpon vs with thy fauourable mercy, that thou maiest haue pitty vpon vs, and behold vs in the righteousnesse of thy beloued Sonne Christ Iesus, and that wee may bee presented faultlesse in thy sight: and thou accepting vs as holy, wee may finde the grace euermore to set foorth thine honour and glorie, & to speake of thy praises in the midst of all thy people. Let vs loue ( O Lord ) the things that are good, and hate the things that are euill: let vs delight in all thinges that may please thee, and let vs bee greeued with whatsoeuer is displeasant in thy sight. And to the intent wee may haue true understanding, and be able to discerne betweene things what is good or euill, wee beseech thee let thy word dwell plentifully in vs, which may guid our understandings so, that wee may abound in all knowledge, and do according to that which is righteous. And in this estate of true Christianity, being instructed in minde, and ready in body to all holy obedience, wee beseech thee make vs to grow and increase from grace to grace, from faith to faith, vntill we come vnto the fulnes of age to be perfect members of the body of Christ, waiting for the blessed hope of thine elect, and sighing in spirit vntill the time that thy children shal bee reuealed. In the meane season let vs sigh with all those that haue received the first fruits of thy Spirite, that these daies of sinne may cease, that sathan be troden downe vnder feete, that Antichtist may be reuealed yet to many thousands, that be in ignorance; that the number of thine elect may bee full, the body of thy Saints made perfect, all teares wiped from our eyes, euen then when thy Sonne shall appear againe the second time to iudge the quicke and the dead, which time ( O Lord ) send quickly, according to thy good will, and teach vs to pray with al thy Saints, Come Lord Iesus, come quickly: grant this ( O Father ) for thy Sonnes

E 3

Sonnes

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Sonnes sake, in whose Name we pray vnto thee. And although we bee but earth and ashes, yet we are bold to say vnto thee (the God of all glory) euuen as he hath taught vs. Our Father which art in heauen, &c.

E.D.

### A prayer for all estates.

O Lord God, Father of light, with whom is no change, neyther yet shadow of change, but hast established thine appointed counsels, which shal not bee changed for euer: Thou (O God) hast made among vs this diuersitie of estates and degrees, according as every common wealth requireth, keepe vs all, wee beseech thee, that wee way walke obediently in our calling, and follow the steps that thou hast set before vs, euuen from the highest to the lowest, let vs accomplish that dutie vnto which thou hast appointed vs; and with a faithfull remembrance of thy promise made of olde to our Father Abraham, that thou art his exceeding great reward, we may likewise depend on thy prouidence, and seeke not any shameful waies to get our liuing, wandring from the righteousnesse of our vocation, into the manifold errours of sin and iniquity: looke vpon vs (O Lord) and enrich vs with thy grace, make vs obedient to our inferiours, meeke towards our enemies, faithfull to our friends, true and iust towards all men, that we may dwell stedfastly rooted in the hope of thine elect, vntill thou shalt make an ende of all our labours: looke vpon our most excellent King, and hishonourable Councell, and as thou hast called them to the highest roome, so giue vnto them the greatest measures of grace, that they faithfully dispence the talents committed vnto them: leade them with

### for Christian Families.

with the good King Dauid into thy Sanctuary, that they may see thy louing kindnesse which is better then life, and say with the Prophet: All flesh is grasse, and the glory of man is as the flower of the field, and so consecrate themselves to doe thy will, offer vp their bodies to bee holy, lively, and reasonable sacrifices vnto thee, that they may bee Nurses and Nurse-fathers vnto thy Church: looke also wee beseech thee vpon thy Ministers whom thou hast appointed to the preaching of thy Gospell, make them (O God) faithfull dispensers of thy mysteries, without respect of persons to doe the worke vnto the which thou hast appointed them, that they may convert sinners, and haue their glorie perfect in the day of Christ: and knit vs together in peace and loue, that wee may bee full of compassion one towardes another, to reioyce with them that reioyce, and mourne with them that mourne, especiallie to instruet one another in the waies of righteousnesse, that by our mutuall helpe wee may the better withstand our enemies, and dwell safe in hope of thine elect, till our daies shall bee full, and wee shall walke the waies of all the world, which time wee beseech thee bring vs happilic vnto, euuen for thy best beloved Sonnes sake, our Lord and Sauior Christ Iesus, we humbly beseech thee, to whoni with thee and the holy Ghost, three persons and one eueralasting and liuing God, bee all praise, honour, and glory, now and for euermore,

Amen, Amen.

### Godly private prayers

A forme of Morning prayer necessarie for this present time  
for godly Christians, to use in their houses and  
Families.

W<sup>E</sup>e most humbly thanke thee (O heauenly Father) for the sweete and quiet rest that wee have had this night, for the louing and fauourable deliuernace out of all dangers both of body and soule, which we iustly deserue to be throwne into for our manifold sinnes: for that thou hast raised vs vp this morning. We pray thee to goe before vs: and for as much as thou seest our sluggishnes and drowsines, it would please thee (good Lord) to pull vs after thee, and to strew vs those waies, which thou hast appointed vs to walke in. And as thou renuest this morning, so renew thy mercies: and as thou causest the Sun comfortably to shine to our bodily eyes, so vouchsafe (we pray thee) to be Sun vnto our bodies and to our soules, by the beames of thy holy Spirit, and starre of thy blessed word, shining into the middest of our hearts, to drive away all the night and darknesse of all prophanenesse: to chase away all want of true feare of thy good Maiestie: and in place thereof, bring in loue towardes thy glory, zeale of thy house, loue also towards our brethren: especially those that thou aboue the rest commendest vnto vs, that wee may loue them with that loue, wherewithall thou hast first loued vs: which is pure, vncorrupt, vehement, and everlasting: and therefore we pray thee to rid our harts of all naughty and corrupt loue, & whatsoeuer is vnmeet to be in those vessels that are to serue such a mighty prince as thou art: and in those houses wherein it pleaseth thy Maiestie by thy holy Spirit to dwell. And therefore on the other side

(good

### for Christian Families.

good Lord) chase away from vs all rancor and malice, all pride, enuiousnesse, disdainfulnesse, vncharitablenesse, vnnaturalnesse, vnkindnesse, and whatsoeuer is contrarie to that loue, whereof thou hast giuen vs a lively example in our Sauiour Iesus Christ: vnto the which example, grant (good Lord) that we may alwaies haue our eyes lif- ted vp, and therein holden, and caused thereby to profit, vntill such time, as we come to that perfection, whereunto thou hast appointed we shall come. Vouchsafe more- over by the comming of the selfe-same Spirit, to scatter in vs all the night and darknesse of ignorance, and forget- fulnes, and of all those things which pertaine to the clearer and fuller knowledge of thy truth. Take from vs all negligence, al want of iudgement and discretion, and deliuer vs from all those things, which thou knowest to bee hinderances to vs, either to walke in that great calling of Christianitie whereunto thou hast called vs, or in those seuerall and particular callings wherein thou hast placed euerie one of vs: that we may walke so (good Lord) both in the one and in the other, that thy Name may be glorified in both, Amen.

### Evening prayer.

O Lord prepare our hearts to pray, bowe downe thine eares (deere Father) and heare vs, open thine eyes and looke vpon vs for thy deere Sonne Iesus Christes sake, and receiue our humble confession that wee make to thee against our selues, which haue broken al thy lawes, & therfore deserue to haue thy heauy iudge- ments poured vpon our heads to our vtter destruction, if thou shouldest enter into iudgement with the least of our sinnes, whereof we haue so great and infinite thousands: notwithstanding

### Godly priuate prayers

notwithstanding, we pray thee to turne away thy face from our sins, and for Iesu Christes sake to forgive vs al that is past, and grant that we may haue the assurance of the forgiuenesse of our sinnes, sealed vp by thy holy Spirit in our consciences, wherby we knowing that we are at one with thee, may haue our hearts kindled with thy loue so feruently, as it may waste in vs al that is against thy holy wil. And for this cause we beseech thee, Lord, to go forward with the worke of our new birth, that thou hast begun in vs, & neuer take away thy hand, vntill such time as thou hast made an ende of it: and to this ende wee beseech thee to slay in vs euery day more and more, the olde man with his concupiscences, nayling them to the crosse of thy deare Son Iesu Christ: and causing vs to feele the power of his passion in our bodyes and in our soules, that wee beeing partakers hereof, may come also to the fellowshippe of his holy Resurrection: not onely in that we shall once appeare before thee, hauing these our base bodies chaunged, and made like vnto his glorious body, but also that we may in the meane time rise from the death of sinne to al newnesse of life, and that our good workes may so shine before men, that they seeing them, may glorifie thee our heauenly Father: not onely they that are of the selfe same Religion with vs, but those also that are enemies vnto thy truth, may rather in the time of their calling by the voyce of thy Gospel, yeeld themselves to bee one sheepfolde with vs. And wee most humbly thanke thee (O heauenly Father) for al thy louing kindneses bestowed vpon vs from time to time, and especially for that olde & aunient Loue, wherewithal thou hast loued vs before the beginning of the worlde: for that also that thou calling vs by the voyce of thy holie

Gospel

### for Christian Families.

Gospel in that good time that thou appointedst for vs, hast giuen vs faith, hope, and loue, and all other graces which thou knowest to be needesfull for vs: which wee beseech thee to increase in vs with mighty increasess, according to that thou seest we haue neede of, hauing regard to our manifolde enemies, that wee haue to wrestle with: and that wee haue not to striue with flesh and blood, but against the diuels themselves. And therefore considering their strength and our weake-nesse, their craft and our simplicity, their watchfulnesse and our sluggishnesse, their long experiance and our rawnesse, their preparation and our nakednes, and that we haue not onely nothing to helpe vs, but also do carrie about vs our owne concupiscences, ready to betray vs into the hands of our enemies, it may please thee to furnish vs from aboue, giuing vs the strength of thy holy Spirit, in the inner man, reaching vnto vs the compleat harnessse of thy grace, wherewith wee beeing armed on both sides, may bee prepared at all assaies against al assaults of our enemies. And for as much as in this weaknes we oftentimes glie back, and sometimes run away, wee pray thee (O Lorde) that with the hand of Faith, wee may lay holde on the victory of our Sauiour Iesu Christ: that albeit wee be not able to ouercome in our owne persons, yet notwithstanding we may ouercome in his, who hath ouercommied for vs all, and so be partakers of those promises that thou hast knit vnto that glorious victory. And wee most humbly thanke thee also for those graces both of the body and soule which pertaine to this present life: desiring thee to increase them vpon vs, and in vs, so farre foorth as thou seest wee haue neede of to thy glorye, the commoditie of others, and our owne confortes: therefore wee beseech

### Godly private prayers

beseech thee, Lord, to teach vs with thy holy Spirite the lawfull vse of them : that thou wouldest not suffer our hearts to be rooted in them, but that at all times we may be willing to part from them. And whensoeuer it shall please thee to call for vs, we may willingly goe vnto thee, as children to their deere Fathers, strangers vnto their owne Country, & members of the body vnto their head: and so much the gladder, by how much thou Lord art better then all the men in the world, and the kingdome that thou hast prepared, better then all the kingdomes thereof.

*An addition to the former morning prayer, as time and leisure shall serue.*

**V**Ec pray not only for our selues (O most mercifull Father) but for all those that thou hast appointed to eternall life: beseeching thee to gather the number of those that are to bee gathered, those that thou hast already called, thou wouldest alwaies keep: and to this ende (good Lord) raise vp faithfull Ministers, both of thy Church & common-weale, whose harts thou wouldest fill with all graces of thy holy Spirit, meete for their calling, meete also for these dangerous times: roote out from among thy Church, al rauening and devouuring beasts, which to fill their own bellies, destroy thy flocke: easc thy selfe of all hirelings and idle sheepheards, which haue no care nor skill to feed thy flocke with the holesome foode of thy blessed word, nor to rule them with that equity wherewithal thou wilt haue thy people to be ruled. Those Pastors that thou hast giuen, it would please thee to increase the number of them: those that are fallen asleep and carried away with the corruptions of these times, that thou wouldest awake, letting them vnderstand the charge

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charge that thou hast committed vnto them, the trust that thou hast put them in, & the account that thou wilt take at their hands. Be gracious (O Lord) vnto this Land of ours, and enter not into iudgement with the horrible sinnes of it, namely, the contempt and light esteeming of thy holy Word, so many yeeres offered vnto vs, and wee being trusted withall, so many Nations better then wee being passed by, which would haue brought foorth the fruite thereof more then we haue done: and we not onely haue brought forth no good fruite, but rotten and vnfauorie, to prouoke thy Maiestic withall: notwithstanding all these our sinnes, it would please thee in that loue wherewithal thou hast first loued vs, when we hated thee, & in that long patience wherein thou hast hitherto borne with vs, and doost yet beare, and tarriest for our repentence: to grant vs heartie and earnest repentance, our hearts beeing effectually touched with thy holy Spirite, striking those rocky hearts of ours, that they may bee resolved into riuers of teares for our sinnes, making them soft and meeke to receive the print of thy holy Word, and the seale of thy blessed Spirit, writing with thy finger thine owne Lawes in them, so that thou maiest read thine owne hand, acknowledge thine owne seale, and so passe by vs, when thou shalt bring thy judgement vpon the face of the earth, for the iniquities thereof: whereof thou hast giuen, and still giuest, from time to time diuers tokens, which wee beseech thee may bee profitable vnto vs, whilst first of all wee acknowledge thy hand striking vs, and thy counsell calling vs thereby to repentance, that thy heauier iudgements doe not fall vpon vs to our destruction.

Moreover, wee humbly thank thee (O Lord) for that it hath pleased thee to bee the Watch man, and as it were

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were the spie of this Church and Common-wealth, and hast foreseen al the stormes and treasons committed against it, and against thine annointed our Soueraigne, whom thou in mercie hast appointed to rule ouer it, and hast scattered them and brought them to nought, & hast pursued certaine of thine enemies and ours vnto death; beseeching thee to continue this watchful and careful eye ouer vs, still to do vs good; and to pursue the rest of thine enemies and ours vnto the graue, giuing notwithstanding repentence vnto them, vnto whom thou hast left place of repentence.

And to this ende raise vp the hearts of our most gracious King, and his honourable Councell thy Magistrates, that as they sit in thy seate; and are called by thy Name, so they may execute thy justice, which thou so well approouest of, whereof also thou wilt require a straight account at their hands. Wee desire thee also to shew these thy graces to all other Churches of thine, namely, thy Church of Scotland, that it may enjoy that peace that thou hast giuen it: and grant that the same bee referred to that ende wherefore thou hast giuen it, namely, to the full establishment of the throne of thy deere Sonne our Sauiour Iesus Christ, and to the building of his Kingdome there. We beseech thee also for the Churches, which thy hand hath planted long since: especially those, from whom wee haue receiued knowledge in time of our ignorance, places of refuge in time of persecution: that it would please thee to continue thy louing kindnesse towards them, and therefore cause them to continue their faith towardes thee, and obedience towards thy holy word. And whensocuer it shalbe thy pleasure to try them with any kinde of affliction, it would please thee to grant vnto them, that they may put their trust

*for Christian Families.*

trust in thee, hauing regard to the truth of thy promises, and to the good experience that they haue of thy helpe in times past, and thereby conceiue comfort and hope, O Lord, euen of life in death, and of saluation in destruction. We pray thee also (good Lord) that we may haue the feeling of the miseries of our Brethren, as members of the same body, and those that liue by the same spirite. And therefore wee pray thee, that according to the manifold troubles that thou shalt visite them with, it would bee thy good pleasure, to measure out thy grace in such plentifull manner, that thy children may patiently beare, and ioysfully attend for the good houre wherein thou wilt pull them out of all their troubles. And especiallie wee pray thy Maiestic for our Brethren that are afflicted for thy Gospell sake: namely, those that suffer imprisonment or otherwise in any Nation, for the clearer testimonie of it: that it would please thee to giue them patience in all their troubles, wisedome and mouthes to defend their cause against all those that rise vp against it: that thou wouldest blesse their travells and sufferings for that, for which they are taken: which is, to giue a freer course of thy Gospel in all places. And there withal wee beseech thee for the Churches of France and Flanders, which are so miserable racked and torne in sunder, and which are almost cleane consumed with these siery tryals; that it would please thee in mercy to looke vpon their sighings and groanings, the teares that fall from their eyes continually, the blood that is shedde in all parts of the Land, the bodies that lie vnburied, to bee meate for the foules of the ayre, and the fisches of the sea, the lonenesse of Wiues wanting their Husbands, chil-  
dren their Fathers, and euery friende his friend. And forasmuch as those thinges are come vpon them for  
thy

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thy names sake, let it be thy good pleasure to helpe them, considering that they are forsaken of all their friendes round about : and therefore pray thee that thou wouldest not looke vpon our sinnes nor the sins of our forefathers, whereby wee deserue not onely this correction, but vtter destruction, as Sodome and Gomorra; but rather looke vpon thy mercies which were before them : whereby thou hast saide, that although wee doe offend, and thou doost correct vs, yet thou wilt not take away thy mercies from vs, but leane a remnant which thou wilt multiply, and make as the starres of the heauen, and as the sands of the sea . Looke also (O Lord) vpon the outragiousnesse and crueltie, vnfaltnesse and blasphemie of thy enemies, where-withall they blasphemie thee, & prouoke thee to thy face; and therefore in thine owne cause, and for thine owne sake, take the matter into thine owne hands, and pay into the bosomes of thine enimies double and treble of that they haue giuen to thee. Notwithstanding, those amongst them that belong to thine holy election, hasten their calling, that afterwards thy judgement may hasten vpon the earth , and the inhabitants thereof may learne to know thee by thy iudgements, that would not vnderstand and come to thee by the louing calling of thy Gospell. Wee pray thee (O Lord) for our brethren that are vp in armes in both those countries : that thou wouldest goe before them , and come behinde them, and on euery side of them : couer their heads in the day of battel, teach their handes to fight, and their fingers to warre : giue them wisdome and valiantnesse, and good successse in al their enterprises : strike a dizinessse and amaze of spirite into the enemies hearts, and take away from them all force , and disappoint all their counsels.

vii.

And

*for Christian Families.*

And vpon our Brethren in Flaunders, wee beseech thee that thou wouldest comforte them ouer all the troubles that they haue receiued, and breaches that haue beene made in vpon them : and where there are newe forces euery day gathered, newe sleights inuented to destroy them, it may please thee to scatter their forces, and bring theyr sleighutes to nothing. Yea graunt also, (O Lord) that that which they haue devised against thy Children, may come vpon their owne heades. And for our Brethren in Fraunce wee beseech thee (O Lorde) what streights soever they bee in, thou wouldest deliuere them : and although they bee forsaken in the iudgement of all the worde, and in theyr owne iudgements, notwithstanding thou that hast the issues of death in thine owne handes, deliuere those that are appoynted to death. And finally wee most humbly thanke thee, for that it hath pleased thee to keepe vs this day, and all the dayes and times of our liues : beseeching thee, that thou wouldest receiue vs this night into thy holy keeping; that wee may haue quiet rest, not of bodies alone, but of our soules also, resting from all those things that are contrarie to thy most holy will, attending while thou raysest vs vp in the morning, to doe all those things that thou hast appoynted vs. These things wee desire of thee, and all other thinges (which thou knowest to bee more needfull for vs, and thy whole Church, better then wee our selues doe knowe) for Iesus Christes sake: saying the same prayer that hee himselfe hath taught. Our Father, which art &c.

*A Prayer for the King.*

O Gracious Lorde, and most mercifull Father, wee acknowledge thee the Lord of Lordes, and the King of

F

Kings,

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Kings, creating at the beginning, and ruling all things euermore in heauen and earth; according to thy wonderfull wisedome and power: and our selues to be thy poore seruants, the woorkes of thy hands; and the sheepe of thy pasture, subiected to thy high Maistic, and depending vpon thy fatherlie prouidence for all things. Neuerthelesse, seeing thou in thy wisedome annointest Kings and Queenes; appointing them to rule ouer thy people, to sitte as Lieue-tenants in thy feare, to minister iustice, and most of all, as Fathers and Nurses to maintaine and cherishe thy Church: commanding vs not onelie to obey and honour them, but moreouer to pray for them, as watching ouer vs for our good: wee therefore beseech thee for thy great Names sake, and for Iesus Christs sake, to shewe thy mercie to all Kings and Princes, that maintaine thy glorious Gospell: but especially wee pray thee to blesse our gracious King, in all spirituall blessings in Christ Iesus, and in all temporall blessings, according to thy good pleasure, that in the great measures of thy effectuall Lawe, hee may more and more finde great increases of vertue, and wisedome, and strength in Christ Iesus; to the faithfull and happy discharge of his dutie: that his happiness, & ioy, and zeale of thy house may bee multiplied and euerlasting.

And seeing (O mercifull Father) it hath pleased thee of thy singular loue and mercy, to giue him this espe-  
ciall honour, not onely to suffer for thy glorious trueth,  
and miraculously deliuering him out of the handes  
of his enemies, to set a Crowne vpon his head, and to  
make him the instruement to aduance thy glory and gos-  
pel, for which hee suffered, and to bring it out of darke-  
nesse into light, out of persecution into this great and  
long peace; as wee giue thee mostharty thankes for this  
singular

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singular benefit, so we humbly beseech thee to make him and vs euermore thankfull for it, and in thy good plea-  
sure stil to preferue him for the continuance of these ble-  
ssings towards vse, with all increase from time to time, to  
thy glory, the benefite of the Church, and his infinite  
peace in Christ Iesus, the Prince of Peace.

And furthermore we pray thee for him, and the estate, that such as bee enemies of the Gospell, and his enemies also for the defence thereof, may not despise the peace offered them to repenteance, but that they may account thy long suffering, and his peaceable and vnbloudy go-  
vernment, an occasion of saluation to their soules, and vnsaigned loue to the trueth, and their mercifull Soue-  
raigne. Otherwise, if they still remaine disobedient to the trueth, disobedient to his Highnesse, and daungerous to the state, then, ( O God of our saluation) as thou hast discouered them, so discouer them still, as thou hast pre-  
uented them, so preuent them still, and let their eyes waxe weary with looking, and their hearts faint with waiting for the comming of that, which yet commeth not, ney-  
ther let it come ( O Lord) wee beseech thee, but a blessed and a long raigne to him, and peace to Syon for euer-  
more.

Also (deare Father) so blesse, so loue, so in thy holy Spirite sanctifie and keepe him, that he may in the spirite of Counsell and fortitude so rule that other sister also, namely this his Common-wealthe, that they may flouri-  
sh together, and growe vp together as Palme trees, in  
beauty and in strength, giuing ayde and helpe one to another, that in the Church the glory of almighty God  
may appeare, as the Sunne in his brightnes, and that the Land may flowe with Milke and Honey, and true peace a-  
bound therein, as in the triumphant reigne of Debora.

### Godly priuate prayers

These graces (O Lord) are great, and wee miserable sinners, vnworthy of the least of them: therefore looke not to vs but to thy selfe; not to our iniquities but to thy great mercies, accepting the death and passion of thy Sonne, as a full ransome of all our offences: throwing them into the bottoime of the Sea, and making his crosse and resurrection effectuall in vs to all obedience and godlines as becommeth thy Saints; that to all other thy good blessings toward our gracious Soueraigne, this may bee added, that hee gouerneth blessedly, ouer a blessed people, a people blessed of the Lorde, and beloved of the Lord, and that thy graces may abound as the waues of the Sea, in the Prince and in the people, in the Church and in the Common wealth, from day to day, till the day of our translation into the kingdome, where justice inhabiteth, where wee also shall inhabite and reigne with thee, according to thy promise, for euer. Graunt vs these things (O mercifull Father) for thy deare Son our Lord

Iesus Christ his sake, in whose name we craue them at thy mercifull hand, praying furthermore for them, as he hath taught vs to pray.

Our Father &c.  
(...)

A

### for Christian Families.

#### A prayer for mortification and holines.

O Lord our God most gracious and most mercifull, I doe acknowledge vnto thee, that I am vnwoorthy to appeare before thy high Maestie, to offer vppe vnto thee a sacrifice of praier, beeing full of sinne, and corruption, naturally glad of euill, and vnprofitable to good. Yea, beeing so miserable, yet I see not my miserie, I feele it not, I bewaile it not, as I ought to doe, but multiply mine iniquities, prouoking thy iust judgement against mee. My zeale is cold, my loue feeble, my exercises of Religion faint and fewe, and I take no way but that which leadeth from euill to worse, and finally, woulde leade me from sin, to the reward of sinne. All this is true, deere Father, yet my hart is not moued with feare: all this is true, yet I doe not sorrowe for it, but walke with ioy, where I must (if I continue) reap affliction: therefore be merciful vnto me and blesse me, be merciful vnto me, and in Christ Iesus, wash away all my iniquities, be mercifull vnto mee, and create in mee a new heart, and prepare it to praier, and to thy holy seruice; For thou alone O Lord art my hope, and the mighty God of my saluation. Thou hast giuen mee a desire to serue thee, O teach me that I may doe it: and the good worke which thou hast begun, make it perfect in mee, that I may no more loue wickednes, and follow vanity, but that my good desires in thee may be increased and al of them accomplished; so shal I praise thee & magnifie thee for euer. For there is no honor but thy honor, no glory but thy glory, O Lord it is in vain to trust in princes, but truely to trust in the Lord bringeth plentisfull salvation. From age to age it hath appeared, that thou O Lord God art merciful, and that in thy Courts there is nothing but truth & holines.

*Godly private prayers*

holinessse. This world is full of vanitie, full of pride, ful of rebellion, and the flesh also. The world hath many baites to destruction, and the flesh doth delight in them: they are sworne together to betray vs to Satan, yea, we betray our selues, therfore deere Father, by the crosse of Christ, mortifie in vs the deeds of the flesh, & crucifie in vs the deeds of the flesh, & crucifie both vs to the world, and the world to vs, that our soules may live: In our generall calling make vs obedient to serue thee in holines and in righteousness al the daies of our life: in our particular callings, also make vs faithfull, that we may neither put away a good conscience, nor make shipwracke of faith. I belieue, O Lord help my vnbeliefe: in the day of peace and prosperitie make vs sober, in the day of trouble and aduersitie make vs looke vppe, and cheerfullie to waite and trust in thee for our deliuerance, that our enemies mouthes may be stopped by our godly conuersation, and their harts pricked with zeale to turne vnto thee. Neither do I pray O Lord for my selfe alone, but for the whole body into the which I am grafted by Christ Iesus: that is for thy Church O God; for thine inheritance, that thou wouldest encrease it frō one end of the worlde to another, that all Nations may worshippe before thy foot-stoole. Especially O Lord, I pray for them that profess thy Gospel, as for this our Nation, that thou wouldest be merciful vnto it, turning our harts to thee: for our gracious Soueraigne the King, and for all our Counsell, that thou wouldest poure thy graces vpon them to discharge of their dutie and our peace: for all the holie Teachers in the Church, that thou wouldest blesse them and their labours: for the peace and ful beautie of this Church, for the peace and wealth of the Common-weale. Wee pray thee also for to blesse all the meanes to bring this

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this to passe. Also we pray thee for our Parents, for all others to whome wee owe special loue or seruice: but principally we beseech thee to shew thy compassion vpon al that are in persecution for thy Gospel: O Lord increase and renue their strength, giue them victorie and turne their aduersaries harts, if they pertaine to thy holy election; otherwise O Lord, bring vpon them the confusion that they woulde bring vpon others, and into the pitthat they haue digged, let them fall and never rise vp againe. O Lorde, heare vs in these sutes: pardon our dull spirits in praier, and giue vs these and all other graces needful for vs, and the Church, to thy glorie, for our Lord Iesus Christ, in whose name wee pray as hee hath taught vs, saying: Our Father, &c.

*A short prayer for the Morning.*

**V**VE giue thee thanks O Lord our God, in the name of Iesus Christ, for the quiet rest and sleep which thou hast bestowed vpon vs this night past, for the preseruation of our bodies. Also we thanke thee for those greater graces of our creation, and of our redemption, of our calling in the Gospel, and for thy great patience in tarrying so long for our repentance, beseeching thee to giue vs this grace also among the rest, that wee may vse all other graces to thy glorie and our saluation.

And now O Lord, seeing thou hast renued the light of the day vpon vs, renue also we pray thee, the light of thy countenance towards vs, to open our eies, that wee may haue sensnes exercised in putting a difference betweene light and darknesse, betweene earthly things and heauenlie things, betweene true obedience and hypocrisie; hat hauing

*Godly priuate prayers*

hauing of thee this wisedome, we may by thy power es-  
chue the euill, and follow the good constantly and pati-  
ently.

For which cause, stretch forth thy hand, O God, and  
leade and keepe vs this day in thy waies, that we may do  
all things in a holy zeale of thy glory, and in godly loue  
to our brethren. And as this day addeth somewhat to  
our age, so let thy holy Spirite adde therin somewhat  
to our knowledge and faith, that so growing in the mea-  
sures of his grace, wee may serue thee in holinesse and  
righteousnesse this day, and all the dayes of our life.  
Grant these things (O deere Father) for Iesus Christ his  
sake, in whose name we pray furthermore, saying. Our  
Father which art in heauen, &c.

*A Prayer before sleepe.*

O Lord God most gracious and most holy, wee thy  
poore seruants beseech thee for Iesus Christ, to  
accept this our poore euening sacrifice of prayer  
and thanksgiving; which now wee offer vp vnto thee,  
giuing thee most hearty thanks, for thy loue towards vs,  
this day past, in keeping vs from the punishment of our  
sinnes, that might justly haue beene layd vpon vs, and in  
feeding our bodies with sweet food, and our harts with  
gladnes, shewing thy selfe not onely the Author, but also  
the cherisher and maintainer of our life, we being vn-  
worthy of the least of al thy benefits. But pardon our vn-  
worthiness, O Lord, throw al our sinnes into the bot-  
tome of the Sea, which we this day, or at any other time  
haue committed against thee, and continue thy loue to-  
wards vs euermore, and namely this night; wherein al-  
though bodily darkenes be fallen vpon vs, yet keep vs frō  
the spiritual darknes of sinne and ignorance: and though

wee

*for Christian Families.*

we craue quiet sleep for our bodies, yet we beseech thee  
that our mindes never rest nor sleep, but that they waite  
and watch to thee continually. Keepe them in good me-  
ditations, free from all vaine dreames, and other offend-  
ces, that waking and sleeping wee may bee thine, made  
and imployed to the setting foorth of thy honour and  
glory, in all holy obedience, through Iesus Christ our  
Lord, in whose name we pray further, as he hath taught  
vs, saying: Our Father, &c.

*A prayer against the secret venom, and great  
danger of prosperity.*

O Lord, prepare my heart to wisedome, prepare it  
to prayer, and teach my soule to seele all the dan-  
gers wherewith it is beset on euery side: & grant  
good Father, that I may not pray in wordes or in sound  
of speech, but in Spirite and faith. I acknowledge to thee  
O Lord, thy great mercies toward mee at this time; for  
beside the unspeakable graces of my redemption, and of  
my holy calling in the Gospell, (which are euer-more  
good) thou hast giuen mee a large measure of earthly  
blessings, my table is richly and daintily furnished, my  
Cup ouer-floweth, mine enemies are chased away, and I  
seele no want, no affliction, no sorrow: My prosperitie  
leadeth me, as by the hand, from one delight to another,  
and from one pleasure to another. In the morning, peace  
is at my right hand, and at night quietnes at my left. O  
Lord are not these thy blessings? Hast not thou opened  
thy mercifull hand, and filled mee with all these com-  
forts? True it is, O Lord, that they came all from thee,  
and for them I am indebted vnto thee, & give thee hear-  
ty thanks. But alas, Lord, I find by experience that prof-  
perity (such is our infirmitie) carrieth vs too too farre a-  
way

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rkes  
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### Godly priuate prayers

way, it feedeth vs froin day to day, and from time to time, with new delights, it ingendereth also secretly such peace and confidence in these things, which are but as a rede to leane vpon, that we are carried away, wee forget not thee onely, but our selues also. But the daye of aduersitie, the day of sickness, the day of trouble, that layeth open our weakenesse, it canseth much care to bee released, it prouoketh many praiers for relief. Oh it is a happie daye, a day of returning to the Lorde, a day of repentance, as in Sackcloath and Ashes. Oh how may my soule praise the daie of affliction, wherein I called vpon the name of the Lorde, and hee heard mee, and I found that his rod comforted mee. Neuerthelesse, O good Lord consider and helpe: two daies of health, take awaie the fruite of manie daies of sickness, wee are as men Sea-sicke, that comming on the shore, presently returne to ioy and mirth, and forget both dangers on the Sea, and dangers on the Land. So came it to passe from age to age in thy people of Israel, being tied fast in miseric, and iron, they called vpon thee and receiuied mercie, being deliuered they soone turned backe like a bowe, and became drunken with prosperitie. Then thy face was against them, thy anger was kindled and they cast into affliction againe, but in their miseries they renued their praiers and thou diddest renewe thy grace: but newe prosperitie brought newe rebellion, and new rebellion new punishments, and newe punishments new conuersion. The house of mirth was to them, and is to all, a baite to wantonnesse: but in the house of sorrow, a prouocation of humilitie and praier; prosperitie is as a Cup of wine mingled with poysone, as a bed of securtie, and a way to destruction. Therefore Oh Lord with the fulnesse of earthlie things, giue mee also the fulnesse

of

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of spirituall thinges, that I forget thee not in vanity of life, or in the false delights of sinful flesh. O keepe my heart that it bee not made drunken with prosperity: but grant mee in sobernesse to vse thy blessings to thy glory, and to the releefe of my brethren: and when I reioyce not to reioyce in these base things (for that reioycing is euill), but to reioyce in thee, turning my mirth from wanton Daunces, from vaine Songs, from other carnall delights, to exercises of Religion, to helpe of knowledge, and singing of Psalmes with melodie to thee in my heart.

Finally, O Lord, seeing that in this earthly prosperity there is so great abuse and so present danger for wante of grace to abuse them: Oh Lord teach mee the true vse of them, that I may not set my hart thereon, but in thee, giuing thee thanks for them: and labouring with al diligence through thy grace in Iesus Christ, that they bee not through my wickednesse turned into curses. As Salomon teacheth wisedome, to take heede of an Harlotte, so teach me to take heede of vaine pleasures in worldlie matters, that I bee not bewitched with prosperity, and forget thee, bathing my selfe in pleasures, and neuer setting thee before mine eyes. O mercifull Father worke this in mee that I may be rich in good workes: that I may haue, as not hauing, that I may vse the world; as not abusing it, but vsing it to thy glory in Christ Iesus, who with thee and the holy Ghost be blessed for euer. Amen.

### A Prayer before Child-birth:

All thy waies are iust, oh deere Father, and thy iudgements are true altogether. For worthily doth man liue in the sweate of his face, and the woman bring

*Godly priuate prayers.*

bring foorth children with much paine and trauaile, and with great danger. Yea, O mercifull Father, this paine is not a sufficient punishment for the grievous transgressions wherewith wee and our fore-fathers haue transgresed thy most holy will. The punishment is in respect of our demerits too small, but in respect of our weakenesse, too great for vs, without thee to endure. Wherefore as I acknowledge O mercifull Father, this trauaile in child-birth, which now approcheth, to bee a iust rewarde of my manifolde sinnes, so I acknowledge also thy readie arme of defence, stretched ouer mee, and ouer all them that call vpon thee in faith. Grant therefore, O deere Father, that I may in faith, pray and waite for that time of my trauaile patiently, that I may endure it, when it shall bee present, constantly and thankfully: knowing, that although I then feele some taste of the reward of sinne, yet I feele not all, and that little which I then feele, thou doost presently reward with comfort & gladnesse, when a childe is borne into the world. The which comfortable and glad issue grant mee, O Lorde if it be thy good pleasure, and hauing received such fruite of my body, grant me moreouer wisedome and strength to bring it vp in thy feare, and to trauaile (as it were) againe with it, till it be borne againe into a heauenly life, to the glory of thy holy Name, and my greater ioy: that so it may finally in Christ Iesu be partaker of those blessings, which thou doost plentifully raine downe vpon the faithful, and their seede for euer. And because I am not worthy to present this my suite vnto thy heauenlic Majestic of my selfe, a most wretched and sinfull Woman, I offer it in the Name, in the righteousnesse, and in the strength of my Lord and Sauiour Iesu Christ, praying furthermore as he taught vs to pray. Our Father. &c.

Awake

*for Christian Families.*

Awake thou that sleepest, and stand vp from the dead, *Ephe. 5.14.*  
and Christ shall give thee light.

Let our light so shine before men, that they may see *Mar. 5.16.*  
our good works, & glorifie our father which is in heauen.

We will sing of thy power, and will praise thy louing *Psal. 1.17.*  
*Psal. 4.5.*

kindnesse betimes in the morning, for thou hast beeone  
ever our strength, our refuge, our defence, and our most  
mercifull Lord.

*A Prayer for the Morning.*

**W**ee yeeld vnto thee, our most hearty thankes, O  
heauenly Father, for that thou hast deliuered  
vs from all perills and dangers of this night, and  
brought vs safe to the beginning of this day: we beseech  
thee that thou wilt in the same, and ever heereafter re-  
ceiu vs into thy defence and protection: and as thou hast  
remoued the darknesse of the night, restored the light of  
the Sunne, and raised vs from sleepe: so thou wouldest  
vouchsafe also to remoue from vs, the inward darkenesse  
of ignorance, to raise vs from the sleepe of sinne, and to  
lighten our minds with the heauenly beames of thy most  
holie spirite, and with the knowledge of thy deare Sonne  
our Sauiour Iesu Christ, the true light of the world, that  
we eschewing the workes of darknes, may guide the steps  
of our liues after the light of thy holy worde, walking  
comly, as the children of light, in holinesse and righteous-  
nesse, as in the day, and in thy sight: and in the ende may  
come vnto that most blessed eternall light, which thou  
doest inhabite, the same thy Sonne our Sauiour Iesu  
Christ beeing our guide thereunto. To whome with  
thee and the holy Ghost, one God of most glorious Ma-  
jesty, bee all honour and glory worlde without ende, A-  
men.

O God,

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O God, who commandest the light to shine out of darkness, shine in our hearts, and giue vs the light of the knowledge of thy glory, in the face of Iesus Christ.

Open our eies, that wee may be turned from darke-  
ness to light, and from the power of Sathan, vnto thee  
our God.

That we may receive sorgiuenes of sinnes, and inhe-  
ritance among them which are sanctified by faith, that is,  
toward thy sonne Iesus Christ.

### Another Euening Prayer.

A Lmighty God, who as thou hast made the day for labour and trauaile, so hast thou created the night for the rest and refreshing of our wearied bodies and mindes, wee most humbly beseech thee, that as the night darkneth and shadoweth all things: so thou wouldest for thy deere sonne Iesu Christes sake, hide our sinnes, remouing them from thy sight, putting away the memory of them by eternall obliuion, that as our bodies shall haue the rest of sleepe, so also our minds by hope of thy mercy, may enjoy the rest of a quiete consci-  
ence, and so being wholly refreshed, we may awake and arise vnto thy seruice the next day, and all the daies of our life: and when death it selfe shall come, (from the which it is as easie for thee to raise vs, as from bodily sleepe) wee may rest in hope of that most ioyfull resur-  
rection, wherein our bodies shall awake vnto the euer-  
lasting day, which shall never bee interrupted with anie  
darknesse, when we shall be made partakers of the inhe-  
ritance of the Saints in light, into that most blessed Cit-  
y, the heauenly Ierusalem: where shal be no need of can-  
dle, neither of the Sunne, nor of the Moone, to lighten  
it, and thy Son the Lambe shal be our eternall light.

Vnto

### for Christian Families.

Vnto the which most gloriouſ light, and kingdome  
of thy deere son, we beseech thee bring vs, for the same  
our Sauiour Iesu Christes sake, vnto whome with thee  
and the holy Ghost, bee all honour and glorie, now and  
for euer. Amen.

### A Prayer.

A Lmighty God, sith thou of thine infinite mercie,  
hast not only admitted vs, but also taught, yea and  
commaunded by thy onely and deare Sonne our  
Lord Iesu Christ, that wee (trusting in his merits and  
protection, he being our intercessor) should beleue that  
thou art a louing Father vnto vs, and that we should also  
call thee Father: Giue vs we beseech thee, that wee may  
bring in our hearts ſure truſt (without feare) of thy Fa-  
therly loue, and that we may with glad mindes, call thee  
Father, knowledge, loue, and crie on thee in all iocapar-  
dies: giue vnto vs an agreeing and brotherly loue, so that  
we may perceiue euerie one of vs, that we are truly bro-  
thers and ſisters, & may pray to thee, as to our common  
and moft merciful Father, euery one for other; even as  
kinde Children intreat their Father one for another.

Grant that none of vs ſecke that which is his owne,  
or else forget other in thy ſight: but that (auoyding all  
hate, enuie, and diſſention, as it becommeth the true  
children of God) we may loue together with due fauor:  
Teach vs to regarde none other thing then our ſoules  
health, and the euerlaſting heritage, ſo that this temporal  
Country and worldly heritage (which compaſſeth and  
noyeth vs, labouring to make vs earthly and like vnto it  
ſelfe) deceiue vs not, ſo that wee ſay truly; and with a  
faithfull heart: O our heauenly Father giue vs thy grace  
that wee may bee thy heauenly Children, and graunt  
vs

### Godly private prayers

vs that in all perills wee may call vpon thy name without ceasing: graunt that by our sinnes no man may take occasion to slander thy name, giue vs before all things true and constant faith in Christ, hope without feare in thy mercy, against all infirmities of our weake conscience, and pure loue towardes thee, and all men, keepe vs from infidelity, desperation, and malice, so that wrath or any other bitterness, haue not his kingdome in vs: lighten mine eies least I sleepe, or be wearie in the good life once begunne: graunt that thy kingdome which shall come, may finish and performe this kingdome which is begun by thee. Make vs desire the other life to come, giue vs grace not to feare death: but rather desire it, and to bee with Christ. Endue vs with thy grace that we may gladly suffer all diseases, pouertie, despisings, persecutions, crosses, and aduersities, knowledging that it is thy will to crucifie our will. Make vs that wee quite not euill for euill, neither to auoide violence by violence, and that we impute it not to the Diuell or euill men, when any aduersity commeth, but vnto thy godly will, without whome, a Sparrow falleth not on the ground. Make that all our members, eies, tongue, heart, handes, and feete, bee not suffered to follow their desires, neither that wee be at any time subdued vnder them. Teach vs to vnderstand, that no man may hurt vs, except hee do himselfe much more hurt in thy sight, so that wee may bee moued rather to weepe for his blindness, than to thinke of anengement: giue vs grace that wee reioice not in their trouble, which haue resisted our will or hurt vs, and also that wee be not sorry whan they prosper and haue welfare. O heauenly Father giue vs this grace, that the life of Christ his word, works, and passions, may be preached, knowne, and holdeyn, both of vs and of all the world.

Giue

### for Christian Families.

Giue vs grace, good Lord wee beseech thee, that in our passions and aduersities, we may comfort our selues by his passion and Crosse, and that we may with a stablye faith, ouer come our death by his death, and followe without feare this noble Captaine into another life. Teach vs by thy grace to thinke and haue in mynd truelic (and as we ought to doe) the passion of Christ, and to ioyne it happily with our life, so that we may come and attaine to something, though it be but a shadowe of it. Finallie, giue vs our dailie bread, that Christ in vs, and we in Christ, may dwelle perpetually, and may woorthislie beare this name, for Christ wee are called Christians. Giue vs peace into our hearts, that wee reioycing, may looke for thy iudgement, and glorious comming of Iesus Christ in the cloudes, to whome is giuen all iudgement in heauen, and in earth. Teach vs deare Father, not to sticke or be comforted in our good workes or deseruings, but to submit our selues faithfully to thine incomparable mercy.

Againe, make that we despaire not for this our guilty and sinfull life, but that we may judge thy mercie more mightie and stronger then our life, howsoever wee haue ordered it, so that we, refreshed by the sure trust and confidence of thy mercy in the bottom of our hart, may liue, die, suffer, and take all things patientlie. Make that we resist and fight against this superfluitie of meate, drinke, sleepe, sloth, and idlenesse. Make that we may bring our old Adam into bondage & subiection with fasting, temperate diet, cloathing, sleepe, rest, watch, and labour, so that he may be meet and apt to good workes. Make that when we haere any glad or pleasant thing, or feele anie sweete thing, that wee seeke not therein our delight and pleasure, but thy praise and glory.

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*Godly private prayers*

Keewe vs that the false subtiltie of this worlde, the counterfeite brightness and enticements of the same, perswade vs not to follow it. Graunt vs by thy grace to possesse our soules with patience in all our afflictions. Finally, fulfill vs all with thy grace, that in this miserable and perillous life, which is compassed with so many continual enemies that neuer cease, wee may fight boldly with stable and constant faith, and obtaine the euerlasting Crowne. O Father deliuere vs from suddaine death, keepe vs from hunger, death, and warre, keepe vs from all euill and perilles of the body, to thy glorie and our saluation. Graunte vs good Lord, that all these prayers may be obtained of vs without any doubt, neither suffer that wee mistrust any thing, but that in all these things wee shall be heard: yea, bee heard alreadie. And let all these things be sure and without any doubt, so may wee with glad hearts say, Amen. That is to say, stable, constant, true, and sure.

*Of Faith.*

Firste deere Brethren, ye ought to giue diligent heed that you may purely vnderstand what faith is, and what fruites proceede out of her, and to conclude the summe in few wordes: Faith is a sure perswasion and full knowledge, that God for his trueth and righteousnes sake, will fulfill such promises as he hath made vnto vs, of his mercy and fauour; in his holy Testament, which sure perswasion must be giuen from God: 1. Corinth. 12. For it cannot bee gotten but by Gods power neither yet tayned. Therefore with feare and trembling performe that health which is begunne in you, for it is GOD that worketh in you both the will, and also the deede, euē at his owne pleasure, and see that with all meekenesse ye submit.

*for Christian Families.*

submit your selues vnto the vocation of God, not seeking the libertie of the flesh, neither yet despising good works; and the spirit of God which resteth in a faithfull man helpeþ our infirmity, and fighþ without intermission against sinne, the deuill, and the world.

*The power of faith.*

THE power of faith is to iustifie vs, that is to dispoile vs from all our vices, and lay them on Christes backe (which hath pacified the Fathers wrath towards vs) and to endue vs with an others righteousness, that is Christes, so that I and all my sinnes are Christes, and Christ with all his vertues are mine: *For he was borne for us, and given vnto us. Esay 9. Rom. 8.* To obtaine this righteousness, God the Father requireth nothing of vs but that wee beleue on him, and make him no lyar. He that beleueþ that God of his mercy hath made vs these promises, and that for his trueth sake, he will fulfill them, he setteth to his seale that God is true, but he that beleueþ not, or doubteth of this (as much as in him is) he maketh God a lyar, 1. John 5. For why shouldest thou doubt in him, except thou thoughtest that he were a lier, and wold not keepe his promise which hee made. Nowe if thou count God (which is the very trueth) to be a lyar, art not thou worthy of a thousand damnations?

*The worke of Faith.*

Faith worketh by charity, for when my raging conscience which feeleth her sinne, is pacified and set at one with God through faith: then remembreding the seruent loue of GOD towardes mee, I cannot but loue my neighbour againe. For there is no man that hartily loueth the Father, and can hate the Sonne, and al-

### Godly priuate prayers

though the sonne be naught and vnthrifte, yet for his Fathers sake, hee will helpe to better him ; and euen lament and besorrie for the sonnes wickednes. Likewise, if we hartilie loue God, for his infinite benefites done vnto vs : then can wee not hate that creature, which hee hath made after his owne likenes, whome God the Father loueth so tenderly, that hee gaue his owne Sonne vnto the death to redeem him : yea, and whome he hath adopted through Christ, to be his sonne and heire. Now albeit we see no kindnes in this man, for which we should loue him, yet hath God shewed vs kindnesse enough, for the which we ought to loue and succour him at all times.

Let vs therefore loue him, for the loue that God the Creator hath shewed vs, and beare his infirmitie: if hee fal, let vs lift him vp againe, and endue him with our wisdome, and all our workes, euen as Christ hath done with vs. And this is an euident token that thou louest GOD, when thou louest thy brother. *1. John 4.20.* And seekest al meanes to helpe him. These are the good works that follow faith, and are euident tokens that thy faith is right and pure. Thus seest thou how good works flow out of faith through charitie, and charitie or loue to bee the fulfilling of the whole Law. *Rom. 13.*

### Good workes.

**A**MONG good workes, the chiese are to bee obedient in all things, vnto Kings, Princes, Judges, and such other Officers, as farre as they cominaunde ciuell things, that is to say, such thinges as are indifferent, and not contrarie to the commandments of God. For then must wee rather obey God then men. *Acts 5.* although we should loose both our substance and life thereto. To honour Rulers, to promote peace, to pray for the Communitie,

### for Christian Families.

munaltie, and to apply all our studiis to profite them. The next are to bee obedient to Father and Mother, to prouide for household, both nourishing our Family with bodily sustenance, and also to instruct them with the word of God, and to be their gouernour carnall and spirituall. Then must we looke how we ought to behaue our selues towards our neighbours, knowledging that all the guifts that are giuen vs of God, are not giuen for our owne selfe, but for the edifying of the Congregation. *1. Cor. 12.* And if we bestow them not on that maner, we shall surely give a reckoning for them before the Lord.

Among these, ought wee to haue respect vnto the Preachers and Ministers of the word, that they may bee had in honour, and well prouided for. And aboue all things, good brethren, addresse your selues vnto that necessary work, Prayer. Remember to pray for all estates, for that is a worke that Christ and his Apostles full diligently exhorted all men vnto, promising them that they should obtaine their petitions. *John, 16. 1. John, 4.* if they be according to the wil of God and for his glory. Whensoeuer is true faith, there is also repentance with it, there is hate of sinne, there is true feare, and again there is comfortableness of heart kindled by the Holy Ghost, a desire to further Gods glory among men. The duties of Charitie (or to comprehend all in one worde) true holiness which the flesh fighteth against. This holiness is not made perfect at one instant, but groweth all the time of a mans life. Labour for a liuely sight and sence of heavenly thinges, and so shall no sight or sence of earthly things trouble your affections, further then you shal bee able enough, with ease and pleasure to relinquish, and forsake them, whensoeuer Gods glory shal require.

### Godly private prayers

Now this sight and fence of heauenly thinges, is not otherwise then by faith, (or rather maketh an ende.) Therefore in all matters of Religion, and concerning saluation, leauie reason with Abraham, as hee did, and leauie your corporall fences with his seruants in the valley, to be occupied in ciuil things: If that you wil clime vp with Izaack into the hill of heauen, whither God our Father bring vs for his mercy sake, Amen.

#### A Prayer.

Eternal God, the Father of our Lord Iesus Christ, I give to thee most hearty thanks, for that of thine abundant mercy, thou hast begotten me againe into a liuely hope, by the resurrection of Iesus Christ from death, to an inheritance immortall and vndefiled, and that perisheth not, reserued in heauen for mee whome thou hast taken to bee thy Childe of adoption by Iesus Christ, keepe mee I beseech thee by thy power, through faith vnto saluation, which saluation is prepared alreadly, to bee shewed in the last time. Wherein cause mee O Lorde to reioyce, though nowe for a season I am in heauiness, through manifolde temptations; that the trial of my fayth (beeing much more precious than the tryal of Gold that perisheth, and yet is tryed with fire) may bee found to be laude, glorie, and honour, at the appearing of Iesus Christ: whome though I haue not seene, worke by thy holy Spirite I pray thee, that notwithstanding I may loue constantly: in whome euен now, though I see him not, yet settle my beleefe that I may reioyce with ioy ynspeakable and glorious, patiently abiding to receive the ende of my faith: to witte, the saluation of my soule. Gird vp also Lord, the loynes of my minde, that I beeing sober and watchfull, may trust perfectly on the

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the grace that is brought vnto mee now. When Iesus Christ is manifestly preached vnto mee, that I doe not (as becommeth a disobedient Childe) fashion my selfe to obey the lustes of the flesh, wherewith I was carried heeretofore, thorough ignorance of Christ, but that hauing my conuersation in the feare of G O D, I bestowe the remnant of mine abode heere in newnesse of lyfe: especially, for that I knowe, that I was not redeemed with corruptible thinges, as Siluer and Golde, from my vaine conuersation, but with the precious bloud of Christ, as of a Lambe vndefiled and without spot. And euен as thou hadst ordained thy Christ to bee my Sauour, before this world was made, but diddest make him knowne manifestly in these latter times, for our sakes, which through faith beleue in thee, O most mercifull Father: Euen so I beseech thee woorke in mee by the selfe same thy Sonne, that I may purifie my Soule by the holy Ghost in obeying the trueth, that with brotherly loue, voyde of all faigning in a pure heart, I may loue my neighbour feruently. And that I being borne anewe, not of a mortall seede, but of immortall by the worde of GOD, which liueth and lasteth for euer, may offer vp spiritual Sacrifices, thorough the holy Ghost, and acceptable to thee my onely God, thorough Iesus Christ our Lord, Amen.

#### Another Prayer.

Eternal God which hast highly exalted thy Son Iesus Christ, & hast giuen him a name, which is above euery name, that in the name of Iesus, every knee shold bow, of things in heauē & things in earth & things vnder the earth. I bow my knees vnto thee O father of our

*Godly private prayers*

Lord Iesus Christ, of whome all the family in Heauen and earth is named, that thou wouldest graunt mee according to the riches of thy glorie, to bee strengthened with might by the holy Spirite in the inner man, & that Christ may dwel in my heart by faith, that I may be rooted and grounded in loue; that I may be able to comprehend with all Saints, what is the breadth, length, depth, and height, of the knowledge of Christes loue towards vs, which excelleth all knowledge, and that I may bee filled with all fulnesse of God. Vnto thee that art able to do exceeding abundantly aboue al that I aske or think, according to the power that worketh in mee, be glory in the Church by Christ Iesus throughout all ages, worlde without end, Amen.

O God, most mercifull Father, which in time past, at sundry times, and in diuers manners spakest vnto the Fathers by the Prophets, and hast in these dayes spoken vnto vs by thy Son, whome thou hast appointed heire of all things, by whome also thou madest the worldes: who beeing the brightnesse of thy glory, and the very Image of thy substance, vpholding all things with the worde of his power, hauing by himselfe purged our sinnes, sate on the righthand of the Maiestie on high: to whome thou saydest, thou art my Sonne, this day haue I begotten thee. *Heb. 1.* This day beget mee againe, I beseech thee, instructing mee from aboue by that same grace, which appeared healthfull to all men, that denying vngodlines and filthy lusts, I may liue soberly, godly, & justly, in this present world, looking for that blessed hope, and appearance of the glory of the great God, and our Sauiour Iesus Christ, who liueth and reigneth with thee, in the vnyt of the holy Ghost, for euer and euer, Amen.

O Lord my heauenly Father, almighty and euerlasting God,

*for Christian Families.*

God, which hast safely brought vs to the beginning of this day, defend mee in the same with thy mighty power, and graunt that this day I fal into no sinne, neither runne into any kinde of daunger, but that all my dooings may bee ordered by thy gouernance, to doe alwaies that is righteous in thy sight, thorough Iesus Christ our Lord, Amen. Into thy handes O Lorde, I commend *James* our King, all his faithfull Counsellours, namely *N.N.* my selfe wholly, my Wife, Children, and whole Family, and the vniuersal Church, for thou hast redeemed vs O Lord our God.

O God of our Lord Iesus Christ, the Father of glory, giue mee the Spirite of wisedom and revelation by the knowledge of thee, and lighten the eyes of my mind, that I may knowe the hope whereunto thou hast called mee, how rich the glory of thine inheritance is in thy Saints, and what is the exceeding greatnessse of thy power to vsward, which beleeue according to thy mighty power, which thou wroughtest in Christ, when thou raisedst him from the deade, and diddest set him on thy right hand in heauenlinessse. Quicken mee also being dead by sin, and rayse mee vp with him, and cause mee to sit in heauenlinessse, with Christ Iesus, by whome most bountifull Father, al honour and praise be to thee and the holy Ghost, now and euer, Amen.

Almighty God and most mercifull Father, seeing we haue liberty to enter into thy holy places, in the bloode of Iesus, by the newe and liuing way, which he hath prepared for vs, through the veile, that is to say, his flesh; worke I beseech thee by thy holy Spirit, that I drawne nigh with a true heart in assurance of faith: that I beeing sprinckled in my hart from an euil conscience, & washed in body with a pure water, may holde the profession of my

*Godly priuate prayers*

my hope without wauering, for hee is faithfull that promised: and that I may consider my brethren, prouoking them vnto loue and good workes, not forsaking the assembling of our selues together, but exhorting one another, and so much the more, for that I see the day approaching: suffer mee not therefore to cast away my confidence, which hath great recompence of reward. For I haue great neede of patience, that after I haue done the wil of God, I may receiuie the promise. Wherefore all things layde away that presse mee downe, (especially sin that hangeith so fast vpon me) cause me O God, to runne with patience in the race that is set before mee, looking vnto Iesus, the beginner and finisher of my faith: Which for the ioy that was set before him, endured the Crosse, despised the shame, and set himselfe downe at the right hand of the throne of God, where he maketh intercessiōn for me, to whome with thee O Father, and the holy Ghost, bee praise now and euer, Amen.

*A Prayer.*

**O** Lord God and heauenly Father, the God of Abraham, the God of Isaacke, the GOD of Jacob, which diddest preinise vnto Abraham, that thou wouldest bee the God of his seede for euer. Which hast promised also to subdue Moab and Esau: that is to say, all Heathen Miscreants, and Idolatrous Papistes, to thy chosen Israel, and to gather vnder one Shephearde, thy servant Dauid, Christ our Sauiour, all thy scattered Sheepe, both of the Jewes and Gentiles: That there might bee one Shephearde and one folde. Mercifully behold thy flocke amongst them, both dispearsed and scattered: erring, wandring, and going astray, with peruerse iudeas and eronious opinions, farre from thy folde, not knowing

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knowing as yet, nor regarding the voyce of thy Sonne, the onely good Shephearde, which did giue his soule for his sheep. And draw them we beseech thee home againe to the folde of thy Sonne Iesus Christ, without whome there is no saluation, no comfort, no health, no hope, no stay of conscience, but miserable wandring from error to error, and in the end vtter desperation: haue mercy therfore on thy miserable stray sheepe, for their Shepheardes sake, and for the glory of thyne owne name, for the amplifying and enlarging the kingdome of thy Son Christ, who is declared already in the flesh, by his manifest myracles, iustified in spirit, seene of the Angels, preached among the people, belicued vpon in the worlde, received vp in glory, and shortly shall come in the same glory, to make his enemies his foot stoole. So be it.

*A thanksgiving when a Woman is delivred.*

**O** Eternall and almighty God, thy power and might is to be praised and magnified for euer. For in the greatest weakenes of man, thy power is seene, in his greatest dangers, thy saluation is knowne, therefore wee praise thy name, and giue thee thankes for thy great mercies and wonderful works. Namely, Lord we giue thee thankes for thy mercy shewed to our sister at this time, in bringing her through many and great dangers of childebirth, and in giuing her the fruire of her body. It was thy hand O Lord, that hath done it, for it is a woorke greater then all the wisedome and power of man. Deere Father, we beseech thee, euer hereafter to deliuer the Mother & the Child out of all dangers, as may best make for thy glory and their saluation. Touching vs, wee thanke thee for blessing our work, and humbly beseech thee to continue thy fauour towards vs, for Iesus Christ his sake, our Lord and onely Sauiour. Amen.

### Godly priuate prayers

*A prayer to be confirmed in the true knowledge of Gods word  
for the reading, hearing, and studying of  
the same.*

**O** Most mighty and eternall G O D, although thy goodnessse, mercy, and trueth to mankinde, in all thy workes abundantly doeth appeare, yet herein chiefly thou declarest thy selfe to be most fauourable, merciful, and gracious, that not suffering vs to walke in darkenesse, ignorance, and blindnesse, thou hast giuen vs thy most holy and blessed worde, to bee a Lanterne vnto our feete, to lighten our steps in the path-way to euerlasting life, least we shoule walke in the shadow of death: in which thy most blessed and sacred worde, thou hast fully and perfectly set foorth vnto mankinde, so much of thy glorious Maiestie as was expedient for vs to knowe; and not onely that, but hast therein also fully, wholly, and perfectly expressed thy most holy and blessed will, what soever is necessary for the salvation of mankinde to bee knowne, to bring him to life euerlasting. Give me grace most mercifull Father, that for so high a Treasure left among vs, I may be thankful, reverently embrace, accept, and esteeme of the same, as the most precious Iewel on earth, be therein confirmed most strongly, that al things therein contained, bee most certainly and undoubtedly true, not by any mortall man, but by thy most holy Spirite in man, penned and written to the confort and behoofe of man, that I may most humbly, lowly, and with most high reverence, submit my selfe thereunto, as becommeth thy eternall Maiestie, and the Worde proceeding out of thy blessed mouth: that I may reverently with humblenesse and obedience, reade, heare, and occupy my selfe in the same, to the comfort of my soule, and encrease of thy glory.

Lighten

### for Christian Families.

Lighten my vnderstanding, most deere Father, with thy holy Spirit, that I may learne, clearely conceiue and vnderstand the things therein contained, which no mortall man can conceiue, saue those who haue learned of thee, and whome thou by thy holy Spirite doest lighten and instruct: guide me deare Father with thy holy Spirit, that hauing the true vnderstanding of the mysteries therin contained, I may bee fully established, and confirmed in the true knowledge of thee my deere Father, and of thy beloued Sonne Christ Iesu, my Lord and Sauiour, throughly in conscience perswaded, that I haue my full and perfect saluation, and life euerlasting in him, and thorough his full atonement made by his death and passion: that I doe not vainely abuse the knowledge of thy most sacred word, to satisfie vaine curiositie or brag of knowledge, but onely to the relieving of my hungry and wounded conscience, to the loosing of my feitered soule, and the appeasing of my sorrowfull heart, that I may to the end of my life, walke in sincerity before thee, my heauenly Father, in the comforts of thy deere Sonne my Sauiour, vpholden stil by the merciful power of the Holie Ghost, to thine euerlasting praise and glorie, world without end. Amen.

*Another before the reading, hearing, or studying  
of the word of God.*

**A** Lmighty and most mercifull Father, which hast in thy blessed word revealed thy most holy wil, what soever was expedient for vs to knowe, concerning thy Maiestie & our salvation, giue me grace good Lord, that I may haue a harty desire, & a willing mind, diligently and with my whole endeavour to read, heare, and study thy holy Scriptures with humble obedience, submitting my

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my iudgement to thy holy and infinite wisedome there-  
in contained, and that I may fruitfully traualie therinc  
graunt me heauenly Father, thy holy Spirite, to lighten  
my vnderstanding, to touch my hart, that I may through-  
ly vnderstand the mysteries therin contained, to the com-  
fort of my soule, so that my whole life and conuersation,  
may bee thereafter directed, to the honour and glory of  
thy Name, and the peace of my conscience, through Ic-  
sus Christ our Lord. Amen.

*A Prayer to be conuained in the knowledge  
of God.*

**O** Most mighty and eternall God, thou by the crea-  
tion of the world, the Sunne, the Moone, and  
Starres, the earth, the sea, and all that therein is,  
hast sufficiently declared thy selfe to bee the euerlasting  
and almighty God, for that these thinges doe farre passe  
the reach of mans wisedome. And not heerein onely  
hast thou declared thy selfe to bee God, but in that also,  
that thou doest continually guide and governe al things  
of thee created; It is thou therefore that thundrest from  
heauen, that with lightnings and tempests, and waters  
and winds, shewest thy terrible vengeance vppon sinfull  
flesh; It is thou, O God, which lettest vs feele sensibly in  
our selues, thy mighty power and working, not onely in  
that, that thou hast made our bodies and soules, but es-  
pecially, that thou makest vs euен of force to confess  
thy eternall Spirit in vs, who so mightily fighteth against  
the assaults of the enemy, that of force wee are driuen to  
acknowledge that it is thy working in vs, and not wee our  
selues. Seeing therefore, O Father, that we haue both in  
thy creatures, and in our selues, so manifest testimonies  
that thou onely art the eternal God, which reignest in all  
thy

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thy creatures, guiding them by thy heauenly prouidence,  
graunt we beseech thee, that our hearts may bee heereof  
full assured, to acknowledge thee not onely to be God e-  
ternal, who hast created al things, but also, that wee may  
in heart be fully perswaded, that thou O Lord God, doest  
gouerne all things according to thy most blessed will, so  
that nothing can bee done in the worlde without thyne  
appointment, and that thou hast such a singular care o-  
uer thine elected people, so that not so much as an haire  
of their head shal fal without thy prouidence, that thou  
so guidest all their doings, that all thinges shall turne to  
theyr commodity and thy glory. Grant O Lord God,  
that hereof wee may bee fully assured in our heartes and  
soules, that we may in all our doings set thee before our  
eyes, acknowledging thee to bee our onely Lord and Fa-  
ther, and by the working of thy holy Spirit in vs, may bee  
confirmed in faith, comforted in soule, and lightened in  
vnderstanding, that alwayes here vpon earth, wee may  
glorifie thy holy Name; and after the dissolution of this  
body, we may attaine to the euerlasting ioy, through our  
Lord and Sauiour Christ Iesus. Amen.

*A prayer for patience in tribulation, and that God  
may be glorified thereby.*

**O** Eternall and most merciful Father, who hast from  
time to time, in al ages, exercised eu'en thy deere  
Children, with grieuous afflictions and sharpe  
corrections, to drawe their mindes from too much loue  
of worldly pleasures, to bee delighted in heavenly ioyes,  
and spiritual comforts of the soule: graunt good Lord, I  
humbly beseech thee, that I, eu'en from my heart may ac-  
knowledge this affliction, which doeth nowe grieuously  
pierce my soule, to be thy fatherly correction, & scourge  
of

*Godly private prayers*

of thy meere mercy and loue laid vpon me, to put me in minde of my dutie towards thee, least els, with too much quietnes, I should haue been drawne through the flattring pleasures of this vaine world, frō the remembrance & delight of my spiritual ioy in heauenly things, to haue had my full delight in this vaine worlde, and so shoulde haue runne headlong to euerlasting damnation with the world: but that thou (O Father) hast called me back by this thy Fatherly rod, whereby thou mindest to let mee see, that of my selfe I haue no strength vnto goodnessse; but that it was thou, who by thy abundant mercie, haddest before time replenished my heart with ioy, that I tooke great pleasure and comfort in reading and hearing thy holy word, and receiuing other thy benefits: which spirituall comfort and quietnes of minde, because I did not fully acknowledge to be thy good gift in mee, thou hast now taken from me for a time: that I may effectually perceiue and learne (by the lacke of it) that it was thy worke in mee, and when thou restorest the same to mee againe, I may more abundantly glorifie thee in thy manifold mercies. But while it shal be thy good wil & p'ca-  
sure, O Lord, to exercise me with this thy louing correction, give me grace that I may patiently abide whatsoeuer it shall please thee to lay vpon mee for mine amendment, strengthen me (O Lord) that I doe not faint vnder the burthen of affliction: but beeing vpholden by the strength of thy holy Spiriit in me, I may neuer cease calling vpon thy Name, with full perswasion that thou wilt at thy time appointed, sende mee full assurance, to my singular comfort, and thy eternall glory. And when it shall please thee, O Lord, fully to deliuer me, I beseech thee so worke in my heart, that I may acknowledge the same to come from thee, to be thy onely worke, that I  
may

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so worke in my heart, that I may acknowledge the same to come from thee, to be thy onely worke, that I may bee thankful for thy so great mercies at the dayes of my lyfe, that I never forget thy louing and fatherly dealingsto-wards mee, but so to the ende of my life I may liue in thy feare and loue, that thy holy name in my life may be glo-riſed, and after death, I may bee receiued to that full ioy, which thou hast prepared for thine elect Childre through our onely Lord and Sauiour Iesu Christ, Amen.

*A prayer to feele in heart spirituall comforts*

O Lord God, and most merciful Father, nowe I ful-  
ly perceiue and know, that the heart of man is not  
in his owne hand, for thou hast taught mee, by di-  
minishing thy spirit of comfort in my hart, that it is thou  
only, which makest ioyfull the heart of man, and which  
diminishest the same ioy according to thy good pleasure  
and will; for if it had beene in mine owne power to haue  
receiued comfort in thy worde, or to haue beleued thy  
promises from my heart, I would long since haue enjoy-  
ed comfort, and beene confirmed in faith, but I cannot,  
O Lord, it is thy meere worke. I look therefore, O deere  
Father, for thy blessed comfort and strength of Fayth,  
which I beseech thee, O merciful Father, send into my  
heart, to fill the same with spirituall ioy, that by the wor-  
king of thy holy Spirit in mee, the comfortable promises  
of thy mercisfull protection, may be sealed in my hart, and  
sinck deepe into my soule, that I may be fully assured that  
thou art my strong Rocke, and house of defence; that  
thou dost keepe mee as the apple of thine eye, as thou hast  
promised in thy blessed worde, that thou wilt not laye

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### Godly private prayers

more vpon mee, then thou wile giue mee strength to abyde, and that thou wile assuredly at thine appoynted time tenu my heart, and the whole powers of my mind, that I may fully gloriſe thy holy Name. But in the meane time (O Lord) alas, my heart is cleane voyde of ſpiritual joy, yea, euen as hard as a ſtone; ſo that the louing promiſes of thy holy Word, aliothug I know them to bee true, yet they cannot ſuck into my hard and ſtony heart, vntill ſuch time, as thou by encreaſing thy holy Spirit in me, ſhalt mollifie and make tender my hard heart, that it may be meete to receive the ſweet comfort of thy Spirit. Thy holy ſpirit (O Lord) in peace, which is the assurance of my ſaluation, doeth continually ſend forth vnspeakable ſighes and longings, for thy full and ioyful presence. I beseech thee therefore, deere Father, for thy beloved Sonne Christ Iesuſ sake, hearken vnto my prayers, and graunt my requests, make tender my hard and ſtony hart, by thy holy ſpirite, that I may from the bottome of my hart, acknowledge theo to be my moſt mercifull God and Father, and all thinges in thy holy Word contained to bee moſt true: reuerently embracce, take comforde, and continue the ſame, and in my ſoule take ioy of the ſame: that I may (deere Father) euen vnto my liues end, walke before thy face in ſincerity of heart, beeing assured of my ſaluation, through that one alone ſufficient ſacrifice for my ſinnes, made by thy beſt beloved Sonne, Christ Iesuſ, my Lord and onely Sauiour. To whom with thee, and the holy Ghost, bee all honour, and glory, world without end, Amen.

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A Prayer after benefits obtainged to acknowledge them only to come from God.

O Lorde God, I feele in my ſelfe howe mercifull thou haſt dealt with mee, grievously I was troubled, and nowe by thy goodneſſe partly released, how dangerously I was affaulted, and nowe by thy mercy partly deliuereſ; this releefe, aliothug I muſt needes confesse by infallible arguments, to bee thy onely worke in mee, yet ſuch is the pride of my rebellious fleſh, that it will not ſuffer mee to aſcribe fully the ſame to proceede from thee, and thine onely goodneſſe, but ſeeketh out other fained cauſes, according to the vaine deuices of my minde; therefore I beseech thee moſt gracious Father, that thou wile ſo frame my heart, that I may with whole heart and minde, and with the powers of my ſoule, acknowledge this my comfort and ayde, to bee thine onely worke, wrought in mee, by thy holy ſpirit, and that I may be thankful for the ſame all the daies of my life.

O Lord, thou haſt ſworne by thy holinesſe, that thou wile not giue thine honour to any other: ſeeing then deere Father, that thou haſt ſent mee this ſtrength, let mee be perſwaded fully in hart, deere Father that it commeth from thee, that to thee I may render due honour, prayſe and thankſgiuing for the ſame, and the rest of my life, that I may be assured in hart of thy merciful defence, in mine extreame dangers, as thou haſt many times heretofore wonderfullie deliuereſ mee, that thou wile according to thy promise ſo continue thy merciful aide, whereby thy Name in me may be glorified, my ſoule in mercy preſerued, and thy whole Church edified, now and for euer, Amen.

Godly private prayers

A prayer for constant perseverance in prayer, when we are dull to prayer.

O Lord God most merciful father, according to thy commaundement in mine afflictions and necessities, I seeke to thee for succour by continual prayer, and calling vpon thy Name, I call vpon thee in the day time, and in the night season doe I poure out my prayers vnto thee; and yet for all that, I feele me nothing released, but oftentimes worse and worse, which maketh me oftentimes (deere Father) almost to doubt of thy goodnesse, that thou doest reiect my prayers, and giuest no heede vnto them, whereby I doe almost thinke, that it is no boote for me to pray, seeing I feele no release; but (O Lord) this is my weakness in mee, and the frailty of my flesh, which will not willingly bee subdued vnto the spirite; which my frailty, I beseech thee, O Lord forgiue me. For thou doest O Lord God see my conflicts, and lookest vpon my continual sighes and petitions, but thou doest deferre and prolong thine help the longer, and dost not at the first helpe mee, to this end, that I may see fully mine owne weaknes, learne by litile and little, to subdue my rebellious will, to thy good will, who knowest better what is meet for me than my selfe.

Therefore (O most deere Father) strengthen mee by thy holy Spirit, that I may still perseuer and continue in prayer, and with longing desire patiently waite for thee O Lord, being assured, that although it appeare not, yet art thou alwaies present with mee, and hearest my sighes and complaints, and wilt when thou seest thy time, declare thy selfe manifestly, in renewing my heart with spiritual ioy. Stir vp O Lord, my dul and sluggish nature, to call vpon thee continually, appointing thee neither time

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nor the meanes of my deliurance, but leauing all to thy good will and pleasure, I may in the meane time neuer cease by conuinall prayer, to call for thy mercifull helpe, vntill such time as it shall please thy goodnes to send mee full deliurance. I feele my selfe, O Lorde, oftentimes very vnwilling to pray, for that I doe not fully perceiue my prayers to bee heard, but doe goe on still languishing in my sorrowes, as though thou haddest no care of mee. But this my dulnesse I beseech thee, O mercifull Father, pardon in me, and graunt that I may be raised vp to pray for ayde and releefe of thee continually, although I shoulde see no signe of fauour, yet that I may continue stil with the faithfull woman of Canaan, and never cease in heart, minde, and mouth, til thou graunt my requestes at thine appointed time, when thou knowest it shall bee most for my behoofe, and for thy glory. And that when thou shalt mercifullly looke vpon mee to deliuer mee, I may then fully with my whole hearte, acknowledge thy goodnes towards mee, and let it never slip out of my hart, but continue thankefull for the same all the dayes of my life, whereby thy glory in mee may bee declared, and my soule reliued, through Christ my Lord and Sauiour. Amen.

A thanksgiving when thou hast reciued some comfort, but yet not fully deliuered.

O Most louing and merciful Father, now I feele thy sweet mercies and louing kindnesse shewed vpon mee poore wretch, whome thou hast out of grieuous assaults deliuered from painefull sorrow, to ioyfull comforts restored.

Now I know, O Lord, that my many and sundry pray-  
ers that I made to thee, in the anguish and bitternessc

## Godly priuate prayers

of my soule were not voide, although for a time thou see-  
medst to reject them, nowe I knowe that although thou  
seemedst to bee angry, yet thy fatherly affection still re-  
mained surely fixed vpon thy Children, so that nothing  
can remoue thy loue from thy deere Children, but who  
thou louest, thou louest vnto the ende, euен when thou  
dost scourge and correct them most sharply, thou woun-  
dest and healest againe, thou throwest downe to hell, and  
raisest vp againe. For whereas my heart was so dull, that  
no spiritual comfort could enter therein, nowe I feele, O  
Lord God, that thou hast begunne so to frame it anewe,  
that I beginne to take more comfort and ioy in thee, and  
thy holy Worde: nowe I feele my heart partly lightned  
by thy onely worke, from that great dulnesse wherewith  
thou hast smitten mee downe, for the which thy merciful  
worke in mee, I heartily thanke thee O Lord God, bee-  
seeching thee most deere Father, for thy best beloued  
Sanne Christ Iesus sake, as thou hast begunne to settle  
my heart in peace and quietnesse, and partly wrought in  
the same, some comfort and ioy: so thou wilt in mercy  
increase the same more and more in me, that I may from  
day to day, acknowledge thy manifold benefits towards  
mee, and for the same yeelde due honour and praise vnto  
thy holy Name; that I may thorough this thy worke  
in mee, bee thoroughly confirmed of thy goodnessse to-  
wardes mee, that as thou hast begunne in mee a good  
worke, so thou wilt fulfill the same, vntill the comming  
of our Lord and Sauiour Christ, when hee shall fully  
deliuer his Children, and bring them to that ful and per-  
fect ioy, for euer to raigne with thee, in thy kingdome of  
euerlasting glory, world without end, Amen.

## for Christian Families.

### A Thanksgiving after deliverance from affliction.

T'Hy mercy O Lorde my God, endureth for euer,  
and thy louing kindnesse towardes thy Children is  
not able to bee vttered, the trueth of thy promises  
neuer faileth thine Elect. O how wonderful deere Fa-  
ther is thy working amongst thy Children: the sorrowes  
of death tooke holde vpon mee, and the snares of hel al-  
most entangled mee, the daungerous waues of distrust  
had euen ouerwhelmed my soule: I was as one entang-  
led in a Nette, and fast caught, nor knowing how to bee  
loosed. Thou hadst O Lord God, so terrified my soule  
and minde, that I became viterly astonyed, and in ex-  
treame feare, throwne downe prostrate to the ground,  
my hart failed within me, and all the powers of my mind  
were discomfited: the cogitation of my mynde did so  
fight within me, that I was wholly disquieted in soule &  
conscience, I could not consider (O Lord God) of thee  
my Sauiour aright, nor take holde of thy mercifiill and  
louing promises, I coulde not bee perswaded of thee my  
deere Father and God, nor of thy fatherly loue towards  
thy Children, scarce coulde I finde within my selfe anie  
little sparke of faith, to confirme mee in the knowledge  
of thy good will towardes mee, reuealed in thy blessed  
Worde. For thou (good Lord) hadst for a time with-  
drawne from mee thyne hand, wherewith thou haddest  
before time stayed and vpholden mee from falling, that I  
might more cleerely see mine owne weaknes, and more  
effectually consider thy power towards me.

In this distresse (good Lorde) and anguish of minde,  
I poured out my plaintes before thee, and cryed vnto  
thee day and night, with continuall sighes and groanes,

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Godly private prayers

till at length thou in mercy haddest respect vnto mee, and consideredst my request and sent me some releefe, where as I might take a taste of thy mercifull dealing with thy Children, and thereby bee strengthened more and more, and confirmed of thy good-will towards me. And now deere Father, I feele thy louing mercies towards mee abundantly, who hast deliuered me from my dangerous feare, and set my troubled minde at quietnesse, thou hast made calme the troubled waues of wauering thoughtes, which overwhelmed my soule; and hast brought mee to the quiet hauen of thy mercifull protection and defence, and hast deliuered my eyes from teares, and my feet from falling, and my heart from distrust. O Lord God, my most louing and mercifull Father, let this thy grace, mercy, and louing kindnesse shewed vppon mee, never depart out of my heart, but that I may bee thereof continually mindfull all the dayes of my life. And for these thine vnspeakable mercies towardes mee: graunt mee good Lord, that I may haue a thankfull heart to render due honour, prayse, and thanksgiving vnto thy Maiestie, acknowledging from the bottome of my heart, thy wonderfull workes in mee: and that hauing felt so effectually thy present helpe in my necessity, I may bee more strengthened to put my full trust and confidence in thee, in my more grieuous and daungerous assaults, although I see no way of deliuernace, looking still for the like help, which I haue before time tryed of thy goodnessse: knowing that thou hast taken mee into thy protection and keeping. And that I may haereof bee more assured I beseech thee good Lorde, that as thou hast begunne to deliuere mee, so let mee feele more and more dayly, thy good will and tender mercy towardes mee. Encrease in me true vnderstanding of thy heauenly will in thy blessed

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word. Strengthen my faith in thy louing promises, that I may bee assured of thy protection, and mine election and saluation. Make me daily more and more to loue thee my deere Father and God vnfainedly, for all thy goodnessse shewed vnto mee, to haue my full delight and ioy in thee, to walke before thee in sincerity of life and godly conuersation, that I may haere in earth glorify thy holy name, and after this life with thy faithfull flocke, possesse that euerlasting inheritance, which thy Sonne hath purchased, Christ Iesu our Lord, to whome with thee and the holy Ghost, bee all honour and glory, now and for euer. Amen.

A thanksgiving for the worde of God embraced,  
and a Prayer for increase and continu-  
ance in the same.

O Eternall and most mercifull Father, I yecld vnto thee most hearty thankes, for all thy benefites bestowed vppon mee, especially, for that it hath pleased thy heauenly goodnes to shine into my heart, through the light of thine holy spirite, in the mysteries of thy holy word, and that thou hast framed my heart and minde to take such vnspeakable ioy and comfort, in thy most blessed and holy worde, and in the embracing of my saluation, therein offered vnto me. For this thine vnspeakable mercies, I beseech thee O Lorde, make mee thankefull, that I may acknowledge the greate benefitte thereof, and esteeme of so inestimable a treasure, aboue all earthly possessions or treasures. And O Lord my God, for so much as I wander in this present life, among many and infinite daungers, whereby I am euery moment in

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in perill of sliding backe, and falling from this fervent zeale of thy euerlasting truthe, which thou hast kindled in my breast: if otherwise thou doe not stay me by thy mercifull hand: and for so much as I leare out of thy most blessed and holy worde, that it is not sufficient to haue begunne well, vntesse I continue to the ende, not sufficient to holde my hand to the Plough, and looke backe, I craue at thy hande in the name of thy beloued Sonne, my Lorde and Sauiour Iesu Christ, that this thy worke which thou hast begunne in mee, thou wilt in mercy encrease in mee more and more, and continue it euuen unto the ende of my life, that I doe not waxe cold, secure, dull, or faint, but continually encreasing in true zeale, I may still more and more bee delighted with reading, hearing, and meditating of thy holy word: I may thereby dayly also encrease in true knowledge of thy blessed will, from faith to faith, that I may euuen from the bottome of my hearte, so sincerely profess thy true Religion, that all hypocrisie, vaine glory, and faigned holinessse, vtterly throughly thy holy Spirite rooted out of my heart, I may onely holde my selfe contented, that I may haue the eyes of thy Maicsty, beholding my inward heart and minde, whereby I onely studying to bee allowed before thy Maicsty, may vtterly reiect al the vain praise of men, which might puffe vppe, or the scoffing iestes, tauntes, or reproaches of the vngodly, which might else driue me downe.

To this ende, O Lorde my God, that I may encrease, and dayly more and more bee confirmed in thy mercies begunne in mee: I beseech thee stirre vp true and sincere Preachers and Messengers, who dayly may stirre vp my minde and hearte (otherwise of nature dull) to the ioyfull embracing of the glad tidings of peace.

Leave

### for Christian Families.

Leave mee never destitute, O Lorde my G O D, of the meanes which thou hast appoynted for the increase of a liuely fayth, and true zeale, which meane is onely the Ministerie of thy blessed and holy worde, but make mee alwaies carefull for the seeking of it: and so prouide, O Lorde my G O D, that I may alwayes haue it, comfortably receiue, and sweetely digest it. Keepe mee by thy holy Spirite, O Lorde, that I never bee seduced by erronious doctrine, but that onely I may giue eare vnto thy voyce, that cleauing onely vnto thee: I may in this present life which thou hast gauen mee, so occupie my selfe, and vse this good time which thou hast gauen mee, that I may still looke for the comming of thy deere Son, to receiue mee into the euerlasting rest, prepared for all the elect and chosen, where I shall for euer remayne, together with my Lord and Sauiour Iesu Christ, to whome with thee and the holy Ghost, bee all honour and glory, world without end, Amen.

*A Prayer for the feeling of the sinne of hypocrisie,  
that wee may direct our life according  
to the prescript rule of the  
word.*

O Lord God and heauenly Father, which art a iust Judge, to punish all them, that doe continue to offend thee, as thou art a Father most pitifull to receaue to mercy all those, which gine ouer themselves to please thee: shewe mee thy grace and fauour, so that I may truly bee touched with inward displeasure of my sinnes: and that in the place of flattering my selfe, to sleepe in sinne: I may bee so cast downe in heart, that the rather I may truly with mouth confess, most humbly to

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to give thee the honour, glory and praise, due vnto thy holy Name, and that as thou of thy great mercy doest instruct therunto by thy holy word, so (for thy names sake) make that the same may so lighten and cleare our conscience, that in due examination of our life, wee may truely learne to bee angry and displeased, with all our former and corrupt liuing. O that it may please thee to drawe neare vnto vs, in addressing and guiding our foote-steps in the true and perfect way of obedience, to thy holy Lawes and commaundements. Send thy holy Angels to pitch his Tents rounde about vs, that Sathan and his infernal army never preuaile against vs, but that alwayes with strong faith, wee may through Iesus Christ, withstand all his crafty engines and snares, knowing vndoubtedly, that thou never forsakest them that put their trust in thee.

O let vs not be ledde by the infirmitie of our outward flesh, but strengthen vs by the vertue of thy holy Spirite. Suffer vs not to lie vnder thy heauy wrath, and vengeance, thorough hypocrisie, but rather touch vs so inwardly, that wee may without ceasing sigh and groane vnto thee, by true and vnfaigned repentance. And al- though wee bee not alwayes so well disposed to aske and pray as wee ought to doe, yet (good Lord, for thy glorious Names sake) stretch out thy mighty hand, that by the gracious working of thy holy Spirit, our myndes and hearts, may be drawne from all earthly and corruptible thinges, so that our prayers vnto thee, may proceede of an inward, earnest, vehement affection, so that wee never presume to come before the throne of thy Maiestic with a double heart, knowing, that whosoever asketh and prayeth for any thing of thee, not asking in faith, cannot obtaine.

Increase

### for Christian Families.

Increase therefore sweet Lord our faith, that wee presently may liuely feele the benefite of remission, and pardon al our sinnes through the merits and death of Christ Iesus our Sauour: and so worke in vs for euer hereafter to live in thy feare, and to stand in awe of thy displeasure, that thou mayest continue our mercifull Father, worlde without end, Amen.

Oli Sheepheard of sheepe, seeke out me thy wandring sheepe. And beeing founde, lay mee vpon thy blessed shoulders, and bring mee home to the very folde of thy flocke, heale my sickle soule: feede my hungry soule, yea, almost dying through hunger: watch ouer the same (Oh sweete Lord) least the rauening Wolfe doe inuade my soule, and so slay it to vitter destruction. Wherefore, O most deere G O D,) be mercifull to me a most wretched sinner, and graunt pardon to him that repenteth; giue not foorth the voice of thy sentence according to my demerits, but like as thy mercy before hath done in the beginning of my life, so let it conclude the ende thereof, to remaine with thee, world without end. Amen deere God, Amen.

Forasmuch as in this life, holy Scripture doeth promise troubles, penuries, oppressions, increase of griefe, and abundance of temptations, vouchsafe (O most louing Lorde G O D) to prepare my heart to all possible patience, least I doe fainte in thy foote-path: compell (my sweete Lorde) this stubborne and rebellious flesh of mine, to bee subiect to thy ho'y Spirite, beyond all expectation, so that I may possesse my soule in patience, & keepe the same continually in thy euclassing seruice, to the which purpose thou of thine infinite goodnessse and mercy hast created the same. Wherefore, (O Lorde G O D) shewe thine almighty power vnto mee most wretched

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wretched sinner, that so long as I fight in this wretched life, I may obtaine victorie against mine enemies; (thou being my defence). for there is none other that fighteth for mee, but onely thou oh God. Now I say, reppresse the violence of mine enimies, and vouchsafe with great effect to bring into bondage, my miserable flesh, that tormenteth my soule. So that obtaining victory, I may give praise to thee my onely deliuerer, in perpetuall eternity. Amen.

## A prayer to be said in trouble.

O Most gentle Redeemer, which art alwaies mercifull, alwayes a Saviour, whether thou sendest vs prosperity or aduersity: this is a token of greate mercy and louing kindnes, while by external afflictions, as by bitter plaisters or salves, thou dost heale the inward man, and by temporal paynes prepare vs to euerlasting joyes. Forasmuch therefore as thou hast even by thine owne steppes declared, that this is the way vnto true felicity, graunt I most humbly beseech thee, that I may patiently and obediently drinke of this Cup most willingly, which thou hast so mercifully reached vnto mee. Verily, these things are vnto fraile nature verie grieuous, but yet hast thou suffered more grieuous things for mee, and I haue deserued farre more grieuous things, which haue so often deserued hell. Notwithstanding, thou knowest the frayltie of mans condition; and therefore even as that kinde and mercifull Samaritane, thou pourest into my woundes, Wine, that is to say, affliction and troubles, which fretteth and sharply byteth out abominable vices: but in the meane time thou puttest to it also the precious Oyle, that is, of grace, into this our wounded

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wounded and troubled heart, through the which grace, if thou doe giue according to my want, then shall I with great quietnesse suffer these intollerable greeves. But if it bee thy pleasure to encrease my greefe, giue mee then I most instantly beseech thee, the gift of patience, and graunt that these afflictions (which thou hast of thy Fatherly loue sent vnto mee) may by thy grace turne to the assurance, that I am thy Child. Or of thy Fatherly pitie, be contented with this gentle chastisement, wherewith thou doest nowe nurture mee (from lying stinking in my corruptions:) then let mee (by thy free grace and mercy) receive at thy mercifull hande, ease and quietnesse againe, that I may by thy grace giue thee thankes for both: that is, because thou hast moste louingly in mercie chastned me, thine unprofitable Servant, and also taken away the bitterness of my affliction, with the sweetnesse of thy comfort, which is thy free grace, the Oyle of all consolation, which I beseech thee poure into my heart, that I may sensibly feel the abundant riches of thy goodnessse poured vpon mee vndeserued, and (most unworthy wretch) that I may bee the more strengthened thereby, and in the greatest conflict may hope against hope, that whatsoever my outward fenses doe imagine, yet the inward feeling of thy mercy may superabound, to the encrease of my more then weake faith, but especially for thy honour and glory sake: so that finally I may say with Saint Paule, that neyther death nor life, nor anguish, nor persecution, nor things present, nor to come, may remoue me from thy loue.

in Iesus Christ: In whose name I pray,  
as he hath taught, Our Father:  
which are in hea-  
uen, &c.

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A forme of prayer dayly to be used of all faithfull Christians.

Almighty God and most merciful Father, through Jesus Christ our Lorde, in whome, and by whome wee trust that thou art our God and Father, wee most humbly here prostrate our selues before the throne of thy Maiesty, beseeching thee first good Father and God, to pardon, and forgiue vs all our sinnes, which we confesse and acknowledge against our selues; beseeching thy gracious Spirite to worke in vs the knowledge of them daily more and more, that thereby wee may come to true repentance for them: and together therewith, vnto the knowledge of the height, breadth, deapth, and fulnesse in all sortes of thy grace and mercy, whereby through Iesus Christ thou hast forgotten them, and remoued them as farre from vs, as the East is from the West. And although we know by them, too well alas good Lord, that wee haue (as much as in vs lay and lyght) labored to prouoke thy wrath and anger against vs, heaping sinne vpon sinne, and multiplying of offences and transgressions against thy high grace and Maiesty, breaking thy holy word and commaundements; yet thou (O Lord) hast not beene as a man, nor thy affections as the affections of the sonnes of men, but hast continued gracious and mercifull, and bountifull vnto vs, in pardoning our sinnes, and daily renewing in vs with the morning, thy graces diuers and inanisold. Therefore we beseech thee most mercifull Father, to gine vs thy holy Spirite, that wee prouoke thee no more, that thou rise not vp in thy wrath against vs, to destroy vs as wee haue justly deserued; for we O Lord haue beene and are as diy as stubble, and yet thou hast not dispersed and consumed vs;

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we haue beene vnfruitful, and thou hast not cut vs downe yea Lord, wee haue brought forth wilde and sowre fruit, corrupt and detestable, and yet thou lettest thy raine to fall, and Sun to shine vpon vs.

Make vs therefore we beseech thee sorry as it becometh thy Children, for that wee haue disobeyed thee, so mercifull and louing a Father, and frame vs dayly, and fashion vs to the likenesse of thy wel beloued Sonne Iesus Christ our Lorde: that in knowledge and true holiness, wee may gloriifie thee before the world, and by the fruits of godlines and righteousness, be assured and made certaine of thy Spirite, and of the loue wherewith thou louest vs. Make vs thankfull deere Father, for the infinite and unspeakable benefites of our election to life and euerlasting glory before all time, and for our creation and redemption, and sanctification, in time to bring thy glorious counsell to passe.

Worke in vs certaine faith, and assured hope in thy promises, the true feare of thy Maiesty, a perfect hate and detestation of all disordered and sinful affections. Work in vs eternal loue of thy truth and Gospel, sincere affection and loue towards thy Children, & amongst our selues patience, knowledge, vertue, loue, compassion, with all graces of thy kingdome, that in all our behaviour, thou O God mayest be gloryfied in vs. Also we beseech thee most mercifull Father, for the benefits of this life. That as thou art not onely the God of our spirites and soules, but also of our bodies: so it would please thee, notwithstanding our sinnes, to graunt vs thy blessings of health, peace, and maintenance, of which (by thy gracious prouidence) some of vs doe feele the want, and some of vs haue for long time enjoyed and vsed the same; that together with them, wee may haue thy Spirite to instruct vs, as

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well in the wants, as in the true and lawfull vse of them : that wee may more earnestly and seriously study and la-  
bour in these vocations wherein thou hast set vs, through thy great mercy, to the promoting and increasing of thy Kingdome, to the benefite and comfort of thy Children. And we pray not only for our selues, but beseech thee to make vs earnest and seruent in prayer vnto thy Maiestie, euen for others also, yea, for all men : that as thou art the Creator of all, so thou wouldest mercifullly regard them, and continue thy gracious goodnes and mercy, in admi-  
nistring and ordering the worlde, so that by no Tyrants nor wicked men, that order which thou hast establiſhed bee ouerthowne, but the spring and haruest, the rayne and fruitefull times, and the joy whiche thou shewest and giuest by them, may prouoke all men continually to feare and loue thee, yea, to seeke thee and finde thee. . That not in those outward blessings alone, but much more in thy spirite, they whome thou hast thereunto ordayneſt, may reioyce in thy fathery goodnes by Iesus Christ. And that to this ende, it may please thee to poure out thy gra-  
ces vpon men, that they may bee instructed and framed meete instruments for the calling of all such as thou hast appointed to be of thy Church.

That these builders may be cunning and expert. That these Gardiners may bee wise to plant and water, with iudgement and discretion ; that these Stewardes of thy mysteriēs may so behauē themselues in thy Church, that they knowing howe and wherewith to feede thy house, the glory and beauty thereof may appeare in the eyes of all the worlde, which thou hast before so long promi-  
ſed, and which to see the eyes dazell and faint with loo-  
king for. And although wee knowe well, O Lorde, that the cause of all miserable disorders, deſormities, and brea-  
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### for Christian Families.

ches nowe adayes, is in our selues, which shutte vp thine hand, and (as it were) binde thine armes from reaching them out vnto vs, for our ſaluation and coiſt, yet let the Lorde arife and bee mercifull vnto Sion, and haue pitty on the ruines thereof. For the time is come, our owne Country and people are before our eyes continu-  
ally, whose finne and disorder, whose ignorance and ſtubberneſſe, whose negligence and contempt of thy worde, thou haſt now long time puniſhed, withdrawing thy hand from dooing them good. For by thy iſt iudge-  
ment now many yeates thou haſt plagued them, and vs with idle, prophane, vnlerned & vnskilfull Pastors : gui-  
ders thou haſt giuen them but to their ruine: Feeders, but of themſelues, not of thy flocke: Teachers and Doctors, who haue mouthes but ſpeake not, eyes but ſee not, ney-  
ther the iudgements vpon thy people, nor how to goe out and in before them ; and that which is moſt fearefull, thy good hand is not with thoſe Prophets which are a-  
mongſt them, who doe ſow indeede, but the earth giueth not her encrease. They water, but thy plants riſe not in any number. They feed, but thy flocke is poore, not fat nor beautiſull. Oh let the Lord forget the ſinnes of his people. Why hath hee bound them vpon his hand to looke vpon them for euer ? Why hath hee ſet them day and night in the ſight of his countenance? We confeſſe and acknowledge againſt our ſelues, O Lord, al our ſins, we iudge & condemne our ſelues, yea we teſtifie againſt our ſelues, that wee haue deserued that euē thoſe ſparks of thy fire & heauenly light which are amongſt vs, ſhould bee quenched and put out, that the ſmoake of thy glory, which is ſtill in thy Church amongſt vs, ſhould riſe vp & vaniſh away from amongſt vs as the dew of the morning ; that the ſame building which as yet standeth, were to bee throwne

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throwne downe, that the Lord should mount vpon his chariot, and flee from vs. But shall the Lord deale with his people by waight and measure? Shall hee vse iudgement and not mercy? Shal our Father forget his children, although we prouoke him? Shal not the sighes & grones of them that bewayle Syon, come before him and enter into his ears? O Lord let the iudgement and seuerity which wee haue deserued, bee stayed: let Chariots and Hoyses bee vnloosed, let the Armies of the Lord be discharged, and let the Lord vngird himselfe, and forgette his counsell, and turne and be gracious and merciful vnto them that knowledge and confesseth their sinnes. Let the Angels that bee the destroyers, goe from before thy face, to ouerthrowe and cast downe all that standeth to hinder thy glory, and to maintaine sinne and ignorance, pride, and vanity. That thy good Angels may followe to mete out and describe all thinges that pertaine to the building of thy Temple. Let them lay to it the square and plummeter, and let all thy people stand and shewee and sing glory, at the laying of this foundation. Let thy Spirite guide all those good Lord, that in feare and reverence before thee, walke in their vocation: In the Vniversities and in all parts of the Realme, yea, of the earth, looking and labouring for this worke, and encrease the little number, as the thousands of Ephraim, and the tenne thousands of Manasses; and those that laugh at, and hinder, and drawe backe this worke, let them bee ashamed and confounded, and all thy meruailous blessings bee shewed in the successe thereof. But let them haue no force nor strength to hinder it: so shall Jacob reioyce in thy mercy, and Israel in thy euerlasting trueth. So shall our eyes see thy glory, O Lord, and we sing perpetually to thy prayse. So shall Iesus Christ delight in the

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beauty of his Church, and his people bee a people meete to serue him, decked and adorned with his giuifts, labouiring and studying to please him, that in them his loue may rest. To this end, good Lord, shewe mercy vpon all Princes and Magistrates of the earth, that belong to thy election: turning the hearts of all those that hitherto haue not knowne thy trueth, but lent their power and might to Sathan and Antichrist to persecute thy people, to the great di honour of thy name. That yet nowe at the last, they may bee brought home into thy sheepfold, and in stead of persecutors, become Nurse-fathers, and Nurse-mothers to thy Churche. But especially we most humbly beseech thee for al such Princes and Magistrates as haue receiued thy truth. And namely, for our deere Soueraigne Lorde, the Kings Maiestie, whome thou hast placed ouer vs in this Realme, and for his most honourable Councel, and all Magistrates therein, that thou wouldest augment the graces of thy holy Spirite in him, and in them: especially, the spirite of wisdome, counsell, and power: that hee and they may goe forwarde in the worke of the building vp of thy Churche, in all obedience to thy will, speedily, and constantly, and perseuerantly, that thy people the Sheepe of thy pasture, whom thou hast committed vnto him and their gouernment, may godly and peaceably liue and dye to thee, and with them and for them, glorifie thy most holy name for euer and euer. We beseech thee also good Lord our God, for all our brethren wheresoever, that those which are in thy Churche in peace and safety, may prosper and goe forward, and stand in thy trueth for euer, that thy goodness may be assured vnto them, & that thou wouldest keep their place, and maintaine their cause against all that labour to trouble them. And for such as doe yet labour vnder

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der tyrany and affliction, whose sufferings thou knowest, O Lord, better then wee can declare: It may please thee to breake the rodde of their oppressours, to quench the fire of their aduersaries, and to lighten or rather cleane take away that burthen which thou doest so presse, that they together with vs, may joyn in thy congregation, and feede safely. So that there may bee none to scare vs. Let thy Spirit of comfort possesse our hearts, that all trouble may seeme lesse then thy trueth and glory, and so lighten our eyes, that in our darknes we may haue such sight of thy glory, and of Iesus Christ, who is in that high Mountaine where he is now so glorious, that our grieses may be swallowed vp.

*An addition in the Morning.*

**L**Ast of all, most louing Father, we render humble and speciall praise vnto thy Maiesty, that it pleased thee amongst the rest of thine infinite benefits, graces, and mercies bestowed vpon vs, to take care of vs from our conception, and hauing drawne vs out of our Mothers wombes, to preserue vs from all dangers both of bodie and soule, wherunto wee are subiect, and namely this night passed, so to keepe vs and defend vs, vnder the shadow of thy wings, that wee are come to this present day, according to thy good pleasure and ordinance: beseeching thee to giue vs all such grace, as wee may imploy it wholly in thy seruice. And for the doing hereof, good Father, reforme our vnderstanding, keepe the watch of our tongues, and the doores of our lippes in such sort, that no ill word be vttered by, or through the same. Rule and gouerne our hearts, that they thinke not, our hands that they touch not, our feete that they goe not to, our eyes that they see not, our ears that they heare not, any thing

*for Christian Families.*

thing but that which is to thy glory. That thereby we may bee confirmed in thy infinite and Fatherly louetowar. Is vs, and walk cheerfully in our vocations, and waiting for that full redemption, and that crowne of glorie which remaineth for all such as holde this course to the end. These things we craue, and all other which thou knowest needfull for vs, and thy whole Church; for thy deere Sonne, Iesus Christ his sake, as hee hath taught vs, saying, Our Father, &c.

*An addition in the Evening.*

**L**Ast of all, we beseech thee most merciful and louing Father, that as this day thou hast graciously ministred strength vnto vs, to walke in our vocations, and blessed our studies and labours: so we may bee thankfull therefore, and haue alwayes thy good hand with vs, to bring to fruite and effect, those counsels which we follow for thy glory. And wee pray thee to keepe vs this night in tuition and safe-guard, that we my rest in thy protection: and receiuie that comfort and strength of thy blessing, which thou hast graunted to our weake nature, thorough Iesus Christ our Lorde and Sauour. In whose name wee pray as hee hath taught vs, saying. Our Father which art in heauen, &c.

**F I N I S.**

M.Derings words, spoken on his  
death-bed at Toby, The 26.  
of June. 1576.

**G**OD forgive me my negligence, that I haue not vsed the precious gifts of God laid vp within mee, more so to his glory in my time: yet I thank God that I haue not vsed them in vaine glory, or to please the vaine affections of men. After my death, my enemies wil become my friends, except some that know me not, & those which haue no feeling of the truth: For I haue faithfully serued the Lord & my Prince in a good conscience.

A preacher saying unto him: It is for thee a great blessing that thou shaldepart in peace, and go from many troubles that our brethren shall beare and see: Hee answered, I shall go from many troubles, and leaue many behinde me. If the Lord hath appointed that his Saintes shall suppe together, why go I not to them? but if there be any doubting or stagging, our Lord reveale the trueth.

Hearing one say, Hee hoped that in his silence, his minde was neuerthelesse exercised in Godly meditation: He answered: As a poore fraile man, and the least of all the elect saints, yet beleeving and looking on Christ my saluation. Wee shall all meete together with the sweete harmony of the Lord God of hostes. What a cloude of witnessses is heere? yet a little while, and wee shall see our hope. Wee haue ouer-taken the ends of the world which is come upon vs, and we shall quickly receive the end of our hope which we haue waited for. Afflictions, sicknes, and paine, are but the worlds portions from the Lord. It is not to begin for a moment, but to continue in the feare of God all our dayes: for in the twinkling of an eye wee shall be taken away. Dally not with the word of God, make not light of it: Blessed are they that vsē their tongues well when they haue it.

E. D..



## To the Reader.

Gende Reader, I thought good, to set downe an excellent speech, vttered by the Authour of this Booke a little before his death: whereby thou mayest cleerely see and learne, that there is a sweete peace in death, to all such as painfully serue the Lorde in life. For hee beeinge raised vp in his bed, and his friend requesting him to speake, the Sunne shone on his face, and therby he tooke occasion thus to say.

**H**ere is but one Sunne that giueth light to the world: there is but one righteousnesse: there is but one communion of Saints. If I were the excellentest Creature in the world: If I were as righteous as Abraham, Isaac, and Jacob (for they were excellent men in the world) yet we must all confesse that wee are great sinners, and that there is no saluation but in the righteousnes of Iesus Christ. And we haue all neede of the grace of God. And for my part, as concerning death, I feele such joy of spirite, that if I shold haue the sentence of life on the one side, and the sentence of death on the other side, I had rather choose a thousand times (seeing God hath appoinned the separation) the sentence of death, than the sentence of life.

The

The Prayer which M. Dering vsed  
before his Lectures.



Lord God, which hast left vnto vs  
thy holy word to be a lanterne vnto  
our feete, and a light vnto our  
steps, giue vnto vs all, thy holy Spi-  
rit: that out of the same word wee may learne  
what is thy eternall will, and frame our liues  
in all holy obedience to the same, to thy ho-  
nour and glory, and increase of our faith, tho-  
rough Iesu Christ our Lord, Amen.

T.N. On Edward  
Dering.

Dering, in earthly life thy heauenly voyce did teach  
the ruthe of sinnes, the truth of endlesse grace:  
And with thy voyce thy life conspired to preach  
The praise of God, with longing to embrace  
The sweet delights wherein his Saints abound:  
O blessed Organ of so noble sound.

When thou didst cry repentant griefe for sinne,  
When with inspired breath from Ghost diuine  
Thy mouth pour'd forth what heart did seele within,  
Thy deepe desire to draw men to incline  
Their listning soules vnto the healthfull word:  
O happy they that turnd vnto the Lord.

And

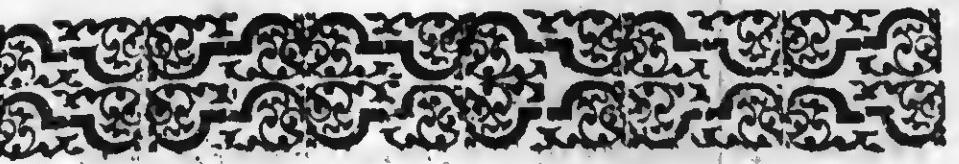
T.N. On Edward Dering.

And when thou didst his mercy sweet proclaime,  
And didst with thankfull and delightfull voyce  
Set forth the honour of his sauing name,  
To quench despaire and make the heart reioyce:  
O happy hearers of so ioyfull newes,  
Vnhappy wretches that such ioyes refuse.

O happy thou, and all that shall with thee  
Well follow him that led, and is the way:  
They follow well whome he hath blest to see  
The path, and trust the guide that cannot stray.  
Oh, well he liued whome God did so apply:  
Oh well he dyed that liues eternally.

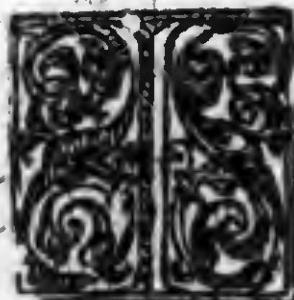
We thanke our God for thee and for thy life,  
And for the good that hee by thee hath wrought;  
Thy speech, thy trauaile in his seruice rife,  
Thy writings left whereby we still be taught.  
And in thy death Gods holy name be blest:  
O blessed dead that in the Lord doe rest.

FINIS.



M. Derings owne Preface to her Maiesy.

To the High and  
mighty Princesse, his dread Soue-  
raigne and most gracious Lady Elizabeth, by the grace of  
God, Queene of England, Fraunce, and  
Irland, &c.



If it had been sufficient charge of eu-  
ry mans dutie for necessary causes to  
attempt a good work, then (most gra-  
cious Princesse) haue I double bold-  
nes and safety to present this my labor  
vnto your Highnesse. For to pretermit  
the value of this Worke, which yet must commend it: as  
I will not straine therein least I should seeme foolish, so I  
leaue it to euery mans conscience, beseeching al men for  
truethis sake, to giue no word of praise vnto it aboue the  
weight of profit which he shall finde in it. But touching  
my most humble duty in offering it to your Highnesse,  
if the causes be not such as constraine mee before GOD  
and man, let this also be imputed vnto me that I knowe  
not my duty, nor what becommeth my calling. Of long  
time and by many meanes, your Highnesse hath beeene  
prouoked against mee to high displeasure, so that at the  
last, I am henceforth forbidden to preach any more o-  
penly within your Maiesties dominions. In this case  
haue I long stode, which howe grieuous it hath beeene  
vnto mee, or how gladly I would bee delivred from it:  
if

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### Maister Dering's Preface

if I be a good man I cannot easily shew. Salomon sayeth, *The anger of the King, is like the messengers of death, but a wise man will pacifie it.* Which word of trueth, if it doe moue the affections of our heart, it cannot bee, but in the dis-fauour of the Prince, we must feele a great ouerthrow of the happiness of our life: and wee cannot nor ought not but continually to labour to turne it from vs. For what though some bee despisers, vnwoorthy of a Kings protection, who being freed from care, haue no care of loue, is therefore the bond betweene Prince and subiect broken? or is the word of God of lesse truthe, because the wicked do disobey it? Or is this to honour the King in our soule, not to care a whit for his gracious fauour? But what if our displeasure be for a good cause, and we suffer for righteousness? yet our feare and griefe is the same it was: for faith doth ouercome affliction, but it taketh not away the sence and feeling of the sorrow. Seeing therefore this case is mine, if your Highnesse dis-fauour and disliking be vnto mee, as it ought to be to euery true subiect, like as the feare is exceeding great, so the sorrow of it is not willingly to be admitted; if possibly any good remedy can be sought. This is then one cause of my boldnesse, for which I craue my lawfull pardon, most humbly beseeching your Maiestie fauourably to accept it, which duty and necessity haue compelled me vnto.

The other is the cause it selfe, and the punishment which I doe sustaine, being now long time forbidden to preach: wherein if I should rob my selfe of my righteousness, and finally by silence acknowledge the faults which never were: shoulde I not bee iniurious to the graces of God? should I not pull downe whatsoever I haue built? shoulde I not betray the truth of God to the sauadrous tongues of many iniurious men? should I not sinne against

### To the Queenes Maiesty.

against the Lord, before whō there is no man can pleade my cause? and are not all these euils confuted and scattered, with this one dutifull and faythfull doing, to offer these my Lectures printed vnto your Highnesse? The printing of which, shal confute the sauadrous, iustifie the doctrine for which they were preached, discharge my conscience before God, and beeing offered vnto your Highnesse, be a perpetual supplication till your gracious fauour be reconciled. And this is the second cause of my doing: which so much constrainyd mee as the loue of God did dwell within mee. For vnder that couenant hath he committed vnto vs his truthe, & hath bound our care, trauale, counsell, abilitie, and all our life to the furtherance of it: Of which, the same God for his Christes sake make your Highnes a long defender.

But I thinke it will be here obiected, other meanes might haue beene made to pacifie your Maiestie, thereto iustifie my cause; Surely whatsoeuer I had done, this might still be obiected, although I haue not pretermitted any way which hath seemed vnto me good and dutifull; and therefore all other meanes being frustrate, and the thing necessary to be followed, who but the Lord alone hath ledde mee vnto this? Neyther doe I speake this vnaudisely, or without ground, for both I haue committed this matter vnto the Lord, and I doe nothing; but what I haue heard and seen in his Saints. For was it not common in al the primitive Church, when the Saints of GOD suffered so many sauanders, that the Emperours mindes were now alienated from them and they had no helpers, that they became sutors for themselues, and offered vp to the Princes the confession of their faith, and their humble supplications to bee received to fauour? Did not Laristides lo to Traianus, Iustinus and Atelito to Antoninus,

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### Maister Dering's Preface

*Antoninus, Miltiades to Maximinius, Quadratus to Adri-anus, Apolininus to Commodus, Zerubabel to Darius, and finally, Paule himselfe a poore prisoner, when all other refuge fayled him, did he not boldly call vpon Cesar to haue his cause tryed before him? If this refuge had not beene given of God, such men, such an Apostle woulde never haue vsed it. Why then should it bee reproud in mee, that hath so good a warrant of such a cloud of Wit-nesses? Wherfore againe, with all feare and duty, I most humbly beseech your Highnesse of your gracious clemencie, accept it fauourably, which by so great neces-sity is offered vnto you. And thus farre of the cause of my doing.*

Now hauing this confidence, because yet I speake to your Highnesse; I must beseech you that no want in my wordes may bee imputed vnto mee: For the Lord is witness how heartily I do seale them with all humility, though according to my rudenesse, in titles and tearmes, and phrases of speech I may often fayle. I remember once when I hearkned to such thinges, that this I haue heard, Hee that will speake safely to a King, must speake with silken wordes: but I think the meaning was of sil-ken men. For ignoraunt people vnacquainted in the Court, never shewe more folly then when they would be finest in talke.

And Saint Paule, whose counsell was better, hath shewed vs another example; For beeing before the king, indeede hee gaue him his due title of honour, but greater humility of heart then gorgeoussesse of words. He reposeth the hope of his good cause, not in his owne speech, but in the Kings wisedome, and rejoiced to bee iudged before him, because hee was skilfull of the Lewes orders. So I before your Highnesse with true obedience will

### To the Queenes Maesty.

will gladly also speake aswel as I can, but the hope I haue of your gracious fauour, I let it rest in the wisedome which the Lord shall give you, in the true knowledge and earnest zeale of his Gospel, to which good graces of God in your royll personage I appeale, and most wil-lingly put my iudgement into your hands.

It is now a great many yeares as I account them, and they haue passed exceeding slowly, even as the yeares of a Ward, or Prentice, since first I heard howe much your Highnesse misliked of mee. The cause much more grie-uous then the time, hath beene my preaching, not for a ny euill which was in it, (I must needs protest it, for how should I lay blame vpon the worde of God?) but for a great deale of envy which followed after it, and kindled flattering tongues to slaunder and speake euill: who also at last haue brought to passe, whilst your Hignesse be-lieued them, and thinketh none to be so euill as to lie be-fore their Prince and Soueraigne, that at their pleasure I am forbidden to preach, whome yet God had called, and whose labour hee had blessed; which being an iniurie to him that can recompence it, and hurt without good, I shall bee the more faithfull to God, in the good defensē of a righteous cause, & the more dutifull vnto your High-nesse, in all humble sute to seeke your gracious redresse of such an iniury.

And first of all, for mine owne discharge, I offer vp these my Lectures printed, for which I haue had so much blame, vnto which I neyther craue any fauour nor cre-dite, but as they shall testifie for themselues, so let them haue their reward: and for my part, I wish nothing but iust punishment for all that is done amisse, or fauourable release, if I bee indeede innocent and vnblameable. Then most humbly I beseech your Highnesse euen for

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*Maister Dering's Preface.*

the Lords sake, whose cause it is, that according to your wisedome and faith toward God, you would well thinke of what author it is, for a Preacher so well known to be so euill reported:

More then this I haue nothing to craue, but will dayly pray, as I am most bound, that your Highnesse, your most honourable Counsellours, your whole estate, may haue long and blessed prosperity, to the rooting out of all Idolatries, and perfecting of that pure and true Religion, which G O D of his mercy hath planted by your hands, so that the fruites of your Maesties most gracious labour, may most plentifully abound vpon your selfe.

Amen, Amen-

*Your Highnesse most humble,  
faithfull and obedient subiect,*

*Edward Dering.*

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A Sermon preached before the Queenes  
Maiesty the 25. day of February, by Maister  
Edward Dering.

1569.

O Lord open thou my lippes, and my mouth  
shall shew forth thy praise.

Psalme 78. 70.

He chose David his servant also, and took him from the sheepfolds,  
even from behind the Ewes great with young took he him: to feed  
his people in Jacob, and his inheritance in Israel. So he fed them  
according to the simplicity of his heart, and guided them by the  
discretion of his hands.



HE Prophet declareth in this Psalme, howe  
God of his iustice, for the great sinne of E-  
phraim, took from that Tribe both the Ta-  
bernacle and the Scepter, and gaue them to  
the Tribe of Iuda: who me then according  
to his mercy hee had purposed to blesse with all perfect  
happinesse. In which we learne, not to abuse Gods mer-  
cies, least they be taken away from vs, as from the Tribe  
of Ephraim they were. And then what helpeth it vs that  
in times past we haue been happy? And least this should  
happen also vnto the Tribe of Iuda, to fall from Gods  
mercies, into his displeasure: the Prophet in this place

K 3 stirreth

### A sermon preached by M. Dering.

stirreth them vp to thankfulness, that they may be found worthy to haue continued toward them so great bles-  
sings. And this hee doeth by the example of Dauid, shewing both howe mercifully God hath dealt with him,  
and how obediently Dauid walked before the Lord.

And herein he vseth as it were 3. reasons to moue them withall: The first is of Gods mercy whence hee had cal-  
led Dauid. The second is of Gods intent and purpose whereunto he called him. The third of Dauids own per-  
son, howe faithfully and howe truely hee did execute that whereunto he was called: The first argument or reason he comprehendeth in these wordes: *Hee chose Dauid his seruant, and tooke him from the sheepe-folde.* The second in these words, *Hee chose him to feede his people in Jacob, and his inheritaunce in Israel.* The third in these wordes: *So he fed them according to the simplicity of his hart, and guided them with the discretion of his hands.* These arguments wil I speake of, as God shall giue mee vitterance. And if they shall be now more effectuall to moue vs, than they were then to moue the people of Israell, then be we profitable and happy hearers. If not, it is good right and reason, that as we haue been in the fellowship of the same sin and iniquity, so we should bee partakers of the same reward and punishment: that if God shall so deal with vs, that wee lose againe both the Tabernacle & Scepter, as they haue done before vs, we can say no other but the Lord is righ-  
teous, and behold wee haue eaten the fruite of our owne labours. Let vs therefore consider of these arguments, & stirre vp as wee may the guist of God that is in vs, that at length we may learne by them more holy obedience.

The first ar-  
gument. The first argument is the good consideration of Gods mercies whence he called Dauid: Which argument alone is so effectuall and strong to stirre vs vp to the obedi-  
ence.

Three rea-  
sons.

### before the Queenes Maiestie

ence of our calling, that it is able enough to raise vs vp againe, though wee were neuer so deepe sunken in rebellion. A sure prooef of the efficacie of it, may be vnto vs the oft and continuall vse of it in the sacred Scriptures. For seeing that Gods spirit in his holy word doth so oft imply it, both as a helpe to confirme the godly, and as a present remedy to turne againe the most obdurate and wilful sinner from his obstinate purpose: surely, except all the dewes of Gods mercies bee meruailously dryed vp in our barren harts, the same argument if we can wel think of it, will bee effectuall inys to worke our regeneration in the newnes of life. When God would haue Abraham to forget his Country and his Fathers house, to goe that long and weary iourney into the Land of Promise, where he & his posterity should dwell after him, hee confirmed him with this saying: *I am the Lord thy God which brought thee out of Ur of the Chaldeans.* By this remembrance of his for-  
mer benefits, hee perswaded Abraham to aduenture all that he presently enjoyed, vpon hope of a better promise which yet hee had not scene, but which should bee fulfil-  
led. When God would moue the Children of Abraham that is the children of Israell, to turne againe from their greate iniquities that they had so long practised in the hardnesse of their hart, he vseth but this argument, to tell them of all the miseries that they were borne in: theyr Country to be a cursed Country: their fathers Idolaters, *Exo.3.10.* *Gen.11.31.* *Iesu.24.2.* themselves giuen ouer to al voluptuousnes and pleasure, not regarding God nor seeking his religion. In which wofull estate when the Lord God did behold them, hee pitthyed their misery, and sayed eu'en then vnto them: *You shall live.* By which promise their former woe vanished away: and in stead of nakednes they were cloathed with broidred worke, they were couered with fine silke, dec-  
*Eze.116.5.*

A sermon preached by M. Dering.

ked with many ornaments, and had a Crowne of beauty  
*Iosu, 23, 16.* vpon their heads. Now therefore that they should not  
*Esa, 43, 34.* walke in their owne wayes, or commit Idolatry as other  
*Eze, 16, 6.* Gentiles did, nor tread such benefits vnder their feet: this  
argument as a strong medicine the Prophet repeated of-  
ten, and with many words: Thus God dealt oft with the  
Kings of Israel and Iuda, when they began to fall away,  
and walke as other nations walked that were round about  
*2 Sam, 12,*  
*7, 8, 9.*  
*2 Sam, 15,*  
*17, 18.*  
*1 Reg, 14, 7.*  
*1 Re, 16,*  
*2, 3.*  
*Iosu, 2, 4, 2.*  
*15, 10, 18.*  
*A&s 7, 9.*  
them: he called them back by putting them oft in mind,  
how his mercy had beene with them, and from what low  
estate he had raised them vp. Thus the Prophets of God  
delt often with the people. Iosua when he had brought  
them into the Land of Canaan, to the ende they might  
feare God, and so make their dwelling sure, he made vn-  
to them a longer repetition of Gods benefits, that by re-  
membrance of them, their dull spirits might be stirred vp  
the more obediently to follow God. Samuel, when hee  
was afraid of Gods heauy displeasure towards the people  
of Israel, because ihey had asked a King for them: to the  
ende they might turne away Gods anger from them by  
their speedy repentance, he told them what God had be-  
fore done for them, as a ready way to make them beware  
afterward, how they did willingly offend so louing a Fa-  
ther. Steuen whē he would haue perswaded those, whose  
iniquitie was now grown to so ful measure, that they had  
crucified Christ, as though in this alone were the greatest  
hope of their amendment, he chose no other way to con-  
uert them, but this, to shewe in long exhortation what  
God had done for them, and for their fathers. And this, as  
in the beginning it was giuen by the holy Ghost to man,  
as a soueraigne medicine to keep him far from vnthank-  
fulness: so it hath been continued by the same spirit from  
time to time, to stir vs vp not to forget the Lord.

Our

before the Queenes Maiestie.

Our Sauioour Christ to make his Disciples sure, & that  
they should never shrink for aduersity, hee told them of-  
*Ioh, 15, 16.* ten this, that they had not chosen him, but he had chosen  
them. Saint Paul, when he would moue the Corinthi-  
ans for to auoyd the false Apostles, and to follow Christ,  
hee perswadeth them thus, that in times past they were  
Gentiles, and weere willingly led away to dumbe Idols.  
*1 Cor, 12, 2.*  
And again to the Ephesians: *You were in times past dead in  
trespasses and sinnes, you walked after the Prince that ruleth  
in the ayre, after the spirit that nowe worketh in the children  
of disobedience: but God who is rich in mercies, through the  
great loue wherewith he loued vs, euен when we were dead,  
hath quickned vs in his Son Christ.*  
*Ephe, 2, 2.*

This argument dearely beloued, seeing it is so strong,  
let vs apply it vnto our selues, for our disease cleaueth fast  
vnto our bones with long continuance, and wee haue  
need of sharp medicine to heale it againe. Let vs there-  
fore vsē it (I beseech you) and if Gods spirit haue not for-  
saken vs, that we be vncurable, no doubt we shal recover  
and grow to amendment. Let vs see our owne estate, and  
what God hath done for vs, what cloudy daies haue gone  
ouer our heads, and in how faire sunne-shine wee be set  
againe, and no doubt when sinne hereafter shall allure vs  
as before, it will make vs afrayd of his deceitfull bayte, &  
wee will neuer be brought with the beauty of the golden  
cup, to drinke of the spirituall whoredomes that are with-  
*Ephe, 2, 11.* in. Wee were in times past Gentiles and vncircumcised  
people, nowe Christ hath pulled downe the wall of sepa-  
ration, and made vs al one, euен his children of adoption.  
Wee were aliens from the common wealth of Israel,  
nowe we are receiued as Cittizens in the company of his  
faithful. We were strangers from the Couenant and pro-  
mise, nowe Christ hath deliuered a new Testament, in  
which

A sermon preached by M. Dering

which we also are written heires of mercy. Wee liued sometime in ignorance, and had no hope, now wee haue receiued knowledge & are comforted. Wee were without God in the world, and could no where lay down the terrors of our sinnes, but now we haue receiued the spirit of adoption, by which we cry Abba Father. And what should I say more? Wee were subiect vnto sinne, hell, death, and condemnation; now Christ hath spoyled the principalities and powers, deliuered vs out of the power of darknes, translated vs into a kingdomc of immortality and grace.

Rom. 8.15.

Col. 2.15.

Col 1.13.

Ezech. 3.9.

Except we haue set our harts as an Adamant stone, or as the Prophet sayeth, made our hearts and faces like the flint, it is impossible but that this cogitation should moue vs; Or if it doe not, surely, surely, though the Lord had not spoken it thus often vnto vs, or if the Scripture were not written for our instruction, yet the Lawe of nature would condeinnc vs for most vnhankfull men. Day and night we shoule beare a witnesse in our own conscience, how fearefull iudgement God hath reserued for so great iniquity. Who amongst vs could beare it, to be rewarded with vnhankfulness, where wee haue well deserued? To be contemned of those, whome we haue raised vp to honour? To be spoyled of those, whome before wee had cloathed? To be betrayed of those, whom we haue especially trusted? And how then are we blinde & vnderstand nothing? How shall the Lord beare it at our hands, if we be vnhankful vnto him, if we contemne him, & rob him of his honour, who alone hath made vs glorious, when we were couered with our owne shame and confusion? The lord grant vs his holy spirit, that we deceiue not our selues. There is nothing more effectuall to moue a son to obedience, then to know hee hath a louing father. Nothing

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thing maketh so trusty the bond-servant, as to remember hee hath a gentle Maister. Nothing maketh the subiect more faithfull vnto his Prince, then to feele by good ex-perience his Princes clemency. Nothing ioyneth man faster in the bond of friendshipp, then to consider well what his friend hath done for him. And let nothing bind our obedience more carefully to the worde and will of God, then that he hath so long continued mercifull vnto vs. As sure as the Lord doeth liue, this is his holy trueth: he that cannot be moued with this, hee hath not Gods holy Spirite: Poore or rich, bond or free, hie or low, noble or low degree, Prince or stibie&t, all is one. The remembraunce of Gods mercy must make vs all thankfull, were we neuer so mighty. This cogitation must banish far from vs the pride of a kingdome, to thinke how God hath raised vs from the sheepe-folds. Whosoever can say thus; I haue beene bond, but I am free: I haue bin in danger, but I am in safety: I haue beene feareful & trembling, I am carelesse; I haue beene ful of sorrow, now my soule is at rest: I haue beene in misery, I am in dignity: I haue bin a prisoner, I am a Princesse; beleue me, beleue me; if the great and goodly Citties which hee builded not: if the houses full of all manner of gold, which he filled not: if the vineyards and Oliue trees, which hee planted not, did not make him forget the Lorde; which brought him out of the Land of Egipt, out of the house of bondage, if pro-sperity haue not made him drunken, so that he hath bani-shed far from him all sence & vnderstanding, the remem-brance of this thing will make him thankfull vnto him that hath been the worker. Yet, euern you that are now a Princesse of Maiesty, if you haue felt any such alteration, take heedē, fly far away from all vnhankfulness. If you haue scene the dayes, in which you haue sayd; O Lord, I haue

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Mat, 7, 26.

Psa, 105, 15.

Psa, 41, 22.

Icre, 31, 18.

Psa, 115, 12.

haue no friend but thee alone, nowe that prosperity hath brought vnto you a great many of fayre countenances, forget not that God, who was your onely friend in trouble. If in times past you haue prayed that you might not build vpon the sand, to haue your house shaken with euery blast of winde: nowe that you haue choyce of your owne ground, take heed I beseech you, where ye lay your foundation. Now that the Sterne and helme is in your owne hand, guide your Ship so, that the waues doe not ouer-run it. If you haue prayed in times past vnto God to mollisie your enemies hearts, and to bring their cruell practises to nothing: nowe that you your selfe are set in safetie, be not cruell vnto Gods annoyneted, and doe his Prophets no harme. I need not seeke farre for offences, wherat Gods people are grieued, euen round about this Chappell I see a great many, and God in his good time shall roote them out. If you haue sayd sometime of your selfe: *Tanquam ouis*, as a sheepe appoynted to bee slaine, take heede you heare not nowe of the Prophet, *tanquam indomita iuuenca*, as an vntamed and vnruily Heifer. I will not with many wordes admonish your Maiestie that are wise enough: onely I wil say this, returne vnto your own heart, and search your reynes. And here I set before you the Tribunall seat of Christ. If you know these things to bee true, discharge the fayth you owe: grieue not your quiet conscience, least it beginne to accuse you, and the burthen of it be greater than you shall bee able to beare. If God haue defended you mightily, as euer hee did Dauid the Prophet: discharge your faith with the Prophet, and cry in Spirite: *Quid retribuam Domino pro omnibus que retribuit mihi?* What shall I giue to the Lord, for all those benefits that he hath bestowed vpon me?

And thus much as God hath giuen mee vtterance, I haue

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haue noted vnto you out of the first part of this scripture, how God did choose Dauid from the sheepe-fold. The Lord giue you grace to confesse his goodnesse, and shew your selfe more thankefull for all his benefits. One other thing we may note here, that all that wee haue of God, it is of his free mercy, it is not of our deseruing, euen as hee gaue both the Tabernacle and the Scepter vnto the tribe of Iuda, because he loued it. So God gaue vnto his people a land that flowed with milke and honny, but he gaue it not for their righteousnes, for they were a foward people, but because he loued them. So God dealt fauorably with Sion, that is, with the Children of Israel, nor because Deut, 8, 6. of their obedience, for they were a rebellious Nation: but because he remembred his oath which hee sware vnto Gen, 49, 6. their forefathers. So God fulfilled the prophecy of Iacob and he blessed Iudah, but he fulfilled it in Dauid, whome he took from the sheep-folds. So Christ made his kingdome everlasting in the house of Iacob, but hee layd first the foundation of it. And now he hath builded it vp, neither by the wisedome of the wise, nor by the vnderstanding of the prudent, but to testifie vnto vs his free grace & 1 Cor, 1, 27. 28, 29. and mercy. Hee hath chosen the foolish things of this worlde to confound the wise, and the weake things of this worlde to confound the mighty: and vile things of the world which are despised, to bring to nought the things that are esteemed and had in reputation, for this cause alone (as the Scripture witnesseth) that no flesh should rejoyce in his presence.

This he doeth to beat down mans pride.

But what neede wee so farre to seeke for examples? Let vs beholde our selues howe plentifully at this daye are Gods mercies and benefites powred out vpon vs, both vpon our Queene, and vpon her people. How mighty doeth hee defende vs in so many daungers?

How

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How sitte wee here in safety, when all the world is on an vproare? And is this thinke you of our deseruing, or rather of Gods mercy? Nowe surely, surely, wee are very blinde, if we will not all confess with the Prophet Jeremy, that it is Gods mercy that wee bee not consumed. So much disobedience both in Prince and subiect, so little care of dutie, so deepe forgetfulnes of God; what doth it else deserue, but heauy iudgement? And what can it testifie else, but that these good blessings of God, are signes of his great mercy?

Well, well, the wisest way is to take heed in time. Let vs not our finnes separate between God and vs? If there be no where examples that wee can looke vpon, let vs beware by the Tribe of Ephraim, that wee abuse not Gods mercies, for feare we loose them. Because wee are now out of danger, and there is no perill that is present, let vs not therefore say as proud Babilon sayd: *I sit like a Queen and shall see no euill, I shall be a Lady for euer, and shal see no losse of children.* He that thinketh he stands, saith Paul, let him take heede he fall not.

It is no good argument that our estate is sure, because God hath deliuered vs out of a great many troubles. Nay let vs the rather feare, & be the more circumspect. Gods arme that hath beeene stretched out for our safeguarde in times past, is not nowe drawne in that hee cannot againe grieue vs. God deliuered the people of Israel out of the hands of many and grieuous enemies: but yet when the people of Israel woulde in no wise amend; God coulde raise vp Salmanazer to leade them away to perpetual captiuitie. Nay, we haue a great many more fearefull examples then this. Wee haue fearefull examples before our eyes, to take heede of Gods iudgements; when we abuse his graces. God defended Semacherib in the conquest of a

great

Lam. 3, 22.

Esa. 59, 2.

Apoc. 18, 7.  
1 Cor. 10.  
12.

2 Reg. 17, 6.  
18, 9.

2 Reg. 18, 9.

Esa. 37, 13.

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great many of Countries, in all which hee escaped harmesse: yet when hee knewe not himselfe, but blasphemed the God of Israel, cuen before the walles of Ierusalem: GOD could finde him out at home in his owne Country, and in the Temple of his Idols his owne sonnes slew him,

Agamemnon ten yeares together in mortal and bloody warres could neuer be hurt: yet after, at home in his own house, by his own wife he was killed. Bibulus a noble Roman gat many victories, and still escaped peril: yet afterward in the Citry of Rome, when he should haue had the glory of all his valiant acts, and rode through the streetes in the pryme of his triumph, a tyle falling from the house strooke so deep into his head, that it killed him presently. Julius Caesar, in winning the west part of the world, in 51. sette battayles neuer receiued dangerous stroke: yet after all his dangers so happily escaped, at home in the Senate house, in the middest of his Nobility, and in his Parliament robes, he receiued 24. wounds, & all of them deadly. Many such examples are before our eyes, to make vs beware and take heede of security, when any daunger is past; and to take heede of forgetfulnes, when we haue receiued mercy. The Lord enrich vs with the graces of his spirit, that when we often behold from whence wee haue beeene deliuered, we may seeke diligently, and be alwayes carefull how to be found thankfull.

The second argument which I sayd the Prophet vsed, <sup>The second argument.</sup> to make the people thankful, was taken of Gods intent & purpose; to what end he chose David, & that he sheweth in these words; *To feede his people in Jacob, and his inheritance in Israel.* These words are very plaine, and containe <sup>The office & duty of Princes & Magistrates.</sup> so expressly what is the duty of any Prince or Magistrate, that none can bee ignorant, but hee that will not knowe.

For

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For this purpose they are chosen, *To feede Gods people in Jacob, and his inheritaunce in Israel.* Whether hee bee Prince or Emperour, Duke, Earle, Lord, Councillour, Magistrate whatsoeuer, for this purpose hee is called, discharge it as well as he will: Hee must feede Gods people in Jacob, and his Inheritance in Israell. O if God had called them for some other purpose, howe gladly would they haue executed it? If God had called them to dicing and carding, to swearing and lying, to pryde and vanity, the mighty men of our dayes, how busily had they done their duty? But alas, this is not to feede Gods people in Jacob, nor his inheritance in Israel. This is to feed our selues. Euen as the Ox is fed to the slaughter house, so wee doe feede our selues to euerlasting confusion. *They that haue eares to heare, let them heare.*

Maa. 11.15. God hath chosen his Rulers, *To feed his people in Jacob, and his inheritance in Israel.* These are the plaine and expresse words of Gods Spirite; and then what outragious spirite is that, or what Furie rather, that crieth thus with an impudent face, that the Prince hath not to doe with Jacob, and may not meddle with Israel? But these are the steppes that the man of sinne should tred, to speake against the Lorde, and yet say that hee cannot erre. These are the liuely markes of Antichrist, thus to fight against Christ, and yet say hee is his Vicar.

Such is all the Religion of Papistry, examine the same if you will eu'en from poynt to poynt. Where God sayeth one thing, it sayeth still contrary, and yet cryeth with shame enough, there is no error in it. God in his holy word sayeth, It is the doctrine of devils, to forbidd marriage and the lawfull vse of meates. The Pope very presumptuously forbiddeth both, and yet sayeth still that hee hath the holye Ghost. Saynt Paule the Apostle sayth:

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sayth: *If you obserue dayes and times, I am afraide that the Gospel is preached unto you in vaine.* Gal. 4.10. The Pope sayth, you shall obserue both. I can dispence with the Apostle, and yet he sayth, he is Apostolicall. Saint Peter sayth: *Be you subiect to the Prince, as to the chiefest.* 1 Pet. 2.13. The Pope sayth, the King is not highest, but hee is aboue both King and Caesar, and yet hee sayeth still hee is the successour of Peter. And what should I say more? It grieneth mee to reckon vp all that monsters abhominations. It woulde make a Christian heart to bleede, to see howe hee hath deceiued the simple. With his paper walles and paynted fires, hee made them so afayd, that they beleued all things whatsoeuer he had spoken. But he is filthy, and let him be filthy Apo. 22. 11. still.

We will returne to our purpose, & learne of a princely Prophet what is a Princes duty: *Hee must feede Jacob and Israel,* that is, Kings must bee Nurse-fathers, and Queenes must bee Nurses vnto the Church of God. Vnto this end they must vse their authoritie, that Gods children may learne vertue and knowledge. For to seeke onlē worldly peace and security, or to make vs liue at ease heere in this wayfaring City, that is, rather to feed flesh and bloud, then to feede Jacob; rather to make happy this worldly fellowship, then to instruct Israell. The true Israelite is strong against the Lord, and comineth with violence to claime the kingdome of heauen. What hel-  
peth it in this respect to be rich or honourable? *If I had al- Psal. 49.78. the riches in the world, yet could I not pay the price of my bro-*  
*thers soule.* Or if I had neuer so much rule and authoritie,  
I am not therefore the nearer to make intercession vnto  
God. They are other weapons that must preuaile against  
Sathan: and it is another attire that will bee accepted for  
the mariage garment. If we will feede Jacob and Israel,  
Ephe. 6.13. Mat. 22.11.

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Let vs leade them to the house of wisedom, and train them vp in the feare of God. The Lord open the Queenes maiesties eyes, that she may looke to this charge; otherwise, if wee liued neuer so peaceably vnder her, yet when the Lord shall come to aske account of her stewardship, how she hath fed her fellow seruants with the meate appoynted them, then she will be found eating and drinking with sinners.

But because we are so dull of hearing, that a little teaching of our dutie is not sufficient for vs, I will shewe out of the Scriptures some what more plainly if ought may be plainer, what is the duty of a Prince. The Prophet Esay very effectually setteth it out in the person of our Sauiour Christ, saying: *Righteousnes shal bee the girdle of his loynes, and faithfulness the buckler of his raynes.* It is true that the Prince must defend the fatherlesse and widdow, reliue the oppressed, & haue no respect of persons in iudgement, seeke peace vnto his people, and gird himselfe with righteousness. But this is also his duty, & his greatest duty, to bee carefull for religion, to maintaine the Gospell, to teach the people knowledge, and builde his whole government with faithfulness.

For this cause King Salomon, both the mightiest and the wisest King that euer was, called himselfe a Preacher. And the holy King Dauid, to make manifest howe hee knowledgeth his duty, speake openly to his people, saying:

Psal. 32.8. *I wil instruct thee, & teach thee in the way that thou shalt go, and I wil guide thee with mine eye.* This general rule king Salomon gaue vnto other: Be diligent to know the estate of thy flock, and take heede unto thy heards. For riches remaine not alwayes, neither the crowne frō generation to generation. Hereby expressly shewing, that to increase riches, or to sette foorth the glory of a kingdome, that is not the greatest

Pro. 27.23. 24. *Be diligent to know the estate of thy flock, and take heede unto thy heards.*

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test duty of a magistrate. Thus the Prophet Hoseas, crying out against the people of Israel, hee reckoneth Hosea 4. 2. vp this as their greatest disorder, that lying and swearing, and ignorance of GOD was not punished amongst them.

And alas (dearely beloued) if this be the saying of the Prophet, let vs looke vnto it. I dare not but speake the trueth, seeing God of his goodnes hath called me hither. He hath raised me vp so hie when I was cast down, that I cannot forget his benefits. If this will not serve, I will surely speake it more playnly, when the Lord shall open my mouth againe. Surely if this be the saying of the Prophet, (as it is indeed) that lying, that swearing, that blind and wilfull ignorance shall be punished, let not the Princesse deceiu her selfe; the spirit of God doth not possesse her heart, if she heare daily lying, and blasphemous swearing, and see the peoples ignorance, and yet leaue all unpunished. Looke vnto these thinges better if you will look wel vnto your selfe: you cannot pretend ignorance, this is plaine enough, if any thing be enough. And yet least you should seeke too busily to be deceipted, I will rehearse the plain Law of the Lord. That this doctrine may be warranted with the surer witnesses, God saith of a king in the 17. of Deuteronomy; *When hee shal sit vpon the throne of his Kingdome, then shal hee write him this Law repeated in a booke, by the Priests of the Levites.* And it shal be with him, and he shal reade thereina l the dayes of his life: that hee may learne to feare the Lord his God, and keepe all the words of his Lawe, and these couenaunts for to doe them. That his heart be not lifted vp aboue his brethren. That he turne not aside from these commaundements, neyther to the right hand nor to the left. But that hee may prolong his dayes in his kingdome, hee and his sonnes in the middest of Israel.

Deu. 17.18.  
19.20.&c.

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This Lawe I know not how your Maiestie shall interpret, because I knowe not your spirite; but of this I am sure, it made Dauid that hee would not suffer a wicked man in his house. It made Asa driue away the Sodomites out of Israel, put downe the Idols, depose his owne mother from her dignity. It made Iehosaphat, Ezechias, Iosias, eu'en in the beginning of their reigne, to make godly and zealous reformations in religion, & neuer consulted further with the high Priest. Nay it made Salomon to putt downe Abiather that was the high Priest, and to put Sadoc a better in his roome. This made many godly Emperours in the Primitiue Church, to call generall Councils, to reforme many misorders crept into the Church: to depose many ambitious and proud Popes, & place better in their roome. And hee that denieth this, denyeth the Sunne to shine at noone dayes. And as this Law hath thus wrought heretofore, so when it lighteth in a good spirit, I am sure it will doe the like hereafter. It will moue a godly Magistrate, to haue his chiefeſt care to maintaine religion, and to suppressre superstition. And ſuch is Gods righteous iudgement, that whοſoever ſhall doe the contrary, I am ſure his own conſcience will condemne himſelfe. It is the lawe of nature, and it maketh the moſt wicked Magistrate to ſigh and ſay in his heart in remembrance of his ſinne: Sure this doing wil not laſt alway, God hath appointed me for ſome other purpose. This was the greateſt faulte that proude Agamemnon could finde in all the glory of his kingdome, *Ta theon onk orthohenta anetrepſeton bion*: When Gods cauſe goeth not upright, it layeth the glory of my kingdome in the dust, it turneth vpside downe all my life and happiness. Thus it happeneth with the wicked whοſoever they are: they condemne their owne doing, when they ſeeke not

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not to ſet out the glory of God. The Law of God hath thus commaunded it, the godly Kings of Iuda and Ierusalem haue euermore practiſed it, the fauifull Emperours in the primitiue Church made it their chiefeſt ſtudy, the law of nature hath engrauen it in the heart of man: and what godly Prince can now ſleepe in ſecurity, if he haue no care vnto it? Especiall seeing God is God of all Magistrates, and they are his creatures. This is their greateſt ſtudy, to ſhewe obedience vnto him to feede his people, and ſet forth his religion.

But heere I thinke ſome will eaſily ſay: If this be ſo as you teach it, then the caſe is cleare, the Prince is a ſpirituall Magistrate: It belongeth vnto him to reforme religion; he is the highest Judge in the Church of God, to eſtabliſh that by law, which the law of God hath appoynted. How is it then that the Pope ſeeth not this? Why doe not others ſee it, that reade and knowe the Scriptures? Th'Emperors themſelues, why haue not they ſeen it? Howe grewe the Pope vnto ſuch vnbrided authority? How the Pope ſhould come to ſo great authority, I know no cauſe but this, that it was the will of God, and ſuch was the depth of his ſecret iudgements: The purple whοe Apo.17.2.4 ſhould make all the Princes of the earth to drinke of the cups of her fornications. But for the Popes ſeeing or not ſeeing of his owne abhominations, I knowe not his eyeſight, I cannot tell whether he doth ſee them, or ſee them not, but I think he ſeeſh them. For I ſee in all ages, how God hath rayſed vp ſome that haue inueyghed bitterly againſt his inollerable pride. If he ſeeth it not, his eyes are very ſicke, and himſelfe is a verier beast then euer was Nabuchodonosor. And the Lord be prayſed, that hath Dan.4.30. hardened his proud hart, and reuealed better knowledge vnto little ones. Why other ſhould not ſee it that reade Mat.11.25.

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the scriptures as well as we, and are as wel learned as we; I can assigne no other cause, but say with the Prophet, Gods iudgements are like to a great deapth. They are as they are, and what they are it skilleth nothing vnto vs. I came not hither to compare with learning, who be Hebrewes, and who be none. I am sure, if they did seek him in the simplicity of their heart, and call after him in the trueth, not in their owne inuentiones; that they shoulde finde him. Now they seek the liuing springs in vaine, because they seeke them in the puddles that they haue digged themselues. And they seeke for the Gospel of saluation in vaine, because they follow the doctrine that is but precepts of men. But what if many learned see it not? Is it not therefore the truth of GOD that is so plain in the Scriptures?

*2 Cor. 11.  
Psa. 36.6.  
Iere. 2.13.  
Mar. 15.9.*

*Exo. 7.20.  
Exo. 8.14.*

Let me aske againe I beseech you this question: why did not Pharao see, that Moses and Aaron were sent of God? They turned all his waters into bloude: they brought vpon him Frogs that couered all his Land: they plagued him with great swarmes of Lice and Flyes: they feared him with thunder and lightnings, and with great tempests: they made darkenesse thick and sensible vpon the face of the earth: they slewe the first borne of all that was in the Land. Why knew not Pharao that they were sent of God? They deuided the red sea, and went thorow on dry Land: what madnes made him venter to goe so desperatly after? Why would he not be taught till the water couered him and all his host? Should the age that came after him reason thus against Israel: If your God be the Lord of heauen and earth, why did not our Fathers knowe him? Why did not the Scribes and Pharisies know Christ to bee the Messias? They heard John Baptist giue him plaine testimonie: Why did they not be-

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believe him? The same Christ fulfilled al that was spoken by the Prophets, why could they not see that he was the sauior of the world? He made the blind to see, the deaf to heare, the dumb to speake, the lame to go. He made the sick and diseased whole. He raysed vp the dead. Hee told vnto them euен their thoughts and cogitations. How were they so dull of vnderstanding, that yet they coulde not knowe him? If this may bee sufficient to reprooue a trueth(why doe not others see it,) then the Pharisies reason well against Christ, when they sayd vnto the people: Why doe none of the Princes & Rulers beleue in him? But see I beseech you, how great is our madnes that thus reason of other men, why they see or see not. Why haue we our selues so great beames in our eyes, that we cānot see our own estate and condition? Why doe we not see

the shortnesse of our life, but thus liue in the worlde as though we should liue euer? Seeing we haue a righteous God, that will be a reuenger of his owne cause, & punish our transgressiōs, why do we sin yet daily more & more?

Seeing our life is but a vapor, & all our glory is but as the flower in the field, why be we so bewitched with loue of so great vanity? Seeing our estate shal be before God euerlasting, and these accounted daies come so fast to an end, that we shall be speedily called: why bee wee still so carelesse in what sort wee shall appeare?

Seeing Gods threatnings are so neere vnto vs, & the dangers that hang ouer our heads are so many:

Seeing Gods iudgements are so fearefull, and his wrath burning for euer, why are wee so carelesse? And why is it true that was spoken so long agone? *Hec viuunt homines tanquam mors nulla sequatur: aut velut inferni fabula vana foret:* Why doe we liue as though wee should never dye, and as though hell fire were an old wiues fable?

*Mat. 11.5.*

*Mat. 9.4.  
Ioh. 11.34,*

*John 7.48.  
Math. 7.5.*

*Heb. 13.14.  
Rom. 3.5.*

*Ioh. 5.24.  
Ioh. 8.15.*

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Beleeue me, beleeue me, this is vntollerable blindnes, seeing we be so blear-eyed our selues, that we cannot see before vs neither heauen nor hell; yet that we wil reason against Gods trueth, by any mans eye-sight whether hee see or not see. If we list to maruaile at the dulnes of mans eyes, we cannot well maruaile at any thing so much as at our owne foolishnesse, that cannot see our selues. Let vs looke at the last to our owne estate, and as for other men, let vs leaue the vnto the Lord, hee doeth know most assuredly who be his. They are not the wise and prudent of this worlde that hee hath chosen. There are not many Princes and noble men in the face of his Church. If Princes and Magistrates will be still rebellious, what is that to vs? If the Pope and his hirelings wil be blind still, yet the Scripture is the Scripture.

Luke 16.1. The vnthankfull Steward never liueth more riotously then when his Lord is euuen at hand to call him to his ac-  
counts. Math.25.6. The foolish virgins are never faster asleepe, then when the Bridegrome is ready to enter into his wedding chamber. Luk.12.20. The children of this worlde are never busier occupied, then the night before their soules shall bee ta-  
ken from them. 2.Thes.2.4. The sonne of perdition shall never be more lofty, then in these latter dayes, when he shal be re-  
vealed. But for these that are so blinde let them be blinde still; let vs approach vnto the chrone of grace with fayth, that the secrets of the Lord may bee reuealed vnto vs. As for Kings and Emperors, if you will asko why could they not see it, but commit thomselues vnto so great slaverie: alas poore creatures, howe could they see in the midst of so great darknes? How could they reade when the book was fast sealed? how could they discerne the voice; when they heard no sound, but of tincckling Cymbals? But this was the great subtily and craft of Sathan. He knoweth how

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howe willingly wee bee carried to worldly studies, and whether wee did incline, thither hee thrust vs headlong. Hee knoweth what corruption he hath fowne in our na-  
ture, and how vnwillingly we meddle with the shings of God: and therefore it was an easie practise of the Pope his minister, to pul away al heauenly cares frō all Princes gouernments. They are grieuous vnto flesh and blood, and such as Kings loue not to meddle withall. This was one meane why Princes did not their duty. Another was as great as this: they heard the Pope so magnified, that they thought him halfe a God; when they were once per-  
swaded the Popes pardons should be no smal discharge, who would not willingly submit himselfe with all humi-  
lity to receiuē it? If we may liue all our life in riot, and yet after thorough the Popes blessing, rest in the peace of the Church, who woulde refuse any Popish subiectio[n]? Make men once drunke with this opinion, and they are at your commandement to doe what you will: Barefoot and bareleg they will waite at your gate, set your foote (if you will) in the Emperours necke, he will refuse no villa-  
nicie. Well, now that God hath deliuered vs out of that kingdome of darkenesse, now wee know the Pope to bee Antichrist, his praiers to be euill, his pardons to be worse then the sinne of witchcraft: Let vs looke at the last to our owne duty, and trust no more to such a broken staffe. If G O D hath made vs Princes and Magistrates, let vs feede his people in Iacob, and his inheritance in Is-  
rael.

This is our duty, let vs hearken vnto it, & that we may doe it the better, let vs enquire how it may bee best dis-  
charged: And I beseech your Maiestie to hearken, I wil speake nothing according to man, which may easily bee contemned: but that which I will speake, shall bee our of the

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*The saf. gard  
of a Prince,  
is obed. ence  
unto God.* the mouth of the Lord, in obeying whereof shall consist your safe-gard, and the health of your kingdome. Especially and aboue all thinges looke vnto your Ministerie. There is no commandement giuen ofner in the old Testament, nor giuen ofner in the new.

Nomb 3.

Exo.25.19.

When God would specially blesse the people of Israel, he scattered the Leuits among the other Tribes, that the law might be taught in all the coasts of Iurie. When Christ would bring into the world the light of the Gospel, he sent forth his Apostles to preach vnto euery creature. In the old Law God signified by many outward tokens, how necessary the Priest-hood was for the instruction of his people, and what Priestes hee required. The staues were alwayes in the rings of the Arke, the lamp euer-burning, to shew that the Priests should alwaies declare the will of God vnto his people, and offer vppe the sweet incense of continuall prayer. On the nether end of

Exo.28.33.  
34.35.

the robe of the Ephod, were belles alwaies sounding, to teach that the Priest should be euer heard where-soever he did go, and shew himselfe a messenger of the Lord of hoasts. In the breast-plate he had *Vrim* and *Thumim*, two lively representations of Gods presence, to be witnesses vnto the Priest of his knowledge & righteousnes. In the plate of gold vpon his forehead, was engrauen in great

Exo.28.36.

golden letters, *Holinesse vnto the Lord*; to testifie his upright life and conuerstation. God forbad any stranger to enter in among thē except he were circumcised in heart. And of the children of *Aaron*, if any had faulted in the ministerie, hee should by no repentance bee receiued againe to the priesthood, that he might keepe in holiness all the children of Israel. This is the care that wee must haue of our Ministerie, if wee will haue the Gospell of Christ to grow. This care was greatest vnto the godly

Rulers

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Rulers and Princes of Israel, to the end they might keepe the Sanctuary vndefiled. This care must be greatest in those that are Christian Magistrates, If they loue Gods glory, and the encrease of his gospel. Thus did King Solomon in the beginning of his reigne, when he put down <sup>1 Reg.2.25.</sup> <sup>2 Chr.18.</sup> <sup>7.8.</sup> <sup>2 Reg.18.1.</sup> <sup>2 Chr.29.</sup> <sup>4.5.6.7.&c.</sup> *Abiathar*, and made *Sadoc* high-priest. Thus did *Iehosaphat*, when to reforme religion he sent forth Leuits into the coasts of Israel. Thus did *Ezechias* at the entrance of his kingdome, when this was his first care, how the Leuits might be prouided for. But of all other, Moses who had receiued the commandement from God himselfe, as appeareth, did especially see what was the necessity of the Minister. In the 33. of Deuteronomie, a little before his death, thus he maketh his prayer; *Let thy Vrim & Thumim be with thy holy one, whome thou didst proue in Massah,* <sup>Deu.33.8.</sup> *and didst cause to serue at the waters of Meribah, who sayed unto his father & to his Mother: I haue not seene them, neither knowe I his brethren, nor yet his owne Children, but they obserued thy word and kept thy couenant. They shal teach Jacob thy iudgements, and Israel thy Lawe. They shal put incense before thy face, and burnt offerings vpon thine Altar.* *Blesse O Lord his substance, & accept the worke of his hands. Smite through the loines of them that rise vp against him, & of them that hate him, that they rise not vp againe.*

Marke (I beseech you) both his great care how the Leuites might prosper, & his notable describing of them, what manner of men they shal be. First, he prayeth that true knowledge and vnderstanding might never bee remoued from them: their affection towards Gods holy sanctuary might be such, that neither father nor mother, wife nor Children do keep them back from obediēce to the law and couenant. O that our Ministers were such as *Moses* prayed for. Then no doubt God would blesse thē accor-

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according to their request, & confound their aduersaries that rise vp against them. And here also marke his great zeale for their prosperity. He was the patientest man, and had the mildest nature of all the people of Israel: yet could he not supprese his good and great affection, but brake out into these wordes: *Smise through the lynes of them that rise up against him, and of them that hate him, that they rise not up againe.* O Lord, if Moses had liued in our dayes, and scene this adulterous generation, that so spoyleth the Leuites, howe would his zeale haue beeene inflamed against them? Hee woulde haue cryed out as good Nehemias cryed; *Plague them O Lord, that defile thy priest-hooде.* And good were it for these sinfull men, that God would send his plagues vpon them, while yet they haue time to repent. Now we want a Moses to pray for their punishment, for they sleepe in their sinnes: and God (I feare) hath reserued them to a greater punishment. The Lord graunt vs grace to remember the latter end, & now looke while it is yet time, to the good order of the ministerie. Whē God promised to establish his mercies with his Church, hee promised this, as the greatest token of his loue: *I will give you Pastors according to my harts, that shall feede you with knowledge and understanding.* When hee would haue them haue sure hope that he was their God, and they were his people, hee sayd hee would giue them Leuites that shold teach his people, the difference betweene the holy and prophane, betweene the vncleane & the cleane; He promised them this as a perpetuall couenant: *The lips of the Priest shall keepe knowledge, and they shall seeke the law from his mouth: For he is the Messenger of the Lord of hostes.* And this was the charge that God gaue straightly vnto the Priest hood: *That they should tell his people of their sinnes, and the house of Jacob their offences.*

Iere 3.15.

Mala 1.7.

Esay, 52.1.

A

### before the Queenes Maiestie.

A miserable Common-wealth it must needs be, and far separated from God and his mercies, that hath blind leaders, who cannot leade themselues. Who so feareth the Lord, will surely looke vnto it, that he maintaine no such offences within his kingdom, nor nourish any such sores within the body of his Countrey. If a man be once called to the Ministery, let him attend vpon his flocke, and feed them as his duty bindeth him, with the foode of life, or let him bee remoued. Christ sayd, *Pasce, pasce, pasce,* <sup>1 Pet 5.2.</sup> Feed, feed, feed. This charge he hath giuen, euen as we loue him, so to see it executed. Say what we will say, and the more we say it, the more impudently we shall lye, if we say we loue him, while wee keepe not his commaundements. Would to God we were wise to understand it. *They are the salt of the earth,* <sup>Mat. 5.13.</sup> and what shall be done with them, if they can season nothing? Christ sayd, *they are the light of the world,* and what heapes of miseries shall they bring with them, if they themselues bee darke? Christ sayd, *they be the watchmen:* and what case shall the Citty be in, if they doe nothing but sleepe, and delight in sleeping? Who seeth not these incurable sicknesses, that can see any thing? They are the Pastors, and howe hungry must the flocke be, when they haue no foode to giue them? They are the Teachers, and howe great is the ignorance, where they themselues know nothing? They are the Euangelists or messengers of glad tydings: howe little hope haue they, and what slender faith, whose messengers cannot tell what the Lord sayth?

The Lord enlarge within your Maesty, the bowels of mercy, that you may once haue pitty vpon your pore subiects. This cogitation made Paule the Apostle say to Timothy, (a paynefull father vnto a carefull childe;) *I charge thee before God, and before the Lord Jesus Christ, that* <sup>Tim. 1.2.</sup> *shall*

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shal judge the quicke and dead at his appearance, and in his kingdome : preach the worde, bee instant in season, and out of season, reprove, rebuke, exhort, &c. Of all miseries where-  
<sup>1 Ki. 13. 33.</sup> with the Church is grieved, none is greater thā this: that her Ministers be ignorant, and can say nothing. What could Ieroboam do more than this, to strengthen all his Idolatry, then to make him Priestes of the lowest of the people? What could haue made Aſa (being otherwise religious) so ſoone to haue turned away from the ſervice of God, ſaving only he ſuffered his people to be without a Priest, which could teach thē the word of God? What plague did God threaten greater againſt a rebellious peo- ple, than that hee would take away from them their true Prophets? When were the peoples ſinnes ſo ripe to pro-  
<sup>Eſay 52.</sup>  
<sup>Eſa. 56. 10.</sup> cure vengeance, as whē their preachers were dumbe dogs and could not bark? And what I beseech you is our con- dition better? Or what be many ministers of our time &  
<sup>1 Cro 13. 9.</sup> Country, other then dumbe dogs? Surely as Ahijah ſaid of the people of Israel, ſo wee may ſay of our Ministers: haue we not made vs Priests like the people of our Coun- try? whofoeuer cometh to consecrate witha yong Bul- lock, and ſeven Rams, the ſame may be a Priest for them that are no Gods. And ſo ſurely if we ſerved Baal, a great number of our Priestes at this day were tollerable. But if we ſerve the Lord, what do they with that function they cannot ſkill of? Let them returne againe to their old oc- cupation. And yet this is but one euill: and if we were re- formed, yet much ſtill were amiffe. If I would declare vnto your Maieſty al the great abuses that are in your miniſterie, I ſhould leade you along in the Spirite, as God did the Prophet Ezechiel: and after many intollerable euils, yet I ſhall ſay ſtill vnto you, behold you ſhall ſee moe ab- hominations then thēſe.  
<sup>Ezech. 8. 3.</sup>  
<sup>4.5. &c.</sup>

I would

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I would first leade you to your Benefices, and beholde ſome are defiled with impropriations, ſome with ſequ- ſtrations; ſome loaden with pensions, ſome robbed of they coimodities. And yet beholde more abhominations then thēſe. Looke after this vpon your Patrons, and loe, ſome are ſelling their Benefices, ſome farming them, ſome keepe them for their Children, ſome giue them to Boyes, ſome to ſerviug men, a very few ſecke after learned Pastors. And yet you ſhall ſee more abhominations then thēſe: Looke vpon your ministerie, and there are ſome of one occupation, ſome of anothes: ſome ſhake Bucklets, ſome Ruffians, ſome Hawkers and Hunters, ſome Dicers and Carders, ſome blind guides, and cannot ſee, ſome dumbe dogs and wil not batke. And yet a thou- ſand more iniquities haue now couered the Priest-hood. And yet you in the meane while that all theſe whordoms are committed, you at whose hands God will require it, you ſit ſtill and are cateleſſe, let men doe as they liſt. It toucheth not belike your common-wealthe, and therefore you are ſo well contented to let all alone. The Lord in- crease the giſis of his holy ſpirit in you, that from faith to faith you may grow continually, till that you be zealous as good King Dauid, to worke his will. If you know not how to reforme thiſ, or haue ſo little couſel (as mans hart is blinded) that you can deuife no way, aske counſale at the mouth of the Lord, and his holy wil ſhal be teuacled vnto you.

To reforme euil Patrones, your Maieſty muſt strengthen your lawes, that they may rule as wel high as lowe. For as Eſdras ſayed once, ſo may I boldly ſay now: The handes of the Princes and Rulers, are chiefe in thiſ ſe- pasſe. If you wil haue it amended, you muſt provide ſo, that the highest may be afraid to offend.

To

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To keepe backe the ignorant from the Ministry, whō God of his goodness hath not called to such a function, take away your authority from the Bishops, let them not thus at their pleasure make Ministers in their Closset, whome soever it pleaseth them. To stop the inconueniences that grow in the Ministry by other, who say they are learned and can preach, and yet do not, that are (as I sayd) dumbe dogs, and will not barke, bridle at the least their greedy appetites; pull out of their mouthes those poysoned bones, that they so greedily gnaw vpon. Take away dispensations, Pluralities, Totquotz, Non residences, and such other sinnes. Pull downe the Court of Faculties, the mother and nurse of all abhominations. I tell you this before God, that quickneth all things, and before our Lord Iesus Christ, that shal iudge the quick and the dead, in his appearance, and in his kingdome: amend these horrible abuses, and the Lord is on your right hand you shall not be remoued for euer. Let these things alone, and God is a righteous God, hee will one day call you to your reckoning. The God of al glory open your eyes to see his high kingdome, and enflame your heart to desire it.

*The third argument.* The third thing that I sayd in this place was to be noted, was of Dauid himselfe, how faithfully hee executed that whereunto he was called. The Prophet sayth: *He fed them in the sincerity of his hearts, and guided them with the discretion of his hands.* An excellent vertue, and meet for King Dauid, that was a man according to the hart of God. He knew that obedience was better then sacrifice, and that Gods people were neuer better ruled, then whe their Princes brought into captiuity their owne vnderstanding, and in simplicity of hart were obedient onely to the wisedome of almighty God.

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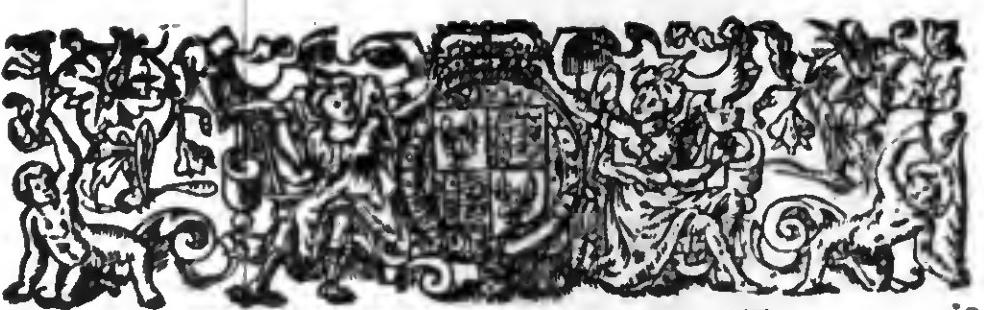
before the Queenes Maestie:

He had too good experience of his owne wisedome, and had tryed it often how it made him to rebell: therefore to please God effectually, hee walked in his simplicity. O that our Christian Princes had so great measure of Gods holy Spirite: how many and grievous burthens should then be taken from vs, that now Christian eyes & ears can hardly beholde and heare? how many sinnes should be extinct and buried, that now vaine policy doth maintaine and strengthen? The time is past, and I wil say no more.

The God of all mercy, and Father of all consolation, inspire our hearts with wisedome, that wee may walke before God in our owne simplicity: That what his holy worde hath spoken, wee may humbly heare, and not reason against it, because of our common-wealth. Then shall wee ende these short and euill dayes with gladnesse. And when Christ shall appear in glory and majesty to iudge the quick and the dead, we shall stand on the right hand, in the number of his elect, and heare that last and happiest sentence that neuer shall be called backe againe: *Come ye blessed of my Father, & possesse the kingdome which is prepared for you, from the beginning of the worlde.* The which time the Lord bring hastily vpon vs, euen for his Sonnes sake Iesus Christ our Sauiour: to whom with the holy Ghost, three persons and one God, be all honour and glory, both now and euer, Amen.

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A Sermon preached at the Tower of London, by M. Edward Dering, the 11. of December. 1569.

JOHN. 6. 34.

Then they sayde vnto him, Lord, giue vs euermore of this bread. And Iesus saide vnto them; I am the bread of life: He that commeth vnto me shall not hunger: and he that belieueth in mee, shall never thirst.

**V**e hauie (deereley beloued in our Lorde and Sauiour Christ) we haue in this portion of Scripture to consider; First, the petition or request which the Iewes make vnto our Sauiour Christ in these words: *Lord giue vs euermore of this bread.* Then the answeare that our Sauiour Christ maketh againe; *I am the breafe of life;* &c. Their request riseth of certayne wordes, spoken immedately before, where Christ sayth; *My Father giueth vnto you from heauen the true bread. For the bread of God is hee that commeth downe from heauen, and gineth life vnto the world.* Through which words they brake out straight into this prayer; *O Lord giue vs alwayes this bread.* These words they do not vitter with any good affection or louing desires to be partakers of the mercies, which are offered vnto all in Christ Iesu; but rather of a distempered mind, drawne into contrary desires, seeking by all means to fill themselves with happines, and yet to iest and scoufe at the doctrine of Christ.

The

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The thoughts of their mindes are made manifest, both by these words of Christ: *re serke mee because you eate of the loaves and were filled:* and also by their owne wordes to the same effect, where they say, *Our Fathers did eate manna in the wildernesse.* Likewise requiring that Christ would so feede them still by myracle, and then they wold follow him. And afterward also, when Christ had further taught them, that hee woulde in no such sort feede them daintily on earth, but if they woulde eate of the bread that hee would giue, they must renounce such fleshly concupisence, crucifie themselves to the world, and bee with a lively faith incorporate into his body, then they should eat of living bread: as soone as they heard this, they murmured at him, shewing that hee was not the bread that they did seeke for, and then declared what was their scoffing spirite, and sayed openly: *Is not this Iesus the Sonne of Ioseph, whose father and mother we know? how came hee downe from heauen?* <sup>John 6.4.</sup> Thus deereley beloued, we learn what minds these men had that would so faine haue beene fed with the bread of life. They would liue for euer, but they <sup>John 6.28.</sup> would liue as they list. They wold follow Christ, but they would neither hunger nor thirst. They would do the will of God, but they would not crucifie their affections. They would come vnto heauen, but they would not bee ledde by Iesus the poore Carpenters sonne. Their carnall fancies beguiled them. Their scoffing at Iesus made their hearts so blind: and their desire of happines was nothing but the shew of their own folly. Now let vs beware by other mens harmes. Let vs not fall after the same example <sup>Heb. 4.11.</sup> of disobedience. If wee bring our carnall fancies to the word of God, we shal never understand it. The natural man, <sup>Cor. 2.14.</sup> perceiueith not the things that are of God. Such grosse imaginations deceived Nicodemus, that hee understood

M 2

not

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John 3.4. not what it was to be borne anewe . Such fancies made  
 John 4. 15. blind the woman of Samaria, that she knew not how to  
 Mar. 16. 38. ask for the water of life. Such carnal imaginatiōs made  
 Luk. 18. 38. the children of Zebedy to ask of our Sauior Christ, they  
 knew not what. Yea al the Disciples of our Sauior Christ, by such fleshly desires oftentimes vnderstoode him not.  
 And how much more ought wee to take heed that haue  
 so barren harts, nor watered so plentifullly with the spirit  
 of God? Whither shall we be led, if we bring vnto Gods  
 word our sensuall appetites ? Sure euē thither, whither  
 these Iewes are gon before vs, to murinure against Christ  
 and despise his Crosse. Let vs then take heed while it is  
 yet time, and in obedience of God, banish farre from vs  
 our owne vnderstanding: and if wee will be taught of the  
 2 Cor. 10. 3. Lord, let vs leade into captiuity all our owne cogitatiōns, and seeke no better estate for the gospell of God, then hee himselfe hath appointed by his holy wisedome.  
 Otherwise, it wil surely come vpon vs, that came so long  
 agone vppon these carnall Iewes, and wee shall haue so  
 good liking of our owne delight, that we shall contemne  
 the poore Galilean, and with a proud countenance wee  
 shall think much scorne, that the Carpenters son should  
 bee our maister. This is the fruite that groweth out of  
 mans wisedome. Here it is plainly testified in this sixt of  
 Iohn. It is testified in the Scribes and Phariseis, that so  
 often scoffed at our Sauiour Christ; in the soldiers that  
 Math. 27. vpon the Crosse had him in such derision: in the whole  
 Mat. 26. 49. multitude of the Iewes that strook him and spit on him,  
 and bad him areade who had hurt him. Thus after that  
 by carnal reason they would needes judge of Christ, they  
 grewe more and more in hardnessse of heart, till they  
 thought it good wisedome to speake so great blasphemy.  
 Such like Gospellers there were many in the Primitiue  
 Church,

### at the Tower of London.

Church, that thought themselues wise in making a ieast  
 of Christ. So Julianus the Apostata, when the christi-  
 ans asked helpe against all their iniuries, with mockes  
 and scoffes he would aske why they did complain, when  
 the Galilean their Maister bad them doe good for euill:  
 If any one would take away their coate, that then they  
 should giue him also their cloake. So many wicked Ma-  
 gistrates spoiled the Christians of their money, & would  
 taunt them merrily with the saying of their God : *Quod Prudencie:*  
*Cesaris scis, Cæsara, Giue that vnto Cæsar, that thou*  
*knowest is Cæsars.*

Such Gospellers at this day wee haue a great manie  
 in England, that laugh smoothly in their sleeves at their  
 madnesse (as they thinke) that followe so earnestlye the  
 Gospell. So Saint Peter hath borne witnes generally of *2 Pet. 4. 1.*  
 the Wicked of all Ages, that they shall thinke it much  
 madnesse, that other will not runne to like effusion of  
 ryot: but let them alone, that seeke willinglie to goe so  
 farre astray . This is the time of their reioycing . The  
 dayes of repentence are not yet come. When they haue  
 done with their mocking, themselues shall be then moc-  
 ked at, and for all their pleasant sporting, they shall bee  
 called to judgement. Another thing I noted vnto you in  
 the Petition of these Iewes, and that was a desire of hap-  
 piness which they wished to come vnto: And in the ve-  
 ry middest of their malice, yet an inward sighing of spirit  
 that they might once eate of the Breade of Life. They  
 pleased themselues exceedingly in fighting against our  
 Sauiour Christ, and yet againe in remorse of conscience  
 they wished to be partakers of everlasting life. And this  
 is that sparkling of the grace of God, which is kindled  
 in the hearts of all men, of which Saint Iohn sayth; *That*

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John 1,9. Christ lightened all men that come into this world. Caine had this light, when the burthen of his sinne seemed so heauy vnto him that it could not be pardoned. Esau had this light, when for losse of his fathers blessing, he listed Gen.27, 38 vp his voice and wept. Pharaoh had this light, when in remembrance of all his plagues, he cried at the last; The Exod.9,27. Lord is righteous, but I and my people are wicked. The Sorcerers of Egypt had this light, when God confounded their wisedome in a most vile creature, and they confess'd before Pharaoh: This is the finger of God. Pilat had this light, when he washed his hands and cried before all the Iewes, That he was innocent from the blood of Christ. Simon Magus had this light, when hee wondered at the signes and miracles that were wrought by the Apostles, and would haue giuen money for the holyc Ghost. The Gentiles themselves they had all this light. Antiochus, when hee wept for all the euill that he had done at Ierusalem. Julianus when he cried, Vici te Galilae. O man of Galile, thou hast gotten the Victorie. Adrian at his deth, when hee spake vnto himselfe, Animula, vagula, blandula, hospes comesque corporis, quam nunc abibit in loca, nec ut soles dabitis ocos, pallidula, rigidula, nudula? Brutus had this light, when the night before he was slayne, he thought he saw a spirite that cried thus vnto him, Ego sum tuus malus genius Brute: hodie me in Philippis videbis.

But what neede I (dearely beloued) to make this long by examples? You your selues (I am sure) can witnesse with this truth. There is none of you so farre giuen ouer to vncleannessse, but I am sure sometime you say vwith these vncleane Iewes: O Lord give vs one day the Bread of life. This is the triumph that vertue hath ouer vice, that whiche-

at the Tower of London.

wheresoeuer she is most hated, there she is often wished for. And this is the great punishment that God bringeth vpon the wicked, even as the Poet saide, *Virtutem ut videant, intrabescantque relata*: That though they loue not Virtue, nor cannot like to follow her, yet they shoulde pine away with a longing desire after her. And this I am sure it striketh deepe, and woundeth the Conscience of the wicked. Though they haue set their heart as an Adamant stone, and made their face as hard as flint, yet grace pierceth throughout their concupisence, and they say sometime, the way of vertue is better. There was never so impure and dissolute an Adulterer, but he hath saide sometime, the chaste body is best. There was never so blasphemous and vile a swearer, but sometime he hath trembled at Gods Majestie. There was never man so proud and ambitious, but sometime hee remembreth he is but earth and ashes. There was never such an Usurer nor couetous wretch, but sometime hee thinketh his golde and siluer shall canker, and the rust of it shall be a witnesse against him. There was never so riotous a person, sumptuous and prodigall, but sometime hee condemneth his owne doing, and saierth with the Prophet; *The unrighteous man borroweth and payeth not againe.* James 5,2. Psal.37,12.

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of his workes of Supererogation, but oftentimes in his  
conscience he would surely confesse : That when hee had  
done all, yet he was unprofitable. There was never any so  
great an enemy to Faith, but when his conscience vvas  
touched with the griefe of sinne, he would cry alowde,  
*Faith alone doth iustify.* There was never (I am sure) Pa-  
pist yet so drunken, that made so much of all his fleshlie  
worshippings, of Organes and singing, of Altars and  
Altar cloathes, of Frankensence and sweete smelling sa-  
uours: of banners and streamers; of goodly Tunes and  
Melody: of Siluer Crosses and Challices, but hee hath  
sayde sometime, Who required these things at our handes?  
*The true worshippers do worship in spirit and verity.* There  
was never Papist in so deepe a sleepe of Pardones, and  
Purgatorie, but he hath surely sayde it, such weake En-  
gines can breake downe but paper wals, and such colde  
water can quench but painted fires. There was never  
Pope nor generall Councell so desperately bent, to set vp  
worshipping of Images, but their owne hearts haue of-  
ten cryed within them: They haue mouthes and speake not,  
*they haue eyes and see not, they haue ears and hear not, they  
haue noses and smell not, they haue hands and touch not, they  
haue feete and walke not:* Thou shalst not bow downe to them,  
nor worship them.

There was never Papist so blinded with the great ab-  
surdity of Transubstantiation, but sometime seeing the  
wine in the Challice, he hath been afraide to say, by this  
and by nothing else let my sinnes bee washed; and seeing  
the Cake in the Prieste, handes: thou alone hast redē-  
med me, and alone by thee I looke to bee saued. This  
doubt yee not (dearely beloued) is the working of the  
Lorde, in the hearts of all his enemis. Refuse him how-

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ye wil in life or in religion, you shall carry day and night  
a witnesse in your breast against your selues, and your  
hearts will condemn you, and cry euermore against you;  
The way vnto true happiness, is neither by sin nor su-  
perstition: neither by open rebellion, nor yet by accur-  
sed Idolatry. And thus farre out of this petition of the

froward Lewes, I haue noted vnto you, what I thought  
best for our common instruction. The Lord graunt vs  
that we make the like request, but with a better spirit, and  
pray euermore vnto him, O Lord giv vs alwaies the bread

John 6, 34.

Now let vs consider the other part which (I saide) is  
the answere of our Sauour Christ in these wordes; *I am  
the bread of life, hee that commeth vnto me shall never hun- John 6, 35.  
ger, and hee that believeth in mee shall never thirst.* Out  
of this place (dearely beloued) I will note vnto you, as  
the Text giueth mee occasion, these three points. First  
who is the Bread of life; then by what meanes he is ea-  
ten; and thirdly, what fruite commeth of such susten-  
tation. Who is the Brede, Christ sheweth in these  
words: *I am the Bread of Life.* By what meanes he is ea-  
ten, it is shewed in these words: *Hee that commeth vnto  
me, Hee that believeth in me.* What fruite comineth of it;  
it is shewed in these wordes; *Hee shall never hunger, Hee  
shall never thirst, I am the Bread of Life.* These words they  
signifie thus much, that in Christ alone wee haue life,  
and all confidence of saluation, must bee grounded on  
him, & on none else. Christ crucified, is a continuall Sa-  
crifice of reconciliation standing between God and vs,  
so that whatsouer grace, mercie, and peace is powred  
vpon vs by God the Father, it commeth down through  
the body of Christ vpon the Crosse: and whatsoeuer

joy

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joy or comfort we can haue in being vesselles of mercy, thus it is made perfect: when with a lively faith we look through Christ crucified, and so goe with boldnesse vnto the throne of grace. Thus Christ is called the bread of life: the foode of our soule, and nourisher vp of our consciences to a perpetuall quietnesse. This the Scriptures testifie most plentifully in all places, witnessing, that whensoeuer we feele our selues hungry, that is, Labouring and heavy loaden with the burthen of our sinnes, we must come vnto Christ, and hee will refresh vs. From our first Father Adam, vntill the last man that shall be borne vpon earth, neuer was nor shall be one that shall find other foode of life.

Adam, by whose sinnewe were all condemned, when he was cast out of Paradise, that is, out of Gods fauour and the place of rest, he could not feed his soule neither with the labour of his hande, nor with the sweate of his brows, but the first food of life he found in this promise, That the seed of the woman shall tread downe the heade of the Serpent. Abraham, Isaac, and Iacob, in all their wandering iourneys they liued not by this, That their posterity should be multiplied, and enjoy a land that floweth with milk and honny. But this was the bread of life that made theyr heart glad, euен the sight of Christ, and by this promise euery one of them liued; In thy seed all the Nations of the earth shall be blessed.

The Law that came after and taught vs true obedi-  
ence, we learned nothing by it, But the knowledge of our  
sinne, nor it wrought nothing in vs, but the multiplying  
of our iniquity. The lawes and ordinances, which vvere  
in meates and drynkes, and carnall rites and ceremonies,  
they could not scicke the conscience of him that did the  
seruice;

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service; the sacrifices & offerings were not such as they could giue vnto vs the food of life. It was altogether un-  
possible that the blood of Bulles and Goates shoulde take away  
sinnes, but so farre the Law did feede our soules, as it shoulde vs  
up in the faith that shoulde be revealed, & led vs as a school-  
maister vnto Christ. The Prophets that came after, ray-  
sed vp of God to reach his people, they shewed no other  
marke to looke on, nor other hope to live by, but that  
childe that should be borne vnto them, and that Sonne  
that should be giuen them; whose name was wonderful coun-  
cel or, the mighty God, the everlasting Father, the Prince  
of peace. The Apostles and Euangelists now sent in these  
latter daies for the worke of the Ministerie, To gather to-  
gether the Saines, and to build up the body of Christ; They  
feede vs not with the food of our owne workes or well-  
doing, but to make our faith strong, and the promise of  
God sure, they tell vs: Christ is our peace, and there is no  
other name under heauen giuen vnto men, by which we shal  
live, save onely the name of Jesus Christ. Thus Christ is  
our bread of life, and if we will build our selues vpon A-  
braham, Isaac, or Iacob, to be of their posterity, if wee  
wil be led by the Law and the Prophets, by the Apostles  
and Euangelists, to finde the foode of life, if wee heare  
Christ himselfe, or will be his disciples, then this is our  
religion: Christ is the bread of life. Too too wretched  
haue the Preachers bin, that haue called you from this  
bread, to seede you with their corrupt leauen, from this  
fountaine and well-spring, to their owne puddles that can  
hold no water. Thus they haue all done that haue led you  
any whither saving to Christ alone, that haue taught you  
to pray vnto Saints, Angels, or Archangels to bee your  
Mediatours, that haue tolde you of justification in your  
owne.

Galat.3,24

Isay 9,6

Ephe.4,11

Rom.14,16

Ephes.1,14

Act.4,22

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owne workes ; that haue solde vnto you their Masses, as sacrifices propitiatory for the quick and dead; that haue bid you trust in pardons and indulgences for remission of sinnes; that haue brought you vnto the Pope, a sicke head of an ill disposed Synagogue, to hang your Faith vpon his sleeve; that hath told you of general Councils, they could not erre, but whatsoeuer they should decree, you should so receiue it as the holy Euangelistes. Thus haue these monsters spoken, and thus they haue deluded you, and yet they say still, wherin haue we offended? But the Lord bee pralised, that hath deliuered vs out of the kingdom of such darknes, and brought vs again into the light of his Gospell. Let vs now walke in it accordingly, & confesse Christ alone to be the bread of life. The second thing that I noted to you in this answer of our Sauiour Christ, is, how we do eat of this bread, and that (I saide) was shewed in these words; *He that commeth unto me, he that belieueth in me.* To come to Christ, to believe in Christ, that is to eat christ, so that we may well say, as S. Austin said, *Quid pares dentes aut ventre, credere et manu-  
pon the 6. ducatis?* It is no need to prepare tooth or belly, beleeue of Ioh. tract and thou hast eaten. But here (dearly beloued) I must first admonish you, that this place, nor this 6.ch. of Iohn, is not meant of the Sacrament; as some popish interpreters haue ignorantly tolde you. The Sacrament was not yet instituted, nor any now present knew whether hee would euer ordaine any such Sacrament of his body and blood, or no: so that if he had spoken therof, he had told them that which they could not vnderstand. But this christ doth without al consideration either of sacrament or no Sacrament. He telleth them how and by what meanes his body can be eaten, whether it be in your inward

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ward faith, when secretly and with your selfe you feede vpon his body, or whether it bee in outward signe or Sacrament, which is a helpe of our infirmity, the more liuely to taste of his mercies.

There is but one and the same way, either to eat his flesh, or to drinke his bloud: the which way, plainly and expressly here is deliuered vs by Christ, that we need not to erre except we will. And this was Christes great mercy, to prepare the hearts of his Children, that they should not bee offended with any manner of vnderstanding, when they should heare in the institution of the Sacrament, *Take, eat, this is my body.* They are before well instructed, and they knowe what to beleue. The grosse and carnall fancies of transubstantiation, coulde not disquiet them. They knewe there was no way to eat Christ, but to come vnto him, nor to drinke his bloud, but to beleue in him. And this faith was the more precious, the further off his bodily presence was remoued from them: *They knewe faith was the taking  
holde and substance of things wee hoped for, and the sure apprehension and proofe of things that were not seene.* So that they knewe howe to feede on the body of our Sauiour with great boldnesse, to lift vp their soule, and to take holde of the mercy of Christ, who sitteth in heauen at the right hand of his Father. Whence vndoubtedly all the merits of his passion doe presently flowe vpon his poore childeeren. His conflicts and agonies with sinne and condemnation, to set vs free from Gods wrath and displeasure, and all his obedience shewed heere in flesh, from his corporall, reall, and substanciall bodie, commeth downe vpon vs, to cloathe vs with righteousness, that wee may bee found vnblameable before his Father.

Thus

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Thus much the Disciples well vnderstoode, and they murmured not at these wordes, *This is my body.* Thus much let vs learne out of this place against wee come vnto the Sacrament, *That to come vnto Christ, and to beleue in Christ, that is truely to eate Christ.* This being prooued true vnto you, you will soone set your selues free from all Popish Idolatrie. And how true it is, marke well, I beseech you, what are the words. *I am, sayeth Christ, the bread of life. He that commeth unto me, shall not hunger.* If Christ had spoken still properly, according to the metaphor, hee had sayed thus : *I am the bread of life, hee that eateth mee, shall not hunger.* Now hee himselfe hath said: *Hee that commeth, in stead of this, He that eateth; if you will beleue him, you must needes confess it,* *To eate Christ, is to come vnto him.* So in this other sentence, *Hee that beleueith in him, shall not thirst.* If hee had kept the property of speech, hee had sayed thus : *he that drincketh of mee, shall not thirst.* In stead of, *drinketh, he sayeth, beleueith,* and therefore it is most certaine, to drinke of Christ, is to beleue in Christ. So that this is now an vndoubted trueth, *To eate Christ, to drinke Christ, to come vnto Christ, to beleue in Christ, these are all one.*

*John 5.24.* And who hath cares to heare, and heareth not this? Or whose iudgement is so blinde that he cannot perceiue it?

Compare the sayings of Christ in this chap. you cannot (if you will not) bee deceived; *He that beleueith in mee hath everlasting life.* And after: *He that eateth of this bread, hath everlasting life.* Except ye eate the flesh of the Sonne of man, and drinke his bloud, you haue no life in you. *Hee that beleueith on him that sent mee, hath life everlasting.* You wil not come vnto mee that you may live. Who seeth it not here, to eate, to come, to beleue, is all one? Againe:

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*Hee that beleueith in me, I wil rayse him at the last day. And John 5.54.*  
*hee that eateth my flesh, and drinketh my bloud, I will rayse him uppe at the last day.* After all those sayings of eating his flesh in deede, and drinking his bloud in deede, at which the Caparnaites were offended, and diuers of his Disciples forsooke him, Christ saith then vnto his Apostles, *Wilt thou also goe away?* As if hee should haue sayde: Are these words so strange, that you will also bee driuen away? Vnto which Peter answered: *Lord to whome shall wee goe? thou hast the wordes of eternal life, and wee beleue and knowe, that thou art Christ the Sonne of the living Lord.* Loe here, how Saint Peter himselfe, of whose name the Pope braggeth so much, and yet vtterly renounceith his fayth: Saint Peter (I say) vnderstandeth, all these wordes of life, of the eating and drinking of Christes flesh and his bloud, hee expoundeth them thus : To beleue in Christ, and to knowe him to bee the Sonne of the liuing G O D, cuen as Christ himselfe had before taught him: *The words that I speake are spirit and life, it is the Spirite that quickeneth, the flesh profiteth nothing.* If all this be not plaine enough, looke yet, and let Saint Iohn expound himselfe. Hoere Christ sayeth; *Hee that eateth my flesh, and drinketh my bloud, dwelleth in mee, and I in him.* The same Saint Iohn that wrote this, saith thus againe: *Whoso confesseth that Jesus is the Sonne of God, God dwelleth in him, and hee in God.* Whereby it is plaine, hee that confesseth thus of Christ, hee eateth his flesh, and drinketh his bloud. This (dearely beloued) is no newe doctrine, but taught by Christ, received by his Apostles, written for all ages by his holy Euangelistes, now preached to the comforte of all Christians, and in the primitiue Church beleueed of all the holy Fathers.

I

*John 5.10.*

*John 5.53.*

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I would alledge you their own sayings, but that the time passeth, and you haue them plentifully set out vnto you, you may reade them when you will. These places alleadged out of the Scriptures, one expounding another, they are the surest witnesses, to knowe the meaning of the holy Ghost. And what if here I should reason out of our Christes owne wordes, to prooue there can bee no transubstantiation? Hee sayeth for proofe, that his naturall body is risen, *See my hands and my feete, touch mee and handle mee, it is euē I.* Seeing Christ wil haue our sences to iudge of his body, let vs doe so. See, feele, touch, taste, is it ought but bread? This argument me thinketh is good and well warranted by Christ himselfe, and it seemeth not so onely to mee, but Saint Augustine thought so nowe eleauen hundred yeares agone. See, *de doctrina Christiana, lib. 3. cap. 16:* and there you shall finde it. But the time passeth, and I will come vnto that, that I thinke you looke for, and which the Pope hath made the substance of all his Masses. Christ saith thus: *Take, eate, this is my body.* And what then? Is there anie obscurity in these words? is it not often and plainly spoken, what it is to eate his body? are not his Disciples wel taught? Knew they it not long before? As it is plainly sayed: *This is my body,* so is it not plainly expounded, *These wordes are spirit and life?* No man can heere be offended, but he that is dull of hearing, and hath not hearkned before to the wholesome doctrine of trueth. But you will say, why could not Christ as well haue sayed, This is a figure, or signe, or token of my body? I answer. First, these wordes are without daunger that his Disciples should dreame of transubstantiation: they are so assuredly taught before howe they should eate or drinke Christ.

Then

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Then I say, this our Sauior Christ did choose to speake, to shew his great and abundant loue towardes vs, that we should bee so fully perswaded that he were our head and wee his members, as if this naturall and reall body, were substantially within vs; that wee shoulde knowe, whatsoeuer wee could wish from his mercy to comfort vs; by this Sacrament or couenant of his mercy wee shoulde so assure our selues of it, as if wee eate his verie flesh, or drinke his naturall bloud. The like phrases or speeches are playne and often in the Scripture: *Christ is our head, and wee his members, he dwelleth in vs, and wee in him.* *Hee is the corner stonē,* and wee are the building vp. *Hee is the vine,* and wee the braunches. His body is the meatē, and we the eaters. Whose heart is so dull that is not stirred vp with these speeches? Or who vnderstan- deth not by these speeches, that Christ would shew the abundance of his loue towardes vs, and the great bold- nesse that Christ wil haue vs to put in his mercy? As for transubstantiation, it is so strange from the sence of the Scripture, that if the Pope had not beene, I thinke it neuer had beeene thought of. And if the counsell of Lasc- ranne had not beene, it had neuer beene named. But let vs weigh the wordes a little, and conferre them with these late Popish follies. Christ sayeth, *Take, eate, this is my body.* But the Pope sayeth, take not, eate not, sitte a farre off, and looke on, fall downe and worshippe. This is my body. Was not this their manner of prea- ching? Howe else coulde this haue beene your manner of practise, when you came to the Sacrament, or as you rather called it, the sacring of your Masse? Christ sayeth: *Drinke you all of this: this is my bloud.* The Pope vterly denyeth it, and hee prooueth it by good reason.

N

His

T 14

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His body (ayth he) cannot bee without his bloud; there  
is *Concomitancia*, the one followeth the other, and therefore  
you shall not drink it, yet it is his bloud: Christ saith  
*1 Cor. 11. 26 As oft as yee doe this, preach forth the death of the Lord vntill hee come.* The Pope sayeth, that is not necessary. If you say Mass dayly, it skilleth little, though you preach  
not once in a yare. What manner of Vicar call you this  
man, that dispensest his Maysters doctrine thus deceit-  
fully? Or what hope can you haue of transubstantiation,  
when it hangeith vpon his credite that dealeth thus vn-  
faithfully?

O dearely beloued, be not deceived. These thinges  
bee too plaine to bee dissembled. It is his owne mouth  
that speake these thinges, which (sayeth hee) cannot erre.  
Wee know that there is no trueth in him, and whatsoeuer  
hee doeth, it is against Christ, and his eternall Gospell.  
For the words, *This is my body* (I trust) I haue prooued  
it, they be not words of errour, to make you beleue  
the thing that is not; the meaning is plaine. The bread  
is a warrant and pledge vnto you, that as sure as you eate  
it, which is the signe, so sure your faith feedeth on all the  
fruietes of his passion; and the righteousnes and true holinesse  
of his humanc body, couereth all your sinnes before  
God his Father, and cloatheth them rounde about  
with ioy and gladnesse. These are the riches of Gods  
abundant graces, which make the poore penitent sinner  
to seeme more glorious then all the worldly treasure.  
This is the secret Manna with which God feedeth his  
Elect, that maketh the hungry heart more glad and ioy-  
full then all the bread of Princes. These riches they haue  
spoyled you off, that haue solde vnto you so deere their  
Transubstantiation.

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This food they haue taken from you, that haue fedde  
you so long with a fancy of Christes naturall body. For  
the words, *This is my body*, are not strange. Such phra-  
ses in the Scriptures, are euer vsed vpon like occasion. In  
the 33. chapter of Genesys, Iacob calleth his Altar, *The  
mighty God of Israel*: yet the Altar was not God, but set  
vp in memory howe mightily God had preserued him.  
In the 12. chapter of Exodus, God speaking to Moses  
of the Paschall Lambe, sayth; *This is the Lords Passeouer*,  
and yet it was not the Passeouer, but the sacrifice of the  
Lordes Passeouer, when in killing the first borne in the  
Land of Egypt, hee passed ouer the houses of the chil-  
dren of Israel. In the seauenth chap. of Leuiticus, where  
God giueth to Aaron the shoulder and breast of the sa-  
crifices for his portion, hee sayeth thus: *This is the an-  
noynting of Aaron*, yet the breast and shoulders of the  
beasts, were not the oyle wherewith Aaron was annoi-  
nted, but a signe or token of his annoynting. In the sixt of  
Numbers, when God setteth foorth the Law of the Na-  
zarites, *He forbiddeth them to defile the selues at the death of  
their father, mother, brother, sister, and addeth this clause  
because the consecration of his God is upon his head.* Yet the  
hayre vpon his head was not his consecration, but the  
signe of his consecration. In the fift chapter of Nu-  
mbers, where God setteth forth the Law of iealousie, the  
water whereby the woman is tryed, is called often *the  
cursed water*, and yet the water was not cursed, but she-  
wed the woman to be accursed and detestable: In the 19.  
chapter of Deut. speaking of a false witnesse: *Both parties  
are bid to stand before the Lord.* Yet hee meaneth before  
the Priest, in whose brest was *Vrim and Thummim*, a line-  
ly representation of the Lord.

N 2

In

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In the 26. of Deuteronomic, teaching what they shall doe that offer their first fruites, it is written: *Thou shalt lay this before the Lord.* Yet hee meaneth before the Altar, a present signe of the Lord. Oftentimes in the Lawe the Arke is called the Lord G O D : yet the Arke was not God, but a liuely representation of the Lorde God. In the seauenreenth Chapter of Genesis, GOD speaketh of Circumcision: *This is my Covenant.* Which yet G O D himselfe expoundeth in the verse following, *This is the token of my Covenant.* And what can be more plaine then this? So Saint Paule the Apostle sayth: *The Rocke was Christ,* yet Christ was not the Rocke that was in Horeb: but the water of the Rocke was the signe of Christes bloud, which quencheth the thirst of all his elect and chosen. So Saint Paul calleth Baptisme, *Lauacrum regenerationis:* The washing of the newe birth: yet the water doeth not regenerate, but the holy Ghost. An hundred such speeches you haue in the scripture, where the signe hath the name of the thing signified. And how are you so bewitched, that in this one Sacraiment of the body and bloud of Christ, you cannot beare that phrase which is so vsuall in Scriptures? But so it is, Saint Pauls prayer hath taken effect in the Popish kingdome: *Hee that is ignorant, let him be ignorant still.* But I hope(deerly beloved) better of you. God I trust, hath lightned you, and you doe vnderstand his holy Scripture. You will come in spirite and trueth to these holy Mysteries, and you haue forsaken your old leauen of all Romish Idolatry. Now a word or two of the fruite of eating and drinking Christ, and so I will make an end.

To eate and drinke Christ, is as I haue sayed, to come vnto Christ, to belieue in Christ, and the fruite of thys

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is: *Hee that commeth vnto him, he shall not hunger.* Again, *And bee that belieueth in him, shall not thirst any more.* This (dearely beloued) is the great fruite, that vnspeakeable benefite, that endlesse mercy, which they taste and eate of, that labour and are loaden, and come vnto Christ. My tongue cannot expresse it; your eares cannot heare it; our hearts cannot imagine it; what is the fulnesse of ioy that springeth out of this fountaine. To thirst no more, to be no more an hungred, is to see God as he is, and to conterne the worlde, to haue all teates wiped away from our eyes, and be no more sorrowfull, to haue the glory of God to shine vpon vs, and no more to regard the light of the Sunne or Moone. This shall bee then perfect, when Christ shal appeare in glory and Maiestie, and wee shall be cloathed with righteousnesse and immortality. Now in this body of sinne, this happinesse is tasted of, when we feele the spirite of adoption to crye vnto our spirit, *Abba, Father.* When the mercies of Iesus Christ doe so compasse the inner man, that wee see and feele the kingdome of heauen pictured in our consciences; when with a great and longing desire, *Euen as Psal.12.51. the Hart longeth after the water brookes,* wee cry with S. Paule, *Cupio dissolu. When wee be touched inwardly,* Phil.1.21. *and say with the Saints in the Reuelation: Come Lord Iesu, come quickly.* These are the beginnings of those eueralasting ioyes, that can neuer be made full, *Till this mortallitie put on immortality, and this corruptible incorruption.* Apoc.22. *1 Cor.15.63.* And wee haue giuen into our mouthes, the songs of our triumph; *O death, where is thy sting?* *O hell, where is thy victory?* The songs of our ioy, *Such as none can understand, saue the hundereth and fourte and forty thousand, that* Apoc.14,3. *are bought from the earth.* Hee that eaterh of Christ to this

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this purpose, hee is nourished, and hee that drinkeith of Christ to this hope, he is quickened. With this meate and drinke, Abraham was filled, when he forsooke his Fathers house, his kinred, his countrey, to go into a Land that God would shew him. With this meate and drinke, Moses was filled: when he rather chose to be a miserable seruant among his brethren of Israel, then to bee a mighty Prince in the Court of Pharaoh. With this meate and drinke was Dauid filled: when he wised rather to be a doore-keeper in the house of God, then to dwell in the Pallaces of Princes. With this meate and drinke was Paule filled, when hee sayeth: *He accounted all the world as dung, that hee might winne Christ.* With this meate and drinke whosoeuer is filled, *He will forsake Father and Mother, Brother and Sister, Wife and Children, House and Lands, yea euen his own life, and take vp his crosse and follow Christ.* The remembrance of immortality that Christ shall give vnto him, will make him heartily to confesse, that this life is but a moment. The length of his dayes that liueith for euer, will make him behold his owne body, and say: *All flesh is grasse.* The glory of his maiesty that shineth world without end, *will prove the glory of man to bee but as a flower in the field.* It will make his heart to cry often within him: *Lord feede vs euer with this bread.* And sure (dearely beloued) the cause is soon espied, why the world is so drunken with these transitory vanities; they never felt what the things are that abide for euer. Hee never tasted of Christ, that hungereth and thirsteth after vaine glory, to become honourable in this world. Hee never tasted of Christ, that heapeþ vp siluer and golde, and cannot tell for whome he gathereth it. Hee never tasted of Christ, that spendeth his dayes in wantonnesse, and hearkeneth

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not vnto the sentence that shall bee spoken vnto him: *Come, give account of thy stewardship.* Luke 16.3. Hee never tasted of Christ, that hath his eyes open to behold vanity, and seeth not Christ crucified for his sinnes. Hee never tasted of Christ, that hath his eares open to all vngodly sounds, and heareth not the Trumpet that one day shall blow aloud: *Arise ye dead, and come vnto judgement.* To be short, hee never tasted of Christ, that is not crucified vnto the world, and the world vnto him, so farre that sin raigne not in his mortall body. The Prince never tasted of Christ, that putteth the glory of his Court in concupiscence, in pride, in blasphemy. The Noble man never tasted of Christ, that braggeth and boasteth of his parentage, and knoweth not that he is but dust. The Magistrate never tasted of Christ, that suffereth this great carding and dicing, that leaueth sinne unpunished, and vertue vnrewarded. The Man or Woman never tasted of Christ, that cryeth not in spirit: *O Lord, thou art mine inheritance.* The Father of all mercy, and God of all consolation, strengthen vs with his grace, that wee may taste of Christ,

Amen.